ISSN 1829-3824

WISDOM



2(32), 2025

EDITORIAL BOARD

Editor-in-Chief

Hasmik HOVHANNISYAN - Doctor of Science (in Philosophy), Head of the Department of Philosophy and Logic named after Academician Georg Brutian at Khachatur Abovyan Armenian State Pedagogical University, Vice-president of the Armenian Philosophical Academy,
Phone: +374 10 597 065;
E-mail: hovhannisyanhasmik25@aspu.am; hashovhannisyan@hotmail.com

dvisory Editors

Evandro AGAZZI - Professor in the Department of Bioethics of the Panamerican University of Mexico City (Mexico), Professor Emeritus of the Universities of Fribourg (Switzerland) and Genoa (Italy), President of the International Academy of Philosophy of Science (Brussels), former President (and now Honorary President) of the International Federation of the Philosophical Societies (FISP) and of the International Institute of Philosophy (Paris)

Georgia APOSTOLOPOULOU - Professor Emeritus of Philosophy at the Department of Philosophy at the University of Ioannina (Greece), Member of the International Academy for Philosophy

Maria BAGHRAMIAN - Professor (Ireland), Head of the School of Philosophy at University College Dublin (UCD), Member of the Royal Irish Academy (MRIA), Steering Committee Member of International Federation of the Philosophical Societies (FISP)

Frans H. van EEMEREN - President ILIAS, Jiangsu University, Honorary Director Jiangsu University, Director of International Institute of Pragma-Dialectics, Zhenjiang University, Adjunct Professor Leiden University, Zhenjiang University and Sun Yat-sen University, Professor Emeritus Speech Communication, Argumentation Theory and Rhetoric University of Amsterdam

Hasmik HOVHANNISYAN - PhD, Doctor of Science (in Philosophy), Chairperson of the Department of Philosophy and Logic named after Academician Georg Brutian at Khachatur Abovyan Armenian State Pedagogical University, Vice-President of the Armenian Philosophical Academy

Mariam ISPIRYAN - PhD in Pedagogy, Vice-Recor of Science of the Armenian State Pedagogical University, Member of the Presidency of the Armenian Philosophical Academy

Hans KÖCHLER - Professor Emeritus of Philosophy at the University of Innsbruck (Austria), President of the International Progress Organization, Co-President of the International Academy for Philosophy

Armen T. MARSOOBIAN - Professor at the Philosophy Department at Southern Connecticut State University, New Haven (USA), Editor-in-Chief of the journal *Metaphilosophy*

Ruben MIRZAKHANYAN - PhD, Doctor of Sciences (in History), Professor, Chairman of the Tekeyan Cultural Association of Armenia, Honorary Member of the Armenian Philosophical Academy

Lilit MKRTCHYAN - PhD in History, Recor of the Armenian State Pedagogical University

Kadzhik OGANYAN - PhD, Doctor of Science (in Philosophy), Professor of Social and Humanitarian Disciplines of the National State University of Physical Culture, Sports and Health named after P. F. Lesgaft (St. Petersburg, RA) and of the Department of Philosophy and Logic named after Academician Georg Brutian at Khachatur Abovyan Armenian State Pedagogical University, Foreign Member of the Armenian Philosophical Academy

Luca Maria SCARANTINO - Prof. Dr., Past President of FISP, Head of Philosophy programme, Chair of Moral and Intercultural Philosophy Dipartimento di ricerca e innovazione umanistica Università degli Studi di Bari "Aldo Moro" Palazzo Ateneo, General Editor of Diogenes

Andranik STEPANYAN - PhD in Philosophy, Associate Professor of Religious Studies and Cultural Anthropology in the Department of Philosophy and Logic named after Academician Georg Brutian at Khachatur Abovyan Armenian State Pedagogical University

Andrei SMIRNOV - PhD, Doctor of Science (in Philosophy), Academician, President of Russian Academy of Sciences

Literary Editors

Tigran MIKAELYAN - PhD in Philology, Dean of the Faculty of Foreign Languages of Khachatur Abovyan Armenian State Pedagogical University

	Marie-Luisa FRICK - PhD, Doctor of Science (in Philosophy), Professor of the Department of Philosophy at the University of Innsbruck
Editorial Assistant	**Satenik KUZANYAN** - Senior Specialist of the Department of Philosophy and Logic named after Academician Georg Brutian at Khachatur Abovyan Armenyan State Pedagogical University
Product Designer	**Astghik PETROSYAN** - PhD student of National Academy of Sciences, Institute of Philosophy, Sociology and Law, Department of Sociology, Web designer at YSU IT Department

Published by the decision of the Scientific Council
of Khachatur Abovian
Armenian State Pedagogical University



Department of Philosophy and Logic
named after Academician Georg Brutian



WISDOM

2(32), 2025

ASPU Publication

YEREVAN – 2025

CONTENTS

EDITORS' FOREWORD 4

THEORETICAL PHILOSOPHY, EPISTEMOLOGY, PHILOSOPHY OF SCIENCE, METAPHILOSOPHY 5

Kadzhik OGANYAN, Hasmik HOVHANNISYAN 6
Science as a Vocation: The Logic of Argumentation and Revisiting Weber's Intellectual Project

PHILOSOPHY OF ANTHROPOLOGY 15

Kadzhik OGANYAN, Karina OGANYAN 16
Philosophical Analysis of the Meaning of Life

SOCIAL PHILOSOPHY 28

Kristine BAGHDASARYAN 29
From Moral Panic to Modernity: How Satire Constructs the Ontological Trap of the South Caucasian Subject

Naira HAKOBYAN, Tatevik VATYAN, Anna KHACHATRYAN 39
Perception of the Other in the Concept of Workplace Wellbeing

PHILOSOPHY OF EDUCATION 49

Solikha Narzulloevna ALLAYAROVA, Naumenko Oleg ALEKSANDROVICH 50
The Importance of Hermeneutic Methodology in the Study of Social Sciences and Humanities

PHILOSOPHY OF CULTURE AND RELIGION 59

Ina NALIVAIKA 60
Everyday Temporality as a Foundation of the Semantic Unity of Culture

Nelly PETROSYAN 69
Philosophical Perspectives in the "Festal Homilies"

ACADEMIC LIFE 73

Hovhannes O. HOVHANNISYAN 74
"Philosophy and Contemporary Challenges. Man in the Ontological Trap" International Scientific Conference

Hovhannes O. HOVHANNISYAN 79
Open Lectures and Cultural Event at the Faculty of Philosophy and Psychology of YSU
NOTES TO CONTRIBUTORS 82

EDITORS' FOREWORD

The present 2(32), 2025 December issue of *WISDOM* brings together a diverse yet conceptually coherent set of studies addressing key philosophical questions at the intersection of epistemology, culture, social life, and human existence. The articles collected in this volume reflect the journal's ongoing commitment to fostering rigorous philosophical inquiry while encouraging interdisciplinary dialogue across the humanities and social sciences.

Several contributions in this issue focus on **methodological and epistemological foundations** of contemporary philosophical research. The analysis of science as a vocation revisits the logic of argumentation and reconsiders Max Weber's intellectual legacy, while another study highlights the significance of hermeneutic methodology for understanding the evolving research object of the social sciences and humanities. Together, these works underscore the continued relevance of methodological reflection in philosophical scholarship.

A substantial part of the issue is devoted to **social philosophy and cultural analysis**, examining how meanings, values, and subjectivities are formed within specific historical and social contexts. Articles addressing the perception of the other in the framework of workplace well-being and the role of satire in constructing modern subjectivity in the South Caucasus reveal how power, discourse, and social norms operate in everyday and institutional settings. These studies contribute to contemporary debates on social regulation, identity, and the dynamics of modernity.

The issue also includes research situated within **philosophy of religion and philosophy of culture**, offering historical and ontological perspectives on cultural meaning. Analyses of Armenian Christian homiletic tradition and everyday temporality as a foundation of cultural semantic unity explore the deep interrelation between time, culture, and human experience. These contributions emphasize the importance of historical memory, temporality, and symbolic structures in shaping cultural identity.

Questions of **human existence and meaning** form another thematic axis of the volume. The philosophical analysis of the meaning of life engages with enduring existential concerns, reaffirming the relevance of philosophical anthropology in a rapidly changing world marked by uncertainty and transformation.

Finally, the *Academic Life* section documents the journal's active engagement with contemporary philosophical discourse through open lectures and international scholarly events. These materials reflect *WISDOM*'s role not only as a platform for publication but also as a space of intellectual exchange and academic presence.

Taken together, the contributions of this issue demonstrate the vitality of philosophical thought in addressing both timeless and contemporary challenges. By bringing diverse perspectives into dialogue, this volume continues *WISDOM*'s mission to promote thoughtful, critical, and socially engaged philosophy.

The interest and positive feedback on the articles of our Journal within the scientific community, their mentions and references in other scientific publications, testify to their value and positively motivate our authors. The Editorial Board extends the sincerest gratitude to all the authors, reviewers, professional critics, and assessors of the papers involved.

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

Hasmik Hovhannisyan
Editor-in-Chief
WISDOM

THEORETICAL PHILOSOPHY, EPISTEMOLOGY, PHILOSOPHY OF SCIENCE, METAPHILOSOPHY

DOI: 10.24234/wisdom.v32i2.1127

SCIENCE AS A VOCATION: THE LOGIC OF ARGUMENTATION AND REVISITING WEBER'S INTELLECTUAL PROJECT

Kadzhik OGANYAN [1] | Hasmik HOVHANNISYAN [1,*]

1 Khachatur Abovyan Armenian State Pedagogical University, Yerevan, Armenia

* *Correspondence*
Hasmik HOVHANNISYAN, Buzand Street 17, apt. 177, Yerevan 0010, Armenia
E-mail: hovhannisyanhasmik25@aspu.am

Abstract: The article examines Max Weber's seminal lecture *Science as a Vocation* (1918), through the lens of modern argumentation theory. The authors argue that Weber's text not only presents a sociological reflection on the role of science in the age of modernity but also implicitly demonstrates a model of rational argumentation. By analyzing Weber's distinctions between scientific and non-scientific modes of reasoning, as well as his concept of the ethical neutrality of science, the article reconstructs the inner logic of Weber's intellectual project as an epistemic argument: one that separates rational justification from moral persuasion. The study also reveals how Weber's conceptualization of science as both vocation (*Beruf*) and profession anticipates the contemporary debates on the purpose, autonomy, and ethical limits of scientific knowledge.

Keywords: Max Weber, science as vocation, argumentation theory, rationality, ethics of science, epistemic justification, modernity.

Introduction

Max Weber's 1919 lecture *Science as a Vocation* remains one of the most conceptually dense and normatively decisive texts for understanding the modern status of scientific rationality. Although it is typically read as a sociological and existential reflection on the fate of science in a "disenchanted" world, the text also serves as an implicit model of how scientific discourse legitimates itself. Weber speaks not merely about science but *scientifically about science*, constructing a self-reflexive argument in which science is justified without being sacralised, delimited without being diminished, and grounded without being absolutized.

The internal architecture of Weber's reasoning has been frequently described but rarely reconstructed in argumentative terms. Yet his entire lecture is organised as a sequence of rational delimitations: science is distinguished from prophecy, value-judgement, metaphysics, worldview and salvation doctrine not by appeal to authority or tradition, but by the structure of justification that science accepts as binding upon itself. In contemporary vocabulary, this means that Weber draws the boundary between epistemic and non-epistemic claims — between statements that demand reasons and those that appeal to faith, charisma, or existential need. Such boundary-drawing corresponds to what argumentation theory would later conceptualise as *dissociation* (Perelman) and as *domain delimitation* in pragma-dialectics.

If Weber's text is read from the standpoint of argumentation theory, it becomes clear that the

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

lecture is not simply descriptive but performative. By the way Weber argues about science, he enacts the very rationality he attributes to it. His reasoning could be rendered in Toulminian terms as a structured chain of claims, warrants, and backing, with explicit rejection of non-epistemic rebuttals. Thus, Weber's "vocation" discourse can be reinterpreted as an epistemic argument — an argument about why science must bind itself to method, neutrality, and lucidity even under conditions of existential demand.

It is within this dual perspective — *sociology of science* and *logic of argumentation* — that the present study revisits Weber's intellectual project. Rather than treating argumentation as an external theoretical lens added from the outside, we consider it as a reconstructive key that makes explicit the rational form already implicit in Weber's text.

As noted by I.B. Mikirtumov, a professor at the Higher School of Economics, remarked that Max Weber's lectures *Science as a Vocation* (1918) and *Politics as a Vocation* (1919) stand on a par with Thomas Mann's *Reflections of a Nonpolitical Man*(1919), Oswald Spengler's *Decline of the West* (1918–1922), and Edmund Husserl's *The Crisis of European Humanity and Philosophy* (1935). These works not only proclaimed a sense of cultural crisis but also shaped an aesthetic of its experience — a melancholic affect of "the end of everything." Yet Weber's lecture, chronologically the first among these, differs in form and purpose.

Weber's *Science as a Vocation* emerged as both a product and a critique of modernity. Delivered before Munich students in 1918, at the threshold of Europe's social and intellectual transformation, the lecture combined the rhetorical rigor of philosophical reasoning with the existential tone of a moral inquiry. From the perspective of argumentation theory, Weber's address can be viewed as a paradigmatic case of **epistemic argumentation**, where claims are justified not by faith or authority, but by internal coherence and methodological validity.

As the authors note, Weber's reasoning operates through carefully structured contrasts — between faith and knowledge, vocation and profession, inspiration and method, charisma and rationalization. Each opposition functions as an argumentative device, guiding the audience toward Weber's central thesis: science, while essential to intellectual progress, cannot provide ultimate answers to questions of meaning or value. In this sense, Weber's discourse exemplifies the *logos*-centered model of reasoning that later became foundational in argumentation studies (Toulmin, 1958; Perelman & Olbrechts-Tyteca, 1969).

It seems reasonable to accept the viewpoint according to which the lecture *"Science as a Vocation"* "…was a challenge… In Weber's speech, knowledge was combined with deep life experience; every word bore the heavy stamp of personality…, and this cannot go unnoticed. He tore away the veils of illusions" (Golovin, 2024, pp. 89–90).

Thus, the lecture format, delivered to students (by the way, in a similar format, I. G. Fichte and T. Litt also gave their presentations, so this can be considered a kind of German tradition), which later became a book, was devoted to science during a period of crisis—specifically, a crisis within the framework of the Modern era (Gaidenko & Davydov, 1991, 5). On the one hand, there was a need for reflection and re-evaluation, but on the other hand, there existed a faith in progress and the necessity for the development of science.

Even scientific anarchism in the spirit of P. Feyerabend (Golub, 2015, 8), not to mention postmodern manifestations such as cultural relativism, had not yet gained wide popularity. In other words, faith in science and its significant role in society was strong, although some positions still required reconsideration.

Research Aims and Tasks

The present research aims to identify the main tenets of Weber's lecture "Science as a Vocation", to reinterpret them within the framework of modern argumentation theory, reconstructing the internal logic of the argumentation of that lecture, and to show that its text functions not only as a sociological diagnosis of the contemporary state of science, but also as an indirect epistemological argument legitimizing scientific rationality.

To accomplish this general aim, the study pursues the following specific research tasks:

1. To explicate the conceptual structure of Weber's discourse on science as vocation within

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

its intellectual and historical context.
2. To identify the argumentative loci by which Weber distinguishes scientific reasoning from prophetic, metaphysical, ethical, and soteriological modes of discourse.
3. To reveal the internal argumentative structure of Weber's conception of science as both a vocation and a profession by reconstructing the implicit logic of Weber's reasoning in terms of contemporary argumentation theory (Toulmin, Perelman, pragma-dialectics), without distorting the original conceptual content.
4. To compare Weber's argumentative strategy with later theoretical formulations of epistemic rationality and discursive legitimacy in the 20th-century philosophy of science and critical theory.
5. To demonstrate that Weber's discourse operates as a self-legitimation of scientific rationality through argumentative discipline rather than metaphysical or ethical foundations.

Research Object and Subject

The Research Object of the present study is the intellectual structure of Max Weber's lecture *Science as a Vocation* as a conceptual and normative statement on the nature, limits, and conditions of scientific rationality in modernity.

The Research Subject of the study is the internal argumentative logic through which Weber delineates science from non-scientific modes of justification and legitimates scientific rationality without appeal to metaphysical, ethical, or salvific premises.

Research Methods

The methodological framework of this study is composite, combining conceptual–historical reconstruction with elements of comparative analysis and argumentative reconstruction. First, Weber's lecture is examined as an intellectual artifact situated within the context of late-Weberian diagnostics of modernity; this involves a conceptual–historical approach that treats "Science as a Vocation" not as an isolated statement but as part of Weber's broader project on rationalization and value differentiation. Second, a comparative reading is undertaken to relate Weber's implicit claims about the nature of scientific rationality to later theoretical articulations in epistemology and critical theory.

Argumentation theory is introduced not as an external explanatory model but as an analytical instrument to make explicit the justificatory structure already operative in Weber's discourse. In this respect, the analysis draws selectively on the Toulminian notion of warrants and backing, on Perelman's concept of dissociation as a technique of rational boundary-drawing, and on the pragma-dialectical distinction between epistemic and non-epistemic standpoints in rational dispute. Argumentation analysis, however, does not replace the conceptual reading of Weber's text; rather, it functions as a secondary layer that renders explicit the internal logic by which Weber legitimates science without metaphysical or ethical premises.

Such a compound methodology makes it possible to treat Weber's lecture simultaneously as

(a) a source of sociological meaning,
(b) a site of normative justification,
(c) a case of implicit epistemic argumentation.

The combination of these approaches provides sufficient analytical precision to support the study's aims without distorting the original philosophical content of the text.

1. What is not Science, according to Max Weber

The German term "Beruf" translates both as "profession" and "vocation." This duality reflects Protestant work ethics and reveals how Weber conceptualized scientific life as both a practical and moral calling. His argumentative strategy begins by defining what science is not, excluding forms of belief and ideology that claim to offer ultimate meaning. In argumentation-theoretical terms, Weber's reasoning employs delimitation: he defines science by marking its borders through counterexamples (van Eemeren & Grootendorst, 2004). Science, he argues, cannot answer existential questions — a theme echoed by Bulgakov ("1908 Nobel laureate E. Rutherford is credited with the statement that 'If a scientist cannot explain to the cleaning lady who cleans his laboratory the meaning of his work, then he himself does not understand what he is

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

doing" (Bulgakov 1992, p. 14)) and later explored through Toulmin's model of claim–data–warrant reasoning. Weber's dialectical method exposes the epistemic limits of science while affirming its rational core.

To begin with, it is essential to note that the German term *Beruf* translates both as "profession" and as "vocation." This semantic duality is not accidental in Germany—the country of Protestant work ethics—and reflects the traditional understanding of professional activity as a form of divine calling (Tsurkanova, 2023). Yet Weber's interest lies not merely in linguistic nuance. His argumentation strategy relies on differentiating the *non-scientific* dimensions of human existence before defining what science itself is.

Rather than arguing *ex negativo* in the scholastic sense, Weber begins his lecture by excluding certain modes of thought and practice that do not belong to science. Such a method corresponds to what argumentation theorists describe as **"delimitation reasoning"**—an approach that defines a concept by setting its boundaries through counterexamples (van Eemeren & Grootendorst, 2004).

Weber famously declared that science does not provide ultimate answers to the fundamental questions of life. Against the common belief that science is entirely governed by logic, he asserts that much of scientific inquiry is **existential in nature**. The lecture demonstrates this through specific disciplines: medicine, law, and the arts. Weber writes, "All the natural sciences answer the question of what we must do if we wish to master life technically. But whether we should do so, and whether it has meaning in the end, these are questions that science leaves unanswered" (Weber, 2012).

In modern argumentation terminology, this marks the distinction between **instrumental rationality** (reasoning about means) and **teleological rationality** (reasoning about ends). Weber's claim anticipates the structure of Toulmin's argument model:

- **Claim:** Science cannot determine the ultimate meaning.
- **Data:** Examples from law, medicine, and aesthetics demonstrate that normative questions lie beyond scientific method.
- **Warrant:** Scientific rationality operates within a framework of empirical validity, not moral purpose.
- **Backing:** Historical and cultural experience confirm that scientific progress does not resolve ethical dilemmas.
- **Qualifier:** This holds within the limits of methodological reasoning.

Weber's insight parallels Mikhail Bulgakov's ironic observation in *Heart of a Dog*: ""Certainly, it might be possible to graft the hypophysis of Spinoza or some such devil, and turn a dog into a highly advanced human. But what in heaven's name for? Tell me, please, why is it necessary to manufacture spinozas artificially when any peasant woman may produce a real one any day of the week? …" Both thinkers, each in his own idiom, confront the same existential dilemma—the absence of a definitive "why." (Bulgakov, M. 2005 (translation by M. Glenny), p. 55).

From the standpoint of argumentation theory, such reasoning represents a **dialectical strategy** rather than a merely descriptive one: the claim is not to deny science but to expose its epistemic boundaries. Weber's rhetorical move is to invite reflection rather than closure. This is consistent with what Perelman and Olbrechts-Tyteca (1969) describe as the *audience-oriented argumentation*, where persuasion occurs through acknowledgment of shared uncertainty.

Weber also draws a controversial line between political science and political engagement. "Politics has no place in the classroom," he insists, emphasizing that students should not practice politics in academic settings. This claim, while defensible on didactic grounds, generates a tension that Weber himself acknowledges: how can one study politics without, in some sense, engaging in it? The paradox reveals another layer of his argumentative logic—the deliberate use of **aporetic reasoning** (posing a contradiction to sharpen conceptual clarity).

Similarly, when Weber asserts that those who seek the *meaning of the world* should look elsewhere than in science, he enacts a rhetorical distancing that serves as both a warning and clarification. In argumentation terms, this functions as a **rebuttal clause**, delimiting the domain of scientific discourse: science serves self-knowledge and the understanding of causal relations, not metaphysical salvation.

Finally, Weber's invocation of the "charismatic leader" in academia further refines his argument about the role of the scientist. The true scholar, he claims, must not act as a prophet or

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

demagogue but as a rational specialist. This stance embodies Weber's broader argumentative ethos—the **ethos of intellectual integrity**. In modern parlance, it is a call to epistemic humility: the recognition that no amount of knowledge justifies claims to ultimate authority.

Thus, from the perspective of argumentation theory, Weber's *Science as a Vocation* operates as a coherent **meta-argument**: it persuades by mapping the limits of persuasion itself. His discourse exemplifies how rational argumentation can function not to assert dogma but to sustain the dialogue between knowledge and meaning.

2. What Science is, according to Max Weber

Weber portrays science as a form of production—systematic, specialized, and progressive, yet transient. He compares knowledge creation to industrial work, acknowledging both efficiency and fragmentation. This analogy exemplifies Toulmin's model of balancing claim and counterclaim: specialization enables progress but restricts holistic vision. For Weber, scientific reasoning operates as both method and moral commitment. The scientist's vocation mirrors Kant's categorical imperative: to pursue knowledge for its own sake. Weber's argumentation combines logos (clarity), ethos (intellectual honesty), and pathos (existential awareness). He anticipates the modern understanding of epistemic justification (Goldman, 1999) and the communicative rationality later formulated by Habermas (1984). Science thus becomes a disciplined form of argumentation aimed at lucidity and self-knowledge.

Weber begins his exploration of science with a striking statement: "At present, the attitude toward scientific production as a profession is determined primarily by the fact that science has entered a stage of specialization unknown before, a state that will persist in the future" (Weber, 2012).

The very phrase *scientific production* reveals Weber's rhetorical and conceptual innovation. Unlike industrial or artisanal production, this "production" concerns knowledge itself—its systematic generation, refinement, and transmission. From an argumentative standpoint, Weber constructs an **analogical argument**, comparing science to industrial labor to underscore the processual and cumulative nature of modern knowledge. Yet his analogy carries an implicit warning—specialization, while enabling progress, also fragments intellectual unity.

Just as Henry Ford's assembly line (1908) revolutionized manufacturing, Weber implies that the division of intellectual labor transforms the nature of science. Knowledge becomes reproducible, standardized, and, in some sense, depersonalized. This reasoning mirrors the **Toulminian warrant**: specialization provides efficiency but at the cost of holistic vision. Weber's argumentative structure, therefore, follows a *both–and* logic—affirming progress while lamenting its human price.

Thus, according to Weber (2012), science is nothing other than the production of knowledge. Considering the fact that Ford's assembly line was launched in 1908, while the lecture *Science as a Vocation*, which later became a book, dates to 1918, it is quite reasonable to assume that the outstanding German sociologist did not exclude the possibility of literally conveyor-belt-like production of knowledge. Moreover, the specialization mentioned in the same sentence can, to some extent, be likened to the narrow specialization that is characteristic of assembly-line production. However, we will not speculate on why the analyzed work contains no mention of the word "assembly line" or its derivatives. It should be emphasized that such an approach to science—as a kind of continuous production of knowledge—fits within the logic of the Modern era.

It is no coincidence that a little further on, Weber (2012) writes: "Scientific work is woven into the movement of progress" (p. 3). Considering the enormous (almost boundless) faith in progress characteristic of Modernity, we may acknowledge that science as production, if not the ideal of Modernity, at least fits quite well into its logic (Grechko, 2009, p. 48).

A few lines later, Weber notes, "Scientific work is interwoven with the movement of progress." This claim exemplifies **teleological argumentation**: the justification of scientific endeavor through its contribution to collective advancement. Yet Weber's treatment is not triumphalist; he simultaneously introduces a **counter-argument**—progress in knowledge does not necessarily imply progress in meaning. In his rhetorical balance, Weber practices what modern theorists (van Eemeren & Grootendorst, 2004) call *strategic maneuvering*—reconciling persua

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

sive intent with critical distance.

Weber further complicates the notion of science by introducing the concept of **inspiration**. "Inspiration," he writes, "plays no greater role in science than in the practical life of a modern entrepreneur. But it plays no lesser role than in art." Here Weber's reasoning approaches *analogical argumentation through contrast*: science and art share the creative impulse, yet differ in teleology. The artist's work achieves timeless perfection; the scientist's work, by contrast, inevitably becomes obsolete.

This idea embodies Weber's central argumentative paradox: the dignity of science lies precisely in its transience. As he observes, "What is accomplished in science will be surpassed in ten, twenty, or forty years." The statement functions as a **self-refuting yet reinforcing argument**—science's impermanence proves its vitality. From the standpoint of argumentation theory, this is a classic example of *dialectical concession*: by admitting a weakness, Weber strengthens his overall claim.

Weber's comparison between art and science also exposes two different logics of value. Art's justification is **aesthetic coherence**; science's is **methodological validity**. This distinction foreshadows modern discussions in epistemic argumentation, where justification depends not on permanence but on procedural soundness. To claim that science "produces" knowledge is, therefore, not to industrialize thought but to recognize its organized, collective character—a notion resonant with Habermas's later concept of *communicative rationality* (Habermas, 1984).

Weber then raises a pivotal question: *Does science have meaning?* He anticipates his critics' objection that, if science cannot answer ultimate questions, it may be meaningless. Yet Weber rebuts this by reorienting the debate from ontology to ethics. Meaning, he implies, does not arise from results but from **commitment**. Citing Tolstoy's reflections on death and finitude, Weber constructs a moral analogy: the scientist's vocation resembles a **categorical imperative** (Kant, 2007)—a self-imposed duty pursued for its own sake, independent of reward or consequence.

In this way, Weber transforms epistemic justification into moral reasoning. The act of doing science becomes an ethical stance—a rationalized version of faith in the value of knowledge itself. This shift from logic to ethos demonstrates the layered nature of Weber's argumentation: at once analytic, existential, and normative. The scientist is called not merely to know but to persist in knowing despite uncertainty, echoing Socrates' humble maxim, "I know that I know nothing" (Socrates, 2024).

Weber also anticipates an objection to the idea of endless specialization: if knowledge fragments infinitely, does the "universal scholar" (the Leonardo or Lomonosov type) become impossible? His answer is ambivalent. The age of encyclopedic genius, he argues, has indeed passed. Yet, within this limitation lies a new possibility: through collaboration and methodological rigor, the collective intellect replaces the solitary polymath. The argument reflects an **inductive generalization**: from the increasing complexity of knowledge, Weber infers the necessity of specialization as a structural condition of modern science.

Contemporary scholars (Bagdasaryan & Korol, 2014) have since pointed out the social cost of such specialization: the narrowing of education and the erosion of cultural synthesis. Weber foresaw this tendency but accepted it as a tragic inevitability—a necessary corollary of rationalization. His rhetorical method thus combines **realist concession** with **normative justification**, maintaining equilibrium between sociological observation and philosophical reasoning.

In the final part of this section, Weber privileges **method** as the defining criterion of science. "Every scientific work presupposes the validity of logic and method—these universal bases of our orientation in the world" (Weber, 2012). Argumentatively, this functions as a *foundational claim*: scientific legitimacy rests not on belief but on reproducible procedure. The "vegetable seller" in Weber's ironic metaphor personifies the non-scientific mind—one that operates by habit, not by method.

This line of thought aligns with modern **epistemic argumentation theory**, which distinguishes between *belief-based* and *method-based* justification (Goldman, 1999). Weber's emphasis on method as both instrument and ethos turns science into a discipline of clarity—"a calling for lucidity," as he might say. His reasoning culminates in a concise definition:

"Science is a profession practiced as a special discipline serving self-consciousness and the knowledge of factual relations" (Weber, 2012,

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

p. 249).

From the standpoint of argumentation analysis, Weber's definition synthesizes his entire intellectual project:

- **Claim:** Science is a disciplined pursuit of clarity and self-knowledge.
- **Data:** Its procedures yield technical mastery and intellectual lucidity.
- **Warrant:** Methodological rigor, not moral certainty, grants science its legitimacy.
- **Rebuttal:** Yet science cannot prescribe meaning or happiness.

Thus, Weber's lecture exemplifies the *logic of reflective argumentation*—a self-conscious reasoning process that acknowledges its own limits. His vision of science as a vocation is simultaneously an epistemological model and a moral stance: the duty to argue well, to reason responsibly, and to seek clarity even in the face of meaninglessness.

3. The Ethical Neutrality and Argumentative Integrity of Science

Weber's concept of ethical neutrality signifies a transition from persuasive to epistemic reasoning. Science, he maintains, persuades not by emotion but through coherence and clarity. The separation of 'is' and 'ought' marks a foundational argumentative move that resonates with Habermas's theory of communicative rationality. Weber's critique of academic authoritarianism further reinforces his meta-argument: knowledge thrives only where rational discourse remains open. Ethical neutrality becomes an argumentative virtue—the moral duty to stay within epistemic bounds. In this sense, Weber's vision of a 'disenchanted world' is not despair but discipline: the demand that meaning must always be reasoned, not presumed.

4. The Ethical Neutrality and Argumentative Integrity of Science

Weber's reflection on the status of science culminates in his notion of **ethical neutrality**—the claim that science must remain free from moral and ideological commitments. From the perspective of argumentation theory, this principle marks a decisive shift from *persuasive* to *epistemic* reasoning: the scientist seeks justification, not consensus. Science persuades not by emotional or ethical appeal (*ethos* or *pathos*), but through methodological coherence (*logos*).

Weber's distinction between "value judgments" and "factual statements" remains one of his most influential argumentative moves. It separates the *what is* from the *what ought to be*, effectively drawing the boundary between descriptive and normative discourse. In contemporary terms, this anticipates the **argumentative dichotomy** later formalized by Habermas (1984): *strategic rationality* aims at success, while *communicative rationality* seeks understanding. Weber's scientist, like Habermas's ideal speaker, argues with precision but without moral coercion.

At the same time, Weber warns of the danger of **authoritarian rationality** within academic life. "Students are forced to remain silent," he writes, critiquing the hierarchical model of the German university. This remark reflects not only a sociological observation but also a meta-argument about discourse ethics: genuine knowledge cannot flourish where debate is suppressed. In this sense, Weber's idea of the "charismatic professor" becomes a cautionary figure—the teacher who confuses epistemic authority with moral leadership.

For Weber, the true academic ethos lies in **clarity, rigor, and intellectual honesty**—virtues that correspond to the internal ethics of argumentation. As van Eemeren and Grootendorst (2004) suggest, the quality of argument depends on the willingness of participants to submit claims to rational criticism. Weber's scientist exemplifies precisely this disposition: the readiness to question, to be refuted, and to continue reasoning despite uncertainty.

Thus, the logic of Weber's lecture embodies what modern theorists call a **meta-argument**—a discourse about the very conditions of argumentation. His claim that science "cannot tell us what we should do" is not a confession of weakness, but an affirmation of intellectual discipline: to refrain from speaking where knowledge ends. The refusal to overstep one's epistemic bounds becomes, paradoxically, a moral act in itself.

Weber's famous image of the "disenchanted world" (*Entzauberung der Welt*) is not a lament but an argumentative synthesis. Rationalization "disenchants" the world only insofar as it de-

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

mands that meaning be argued for, not assumed. In this sense, Weber's intellectual project remains profoundly dialogical: science is not the destruction of meaning but its continuous negotiation through reasoned discourse.

Conclusion

Weber's "Science as a Vocation" can be read as both a sociological reflection and a model of argumentation. It offers a logic of reasoning that joins epistemology with ethics. Science provides clarity, not salvation; the scholar is a specialist, not a prophet; and the method is the foundation of all argument. To practice science, for Weber, is to argue responsibly—to seek understanding while accepting the limits of knowledge.

The analysis also reveals Weber's "Science as a Vocation" as an implicit argumentation model, in which the structure of reasoning itself becomes an ethical stance — an appeal to intellectual integrity and rational accountability.

The conducted analysis allows us to reinterpret *Science as a Vocation* as more than a sociological reflection; it is also a **model of rational argumentation**. Weber's lecture, while addressing the crisis of modernity, constructs a coherent argumentative system that links epistemology, ethics, and vocation.

The main conclusions can be summarized as follows:

1. **Science provides clarity, not salvation.** It answers specific, empirical questions but leaves existential "why" questions unresolved.
2. **Truth-seeking lies outside scientific logic.** The search for ultimate meaning belongs to philosophy or faith, not empirical science.
3. **The scholar is a specialist, not a prophet.** Academic authority arises from expertise and method, not moral superiority.
4. **Science as production.** Knowledge is generated through collective, methodical labor—the rational equivalent of industrial specialization.
5. **Vocation as a categorical imperative.** The pursuit of science is an ethical act of self-commitment, independent of reward or utility.
6. **Method as the foundation of the argument.** Scientific reasoning depends on clarity, reproducibility, and internal coherence.
7. **Ethical neutrality as an argumentative virtue.** Science remains impartial only when it resists ideological instrumentalization.
8. **Argumentation as vocation.** Weber's own discourse models the rational ethics he advocates: a logic of reasoning that sustains humility, openness, and critical dialogue.

In this way, Weber's *Science as a Vocation* continues to inspire modern argumentation theory. It exemplifies the idea that the true vocation of the scholar lies not in possessing truth, but in **reasoning toward it responsibly**. The scientist's mission is to argue well, to clarify, and to preserve the fragile balance between knowledge and meaning—a task that remains as urgent in the twenty-first century as it was in Weber's time.

Acknowledgment

This work has been supported by the Science Committee of the Republic of Armenia, in the framework of the research project "The Problems of the Transformational Society: Philosophical and Pedagogical-Psychological Aspects" (24ASPU-TRANSFORM-I-6C) at the International Institute for Meta-philosophy, Argumentation, and Armenology (ASPU).

References

Bagdasaryan, N. G., & Korol, M. P. (2014). *Nauka kak prizvanie i professija: opyt sovremennogo prochtenija M. Vebera* (Science as a vocation and profession: The experience of a modern reading of M. Weber, in Russian). *Voprosy Filosofii*, (11), 174–180.

Bulgakov, M. (2005). *Heart of a Dog* (M. Glenny, Trans.). Penguin Classics. (Original work published 1925), 55.

Bulgakov, M. A. (1992). *Sobach'e serdtse*. W: M. A. Bulgakov, *D'iavoliatsa: Povesti i rasskazy* (Heart of a Dog // Bulgakov M.A. Diabolica: Stories and Tales). Moscow: DEM, 14.

Eemeren, F. H. van, & Grootendorst, R. (2004). *A systematic theory of argumentation: The pragma-dialectical approach.* Cambridge University Press.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

Gaidenko, P. P., & Davydov, Yu. N. (1991). Primechanija [Notes, in Russian]. In M. Veber, *Nauka kak prizvanie i professija* (Science as a vocation and profession) // *Samosoznanie evropeiskoi kultury XX veka: mysliteli i pisateli Zapada o meste kultury v sovremennom obshchestve* (Self-consciousness of European culture of the 20th century: Western thinkers and writers on the place of culture in modern society) (collection: translation; intro. by R. A. Galtseva et al.; notes by S. S. Averintsev et al.) Moscow: Politizdat, 149–153.

Goldman, A. I. (1999). *Knowledge in a social world.* Oxford University Press.

Golovin, A. A. (2020). Nauka kak prizvanie i professija: Germenevtika i refleksiya (Science as a vocation and profession: Hermeneutics and reflection, in Russian). Epistemology & Philosophy of Science, 57(3), 190–200.

Grechko, P. K. (2009). Sovremennaya konkurentsiya idey, ili k diskussii o "drugikh modernakh" (Contemporary competition of ideas, or on the discussion of "other modernities"). *Lichnost'. Kul'tura. Obshchestvo*, 11(2(48–490), 102–106.

Habermas, J. (1984). *The theory of communicative action* (Vol. 1). Beacon Press.

Kant, I. (2007). *Osnovy metafiziki nravstvennosti, Kritika prakticheskogo razuma; etafizika nravov* (Groundwork of the metaphysics of morals; Critique of practical reason; Metaphysics of morals, in Russian) (3rd ed.). St. Petersburg: Nauka.

Kondratyev, V. M., & Yaskevich, M. I. (Comps.). (2011). *Filosofiya obrazovaniya: Slovar'* "Philosophy of education: Dictionary" (B. N. Bessonov & V. M. Kondratyev, Eds.). Moskovskiy gorodskoy pedagogicheskiy universitet, Nauchno-informatsionnyy izdatel'skiy tsentr.

Mersiyanova, A. P. (2010). *Osnovnye priznaki ekzistentsial'nogo vybora* (The main features of existential choice, in Russian). *Tomsk State University Bulletin*, (335), 153–156.

Mikirtumov, I. B. (2024). *Istina i affekt* (Truth and affect, in Russian). *Epistemology and Philosophy of Science, 61*(2), 95–113.

Montgomery, J. (1968). Remarks on the management and government of spinning factories. *The Business History Review, 42*(2), 219–226.

Perelman, C., & Olbrechts-Tyteca, L. (1969). *The new rhetoric: A treatise on argumentation.* University of Notre Dame Press.

Shlakhter, V. V. (1998). *Chelovek-oruzhie: Kurs professional'noi psycho-fizicheskoi podgotovki boytsa* (Man as a weapon: A course in professional psychophysical training of a fighter, in Russian). St. Petersburg: Tertsiya.

Shutova, E. A. (2009). *Fenomen prizvaniya v rabotakh M. Vebera* (The phenomenon of vocation in the works of M. Weber, in Russian). *Chelyabinsk State University Bulletin: Philosophy. Sociology. Culturology, 18*(156), 116–118.

Sokrat. (2024). *Ia nichego ne znayu* (I know nothing, translation from Ancient Greek by M. L. Gasparov, V. N. Karpov, S. I. Sobolevskii, M. S. Solov'ev). Moscow: AST, Vremena, 221.

Stolyarova, O. E. (2020). *Nauka segodnya — professiya ili prizvanie?* (Science today – profession or vocation?, in Russian). Tomsk State University Journal: Philosophy. Sociology. Political Science, (56), 107–111.

Toulmin, S. (1958). *The uses of argument*. Cambridge University Press.

Tsurkanova, A. (2023). *Nauka kak prizvanie I professiya* (Science as a vocation and profession: M. Weber, in Russian). In *Proceedings of the Annual Student and Master's Scientific Conference, May 16–19, 2023* (Part 3, p. 78). Minsk: Minsk State Linguistic University.

Weber, M. (2012). *Nauka kak prizvanie i professija* (Science as a vocation, in Russian). Moscow. *Razvitie lichnosti,* (3), 243–249; (4), 198–212.

Zinchenko, N. S. (2019). *Formirovanie «okolonauchnykh» mifov v tsifrovuyu epokhu* (The formation of "pseudo-scientific" myths in the digital age, in Russian). *Information–Communication–Society, 1*, 101–106.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

PHILOSOPHY OF ANTHROPOLOGY

DOI: 10.24234/wisdom.v32i2.1135

PHILOSOPHICAL ANALYSIS OF THE MEANING OF LIFE

Kadzhik OGANYAN [1, *] | Karina OGANYAN [1]

1 Lesgaft National State University of Physical Education, Sport and Health, St. Petersburg, Russia
* *Correspondence*
Kadzhik OGANYAN
E-mail: koganyan53@mail.ru

Abstract: The search for the meaning of life is one of the central themes of human existence, attracting the attention of philosophers, theologians, psychologists, and representatives of other disciplines for centuries. This question delves into profound aspects of human existence, including the purpose of existence, the significance of events and actions, and the role of humanity in society and the world as a whole. In the modern world, characterized by rapid changes, globalization, and technological progress, questions about the meaning of life are becoming particularly relevant. People are facing new challenges that require rethinking traditional values and approaches to life.

However, the only clear answer to this profound question has not yet been found. Each person, each individual, considers this problem from his own perspective; therefore, he tries to find a solution directly, as strongly as possible, corresponding precisely to his morals, foundations, principles, and worldview in general. That is why it is difficult for every other person to make this choice.

Keywords: meaning of life, concepts, philosophy, man, values, life strategy, difficulties

Philosophical Quest

Objective: to study various approaches to understanding the meaning of life, analyze philosophical, religious, scientific, and modern concepts, and identify the main factors influencing the formation of individual meaning of life.

Relevance: In the modern world, characterized by rapid changes, technological progress, and the erosion of traditional values, the search for meaning is becoming especially important for maintaining psychological well-being and forming a life strategy. Understanding different approaches to this problem helps a person realize their values, goals, and find their place in the world.

Tasks:

1. Identify the main philosophical concepts of the meaning of life (hedonism, stoicism, existentialism, etc.).
2. Consider religious ideas about the meaning of life in various faiths (Christianity, Islam, Buddhism, etc.).
3. Analyze scientific approaches to understanding human motivation and behavior in the context of the search for meaning.
4. Explore modern concepts of the meaning of life related to self-realization, personal growth,

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

and social contribution.

5. Identify the factors influencing the formation of an individual's meaning in life.

6. Summarize and systematize the acquired knowledge, formulate conclusions about the multifaceted and subjective nature of the concept of "meaning of life."

7. Argue the empirical and theoretical justification for the meaningfulness of life using the concept of "superattractor" within the framework of scientific philosophy in the process of forming a new intersubjective ideal.

Object: The meaning of life as a philosophical, religious, and psychological problem.

Subject: Various approaches to understanding and searching for the meaning of life, factors influencing the formation of an individual's meaning of life.

We get the following answer to the question about the meaning of individual human life ("Who are we?, where are we from?, Where are we going?"): Within the framework of the synergetic philosophy of history (SFI) (Bransky, Oganyan, Pozharsky,209,313), the meaning of life (both individual and collective) consists in moving towards the superattractor (the global attractor that all local attractors ultimately strive for) (Oganyan, Bransky, Oganyan, p. 32).

This means that the superattractor is a state of cosmic matter in which it turns out to be stable relative to absolute chaos: any chaotic deviation from the original order (any fluctuation of this matter) is compensated (neutralized) by a counter-fluctuation (which returns the self-organizing system to its previous state). Despite the seemingly purely speculative origin of the concept of "super tractor", this concept has solid empirical foundations.

Let's briefly summarize these reasons as follows. Although many philosophers in their philosophical systems approached this concept to one degree or another (Platon, G. V. F. Hegel, A. Bergson, V. Solovyov, P. Teilhard de Chardin, etc.), nevertheless, no one has ever done this within the framework of a consistent scientific worldview (observing the principles of determinism and rationality).

The question of the meaning of life is the question of a person's purpose in this world - what does a person live for? The French philosopher and writer A. Camus wrote in his essay "The Myth of Sisyphus" that there is only one fundamental question of philosophy. It is a question of whether or not life is worth living. All the rest - whether the world has three dimensions, whether the mind is guided by nine or twelve categories - is secondary. Therefore, "I consider the question of the meaning of life to be the most urgent of all questions," he concludes (Camus, 2023).

A number of philosophical concepts are devoted to the meaning of life (Balandin, 1988; Bentham, 2000; Berdyaev, 1993; Bransky, Mikailova, Zobova, 2017; Golsmith, 1983; Huseynov, 2004. pp. 365-370; Yershov, 2023; Camus, 2023; Kogan, 1984; Oganyan, 2025; Pantskhava, 1967; Frankl, 2021 et al.).

One of the oldest is the concept of Ecclesiastes. It emphasizes the insignificance and vanity of human life. According to Ecclesiastes, human life is nonsense, absurdity, nonsense, nonsense. He believes that the components of life -wealth, power, love, work-are as meaningless as "chasing the wind."

Ecclesiastes made this pessimistic conclusion because "one end awaits all." "The fate of the righteous and the sinner, the good and the evil, the pure and the unclean, the respectable and the scoundrel, the honest and the perjurer is the same." In essence, Ecclesiastes denied that man has a meaning in life. At the same time, he has interesting practical instructions for people: since human non-existence is inevitable, it remains to make the best use of our short life span. In this case, in his opinion, creative work, love, and wealth gain positive significance.

The German philosopher A. Schopenhauer expressed pessimistic judgments about the meaning of life. He reduces the meaning of a person's life to his suffering. He would have every reason to paraphrase Descartes' famous principle "I think, therefore I exist" into the position "I suffer, therefore I exist". According to Schopenhauer's theory, a person has to constantly struggle with nature, society and other people around him. He provides relevant arguments in her favor.

The natural forces of nature: earthquakes, diseases (the microbes that cause them are also natural) cause enormous damage to humans, and society wages constant wars in which thousands, millions of people die. And "the main source of the most serious evils that befall a person "is the person himself: a man is a wolf to a man" (Scho-

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

penhauer, About the insignificance and sorrows of life. filosoff.org (accessed 01.09.2025)/

According to Schopenhauer, man has many negative traits: malice, schadenfreude, cruelty, selfishness. Egoism is extraordinarily strong, and most of man's disasters are rooted in it and explained by it. His slogan is "everything for me and nothing for people." It divides people, isolates them and makes them hostile to each other.

In his work "On the insignificance and sorrows of Life" Schopenhauer concludes: — a person suffers from natural, social and human elements, is sad, deprived of peace and joy, - his life passes in a continuous struggle for existence itself, at every step he is threatened with death, - the happiest moment of a person is when he falls asleep, the most unhappy moment is when he wakes up. Schopenhauer's views, as is well known, were one of the theoretical sources of existentialism. This trend considers not only the essence of a person, but also the meaning of his life.

Many existentialists believe that human life has a sad, tragic meaning. The main features of life, from their point of view, are anxiety, fear, despair, responsibility (guilt) for one's choice, etc. The arguments of existentialists take on a lengthy form: a person is born in agony, grows up in tears, spends his days in fear, works hard, and ends his life in dirt, having experienced a lot disappointments and grief, in order to finally face the imminent death to which he was doomed from the very first minute of his existence.

In the history of human thought, there are also opposite, optimistic statements about life and its meaning. These include, for example, the ideas of two of our great compatriots A.M. Gorky and L.N. Tolstoy. A.M. Gorky, as a great connoisseur of life, wrote: "It is not true that life is gloomy, it is not true that there are only ulcers and groans, grief and tears! It is not only vulgar, but also heroic, not only dirty, but also bright, charming, beautiful. It has everything that a person wants to find!" (Gorky, 1930; Lunacharsky, 1964, pp. 70-82).

Leo Tolstoy wrote the following words: "No, this world is not a joke, it is not a land of trials and transition to a better, eternal world, but it is one of the eternal worlds that is beautiful and joyful, and which we not only can, but must make more beautiful and joyful for those who live with us and for everyone, who will live in it after us" (Tolstoy, 1993). And another of his ideas: "On a beautiful earth, there is a beautiful humanity created for happiness. There is an everlasting light and the thrill of a joyful life around him. This life surrounds a person from all sides, presses down on him, calls him to himself, gushes into the soul with stormy streams of exuberant joy and happiness." Therefore, for Tolstoy, the meaning of human life is life itself, beautiful and joyful, bringing happiness to a person.

Some famous people consider constant work to be the meaning of life (their happiness), which brings them physical and spiritual satisfaction. So, Toku-Tomi Roka (a rich and noble Japanese, formerly a journalist, a follower of the teachings of Leo Tolstoy) wrote about himself: "Now I live on a small farm near Tokyo, in a tiny house with my wife and dog. I grow potatoes and other vegetables. I spend day after day working with a spade, cultivating the land and weeding out the weeds.

The soil is so uncultivated; the weeds grow so fast, especially on these summer days. I spend all my time, all my energy, weeding, weeding, weeding... Maybe that is the way my soul works, maybe that is the way the imperfect world works. However, I am quite happy. We have a great sleep and a good appetite. We have everything we need" (Toku-Tomi, 2025).

Along the way, we note that he gives a kind of advice-recommendations, following which you can be happy. The scientist primarily refers to them as love – the opportunity to love and be loved. At the same time, Freud highly values one of the forms of love - sexual, considering it the strongest experience of "amazing pleasure." In addition, he recognizes that a person feels great pleasure when he enjoys the beautiful, the beauty of human forms, nature, and artistic creations.

The joy of an artist's creativity in embodying images of his imagination, the joy of a scientist in solving scientific problems and learning the truth is also of great importance; professional activity also brings satisfaction to a person when it is freely chosen by a person.

The American philosopher E. Fromm, a follower of Freud, also developed the problems of the meaning of life in the same direction. He wrote: "Life must have meaning. People are drawn to happiness, truth, justice, love, devotion" (Fromm, 2023).

Among Russian thinkers, F.M. Dostoevsky

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

revealed this problem on an extremely large scale, who solved the "secrets" of man in all periods of his life. In his works, he developed the idea that man is not only a complex phenomenon, but also contradictory, far from being known. In his opinion, a person should understand himself and his purpose in the world - to be a person. Everyone should leave a small mark in society, but an imprint of their personality. It is important for a person to be moral - that is the essence of the meaning of life, according to Dostoevsky. A person must be more than just a person - his life must be ideologically saturated.

The ethical theory of Marxism deserves attention. It puts a kind of double content into the meaning of a person's life. Firstly, it is about the comprehensive development of a person's abilities - mental, moral and physical. Secondly, a person should fight to build a new, just society in which fraternal relations between people, friendship and peace between peoples, freedom and justice would be established.

Supporters of Marxism condemn an unfair society dominated by social and national oppression, where bloody wars are waged between nations, bringing destruction, suffering and death to millions of people. The social philosophy of Marxism denies all negative factors that are an obstacle to the realization of human abilities and slow down the realization of his lofty mission in our world (Oganyan, Bransky, Manko, 2018).

It should be noted that this humanistic theory is sometimes not always justly criticized in our time. Critics claim that the future communist society is a noble goal, but it is achieved at the expense of the present, at the expense of generations of people who are not destined to experience the fullness of a perfect life. The modern generation is encouraged to live one day.

The famous Russian philosopher Yu. G. Kudryavtsev put forward an original concept of the meaning of human life. In the monograph "Dostoevsky's Three Circles" he expresses doubt about the existence of a meaning prescribed to human existence by anyone. His main idea boils down to the following. Each person fills his life with his own meaning. At the same time, the desire of community is brought to the fore, so that "everyone sees this meaning in the high, and not in the low. By "high" he means, first of all, morality, justice, honesty, idealism and other positive personality qualities.

There are four approaches to understanding life. The question of the meaning of life is one of the fundamental questions in philosophy. Over the centuries, thinkers have offered various answers, from the assertion of objective meaning to its complete denial. Let's consider four main approaches to understanding the meaning of life: objective, subjective, denial of meaning and supernatural/inexplicable.

This position asserts that the meaning of life is predetermined and exists independently of human perception. This meaning can be embedded in the very nature of the universe, the divine will, or the objective laws of the development of society.

Hedonism (Greek: ευχαρίστηση - enjoyment) is a philosophical doctrine according to which the meaning of life lies in achieving pleasure and avoiding suffering. Hedonism was first developed in the teachings of the Greek Socratic philosopher Aristippus of Cyrene (435-355 BC), who taught that everything that gives pleasure is good. From the very beginning, hedonism develops as a kind of worldview that advocates the priority of the individual's needs over social institutions as conventions that limit his freedom and suppress his identity. At the same time, hedonism could take extreme forms; for example, among the followers of Aristippus, the Cyrenaics, some believed that any pleasure was justified, and moreover, any actions and efforts were justified if they led to pleasure. In this, the Cyrenaics differed from Socrates, who, recognizing the importance of pleasure, interpreted it as the consciousness that something is being done well.

In his polemic with the sophists, Socrates insisted on distinguishing between bad and good pleasures, as well as true and false. Plato's mature works hoped to show that although a good life is not good because it is full of pleasure, it is still possible to prove that the most pleasant life is at the same time the best life. Aristotle believed that pleasure as such is not a good thing and is not worthy of election in itself. A moderate version of hedonism was proposed by the Greek philosopher Epicurus, who taught that only natural and necessary pleasures are worthy, since they do not destroy the inner equanimity of the soul.

The ethical teaching of Epicurus was called "eudaimonism" (from the Greek. ευδαιμονισμός - happiness). Epicurus considered the state of

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

ataraxia, i.e. equanimity, "freedom from bodily suffering and mental anxiety," to be the highest good. However, the difference between hedonism and eudaimonism is insignificant: both teachings orient a person not to goodness, but to pleasure (personal happiness), and if to goodness, then for pleasure (personal happiness). During the Renaissance, the ideas of hedonism, both extreme and moderate, received a new impetus, becoming an important theoretical means of humanistic affirmation of the value of man in all his life manifestations.

For the enlightenment thinkers (Gassendi, Lametri, Holbach), hedonism was a means of expressing spiritual opposition to a religious and dogmatic worldview. The most recent theoretical form of hedonism was J. R. R. Tolkien's utilitarianism. Bentham and J.S. Mill (late XVIII-XIX centuries) Consistent criticism of utilitarianism by G. Sidgwick and J.E. Moore, along with the general development of human sciences, primarily psychology, revealed the limitations of hedonistic description and justification of behavior in general and morality in particular.

Naturalism (Greek nature) in philosophy, a view of the world according to which nature acts as a single, exclusive "supernatural", universal principle of explanation of all things. In the theory of knowledge, naturalism presupposes an exclusive orientation towards the methods of natural sciences and is associated with such philosophical trends as sensationalism and empiricism.

In sociology, naturalism is inherent in theories that explain the development of society by various natural factors – climatic conditions, geographical environment, biological and racial characteristics of people, etc. In ethics, naturalism is characterized by the derivation of moral principles from a certain natural principle (cosmos, organic world, biology or human psychology); it is characteristic of such ethical trends as hedonism, eudaimonism, utilitarianism, ethical evolutionism.

Naturalism is one of the leading principles of European enlightenment thought of the 17th and 18th centuries, based on the idea of the existence of some kind of non-historical "human nature" (the concept of natural man, natural state, natural religion, natural morality, natural law).

Taoism is a philosophical and religious trend in China, one of its main traditional "three teachings" (San Jiao), which represented in this triad the main alternative to Confucianism as a philosophy and Buddhism as a religion.

For the first time, as an integral ideological formation under the name "the school of the Way and grace" (Tao te chia), reproducing the name of the fundamental Taoist treatise "The Canon of the Way and Grace" (Tao te Ching), it was identified among six philosophical schools (Liu jia) by Sima Tan (2nd century BC) and recorded his son Sima Qian in the final 130th chapter of the first dynastic history "Shi Ji" ("Historical Notes"). This name was shortened to the binomial "school of the Way" (Tao jia) in the extended classification of the philosophical schools of Liu Xin (46 BC - 23 AD E.), which is reflected in the 30th chapter of the second dynastic history "Han Shu" by Ban Gu.

Life Has a Subjective Meaning

This approach asserts that the meaning of life is not predetermined, but is created by man himself. Each individual is free to choose their own values, goals, and determine what makes sense to them.

Existentialism: Emphasizes the freedom of choice and responsibility of a person to create their own meaning. Its key representatives are Jean-Paul Sartre, Albert Camus, Martin Heidegger and Simone de Beauvoir.

Jean-Paul Sartre argued that "existence precedes essence," meaning that a person exists first and then defines himself by his actions. The author of the term "existentialism" is the Danish philosopher Søren Kierkegaard. He believed that philosophy does not pay attention to a person, his feelings and questions about life. Therefore, according to Kierkegaard, philosophy should focus on man, his problems, the desire to find the truth and his own self.

The basic idea of existentialism is that people decide their own destiny and have free will. There is no universal answer to the question: "What is the meaning of life?" it does not exist, because each person is unique, he gives his life a certain meaning, and he has no predetermined purpose. Representatives of existentialism reject moral and value norms and norms of behavior, as they believe that they are artificially created.

Society is a construct, so it doesn't matter

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

which social group a person belongs to. He is responsible for himself, and he cannot shift it onto someone else. Existentialists also reflect on death, loneliness, and suffering. Philosophers say that a person should accept these unpleasant aspects of life in order to fully experience freedom and responsibility for his life. They encourage people to be sincere when they take certain actions and make choices, and to seek the meaning of life within themselves and in relationships with others.

Humanism: Focuses on the value of the human personality, its potential and the ability to self-actualize. At the center of the humanistic worldview is man, his value, dignity, freedom and the ability to self-actualize. The meaning of life, from the point of view of humanism, is not given from above, but is created by man himself through the development of his abilities, creativity, service to society and the pursuit of happiness (Asatryan, 2014).

Erasmus of Rotterdam (1466-1536): One of the founders of Renaissance humanism. He emphasized the importance of education, reason and ethical improvement of man. He believed that the meaning of life lies in the development of virtue and service to society. Michel de

Montaigne (1533-1592): French philosopher and writer, explored human nature in his "Experiments", emphasizing the importance of self-knowledge, tolerance and self-acceptance. For Montaigne, the meaning of life is to live your life fully, in harmony with yourself and the world. Giovanni Pico della Mirandola (1463-1494): Italian humanist philosopher, author of the famous "Speech on the Dignity of Man." He argued that man is a free being who determines his own destiny and his own meaning of life.

Life Has No Meaning

The nihilistic position denies the existence of any meaning of life, both objective and subjective. The world is a chaotic accumulation of matter, and human existence is random and meaningless.

As is known from the history of world philosophy, the concepts of meaninglessness of life developed based on different philosophical systems, but the most popular (and the most scandalous) were two (Oganyan, Bransky, Oganyan, 2018, pp. 35-38):

1) identification of the meaning of life with "service to the absurd" (cult of the absurd)[1];

2) the denial of any meaning in life at all (the cult of suicide). Since the substantiation of the concept of "supertractor" requires an analysis of not only the empirical, but also the theoretical foundations of this concept, a critical analysis of the concepts of meaningfulness of life requires the same analysis of the concepts of meaninglessness of life.

The most famous concepts of this type were: the ancient doctrine of the expediency of suicide (the Greek philosopher of the Alexandrian school Hegesius, III century BC) and the concept of the absurdity of human activity (French writer and philosopher A. Camus, 1913-1960).

As is known, in a series of his philosophical and journalistic works, A. Camus tried to substantiate the idea that the meaning of human activity ultimately boils down to serving the absurd[2][Camus], similar to the activity of the ancient mythical hero Sisyphus. Such a nihilistic attitude to the problem of the "meaning of life" has always become popular during the years of severe social trials (accompanied by an acute crisis of philosophical knowledge).

It is not surprising that Camus's pessimistic concept became so widely known and popular after the end of World War II. As you know, in 1957, she was even awarded the Nobel Prize in Literature. It should be noted right away that this event is much more significant from the point of view of the spiritual development of mankind than it might seem with a superficial approach to the issue. Within the framework of SFI concepts, it can be compared in terms of social significance with the test of the first atomic bomb in the USA in 1945 (Oganyan, Bransky, Oganyan, 2018. pp. 35-36).

---

[1] The power of the concept of "super-tractor" lies primarily in the fact that it excludes complete frailty ("vanity") being in all spheres of human activity, erecting a solid foundation for the principle of conformity not only in science, but also in philosophy.

[2] Although the Nobel Prize in 1957 was awarded to Albert Camus not for philosophy, but for fiction, nevertheless, it is obvious that its social significance lay precisely in the global philosophical concept that formed its subtext. It is easy to see that the concept of the meaninglessness of human activity (the myth of Sisyphus) contains the germ of its own denial, for if any human activity is absurd, then so must be the service of the absurd.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

Just as this ordeal endangered the physical existence of humanity, the carefully thought-out concept of the meaninglessness of life created no less a threat to the mental state of humanity. Moreover, the main danger was not so much the concept itself as the awarding of the highest scientific prize for it.

As is clear from the SFI, the awarding of a scientific prize of this magnitude by the Nobel Committee in 1957 for such a concept meant a complete loss of any sobriety and responsibility in philosophical assessments. In the light of the SFI, many years after the Second World War, the situation with the assessment of the concept of meaninglessness of life is becoming clearer. Camus's fatal error was not to link the problem of the meaning of life with the concept of the absurd and with the myth of Sisyphus. As world history shows, an important component of the meaning of life is not serving the absurd, but an irreconcilable struggle against it. The belief that the meaning of life lies in serving the absurd is, so to speak, the absurd squared, and realizing this fact is the best way to say goodbye to the absurd. This means that if we describe the problem of the meaning of life in the language of metaphors (which is what the creators of various myths did), Camus solves the problem of the meaning of life in the myth of Sisyphus.

So, a positive solution to the problem of the "meaning of life" is not to promote the absurd (rejection of rationality), but to fight it. But then, as social history shows, a new problem arises: the threat of fighting the absurd with the help of absurd means of struggle. As evidenced by totalitarian regimes, global violence and global lies are such (since in the fight against local violence and local lies, as a rule, it is impossible to avoid local counter-violence and local counter-lies that counteract them). But at the same time, there is a threat of local violence escalating into global violence, and local lies into global violence.

This turn of events negates the fight against the absurd in general. Therefore, in the fight against the absurd, of course, absurd means are unacceptable. Such an outgrowth of local means of combating the absurd into global ones is observed in many social conflicts (wars and revolutions). Therefore, skillful politicians should not respond with a "double blow to the blow of warmongers" (I. Stalin). Such a double blow, in turn, inevitably undergoes doubling, which provokes a chain process of unlimited growth of violence and lies.

From the point of view of the SFI, a proportionate counterattack is morally justified, not a "double" one. So, any analysis of the problem of the "meaning of life" within the framework of a scientific worldview should be combined with a thorough criticism of the concept of the meaninglessness of life. The scientific assessment of this latter concept is currently most likely to be given only from the perspective of the synergetic philosophy of history (SFI), based on the fractal-relativistic model of the Universe (FRM) or, equivalently, the scale-symmetric model (MSM) (Bransky, 2014. pp. 12-29; 2015, pp. 10-20).

From the point of view of SFI, there are four types of absurd philosophical activity in the global sense (solipsism, agnosticism, mysticism and pessimism)[1] and there are three types of such activity in a special sense (a psychophysiological problem): either we are talking about attributing human souls to inanimate objects (animism), or to non-human living beings (the concept of transmigration of souls), or to human remains (the concept of resurrection from the dead). If it is true, then the solution to the problem of the meaning of life, which is provided by the SFI, theoretically, three scenarios of movement towards the supertractor are possible.:

a) the trajectory of stagnation (the endless repetition of the same states of cosmic matter, man as a natural-historical product of its self-organization, humanity and culture as a self-organizing value system (the "squirrel in a wheel" model);

b) the trajectory of the absurd (movement into the abyss), figuratively speaking, it resembles movement not in a circle, but in an expanding spiral.

Both scenarios (both (a) and (b) are a road to nowhere[2], or maybe even a "plunge into the abyss"[1];

---

[1] Nihilism: Rejects traditional values and beliefs, claiming that life is meaningless and purposeless. Absurdism: Recognizes the absurdity of existence, but calls for rebellion against it, for the creation of one's own values in the face of the absurd.

[2] Moreover, in some special cases it can be a road to disaster (leading to the abyss). The described scenario allows for the irresponsible destruction of all previous values and the rejection of any continuity in the development of world culture. The highest form of immoral-

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

c) the trajectory of triumph ("victory") - here we are dealing with a narrowing spiral that leads not to "nowhere", but to a special state called a singularity in mathematics. Due to this, it is said that such a scenario presupposes the appearance of the very attractor that did not exist in the two previous cases (it was not for nothing that the narrowing spiral was called "golden") and which, from the point of view of traditional philosophy, means "finding the meaning of life."

A comparative analysis of scenarios (a) and (b), on the one hand, and (c), on the other, leads to the following very interesting result. Just as scenarios (a) and (b) receive their metaphorical (mythological) expression in the myth of Sisyphus, scenario (c) has an even more profound expression in the modern synergetic interpretation of the Gilgamesh myth. Consideration of this interpretation (from ancient mythology to modern science) requires a separate study.

Life Has a Supernatural/Inexplicable Meaning

This approach assumes that the meaning of life exists, but is beyond human comprehension. It can be associated with mystical experiences, intuition, or the transcendental.

Some philosophical currents suggest that the meaning of life may be hidden in the depths of the unconscious or in the unknowable laws of the universe.

Theism is a religious and philosophical doctrine that recognizes the existence of a personal God as an infinite, omnipotent and all—good being who created the world and constantly participates in the life of his creation.

The term "theism" first appeared in the works of the English philosopher Ralph Kedworth. In his work "The True Intellectual System of the Universe," he presented theism as a philosophical justification for faith in God. This concept has evolved over the centuries and has become the foundation for monotheistic religions (Artemyeva, 2011).

Theism responds to man's deep need to understand the structure of the world and find his place in it. Unlike other philosophical systems, he suggests the idea of a personal relationship between man and the divine principle.

The theistic worldview helps to overcome a person's alienation from a world he does not understand. It provides a coordinate system in which people can comprehend their existence and find answers to the fundamental questions of existence.

Theism explains the origin of the universe, the meaning of human life, and the nature of morality through the idea of divine design.

In the cultural and historical context, theism has played an important role in the development of human thought. It became a natural stage in the evolution of ideas about the divine — from polytheism to monotheism, from the abstract idea of a higher power to the concept of a personal God.

Theistic philosophers have developed a complex system of argumentation explaining the relationship between God and the world. They proposed solutions to many philosophical problems: the origin of evil, free will, the meaning of suffering, and the nature of human consciousness. The theistic worldview created the basis for the development of ethics, philosophy of religion and other fields of humanitarian knowledge.

In the modern world, theism remains an influential branch of philosophical thought. It continues to evolve, engaging in dialogue with science and responding to the challenges of the times. Theistic ideas find new expression in the works of modern philosophers, theologians, and thinkers.

Stoicism is an ancient Greek philosophical school that taught the achievement of mental balance and inner freedom through reasonable control over passions, detachment from external goods and concentration on what is within the limits of human power.

The goal of life for the Stoics is to achieve happiness and virtue. To follow virtue, according to the teachings of the Stoics, is to renounce passions through willpower. Passions are feelings: fear, sorrow, lust, and pleasure.

Virtue is good, vice (sins, lust) is evil, and everything in between is indifferent because it does not depend on a person. But inside the "indifferent" there are some concepts that have val-

ism is associated with this scenario: mocking the ashes of the ancestors (violating the eternal rest of the dead).

[1] Such a scenario presupposes a complete loss of a sense of proportion in innovations and is the theoretical basis of philosophical anarchism (including modern deconstructivism), the so-called clip thinking.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

ue, because they help to preserve a person and a family. These are the so-called appropriate actions, for example: - respect parents; - to get married; - to participate in political processes; - to defend the motherland.

The Stoics believed that a doctor saves a patient's life not out of a desire to help or because he is fighting an illness that he considers evil, but based on the principle of virtue, that is, he follows a purpose. Also, according to the Stoics, both the emperor and the slave can be equally happy, because happiness is not in money and fame, but in accepting fate.

The Stoics' understanding of the world is based on the teachings of Aristotle and Heraclitus. They believed that what was happening in the world was determined by natural laws. For example, animals are needed to die and become food, or to test a person's courage. People's lives are also predetermined: some are free, others are slaves.

A person may try to rebel against fate and nature, but this will not change anything in the rational structure of the cosmos, but, on the contrary, will lead the rebel to misfortune and vice.

The Stoics believed that right thinking leads to a virtuous life. A person who is guided by reason and logic is able to make informed decisions and act in accordance with nature.

The Stoics devoted the main place to conditional judgments and sought to put all arguments in this form. A conditional statement is a complex statement that consists of a bunch of "if, then." For example, "if the plant is not watered, it will wither."

Ultimately, the search for meaning is an individual path, and each person must independently determine what is important and valuable to them.

A man in search of the meaning of life

The search for the meaning of life is a fundamental issue that has been troubling humanity throughout its history. From ancient civilizations to the modern era, people are wondering: why are we here? What is our goal? In a world full of uncertainty and change, the search for meaning becomes especially relevant, because it gives us a sense of direction, motivation and inner harmony.

Before talking about the search, it is important to understand what the meaning of life is. This is not some universal formula that applies to everyone. The meaning of life is an individual, subjective concept that is shaped by our values, beliefs, experiences, and environment. It can consist of:

Activities: Realizing one's talents and abilities, achieving goals, and contributing to the world.

Relationships: Love, friendship, family, caring for others.

Values: Striving for truth, beauty, goodness, justice.

Overcoming: Growing above oneself, overcoming difficulties and trials, searching for inner peace.

How Can a Person Find the Meaning of Life?

The search for the meaning of life is not a momentary discovery, but rather a journey, a process of self-discovery and self-improvement. Here are a few steps that can help on this journey:

1. Introspection and self-knowledge:

Define your values: What is really important to you? What principles do you stand for?

- Identify your strengths and talents: What do you do best? What brings you joy and inspiration?

- Remember the moments when you felt the happiest and most satisfied: What do these moments have in common? What unites them?

- Keep a diary: Write down your thoughts, feelings, ideas and experiences. This will help you see yourself from the outside and better understand your needs and desires.

2. Explore the world around you:

- Try new things: Take up a new hobby, travel, meet new people.

- Learn new things: Read books, attend lectures and workshops, learn new languages.

- Develop your interests: Delve into those areas that are interesting and exciting to you.

- Volunteering and Helping others: Contributing to other people's lives can give your life a new meaning and purpose.

3. Accept the uncertainty:

- Be open to change: The meaning of life can change over time. Be prepared to rethink your values and goals.

- Don't be afraid of mistakes: Mistakes are

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

part of the learning and growth process. Learn from them and move on.

- Be patient.: Finding the meaning of life is a long process. Don't expect instant results.

4. Surround yourself with a supportive environment.:

- Communicate with people who inspire and support you.

- Avoid toxic relationships.

- Look for like-minded people.

Philosophy's Help in Finding the Meaning of Life

Philosophy plays a key role in the search for the meaning of life, offering various approaches and tools for understanding our existence. Here are some ways philosophy can help.:

- Provides a framework for reflection: Philosophy offers various concepts and theories that help us understand the world and our place in it. From existentialism to Stoicism, each philosophical school offers its own view on the meaning of life and the ways to achieve it.

- Helps us ask the right questions: Philosophy teaches us to think critically and ask fundamental questions about life, death, morality, and values. It helps us to move beyond the daily routine and think about deeper issues.

- Develops self-awareness: Philosophical practices such as meditation and introspection help us to better understand ourselves, our motives and desires.

- Teaches you to live meaningfully: Philosophy offers practical advice and strategies for life based on the principles of reason, virtue and harmony. For example, Stoicism teaches us to accept what we cannot change and focus on what is in our power.

- Reveals a variety of meanings: Philosophy shows that there is no single correct answer to the question of the meaning of life. It offers many different perspectives and opportunities, allowing us to choose the one that best fits our values and beliefs.

Conclusion

One way or another, the whole human life is spent in search of the meaning of life. The discovery of one's inner world begins at an early age. One can even say the opposite - the main psychological acquisition of early youth is the discovery of one's inner world.

In our deep conviction, such a complex concept as the "meaning of life" should be considered in relation to the following phenomena: the essence of man (biosocial nature and awareness of vital activity), his goals and ideals, the content of his life. Apparently, the meaning of human life is layered. It includes morality, the struggle against difficulties - natural, social, human, obtaining happiness and pleasure from the very fact of human existence. It requires a person to contribute to the preservation and improvement of the surrounding nature, the development of a just society, to bring good to other people, to constantly develop and improve in physical, mental, moral and aesthetic relations, to act in accordance with the objective laws of the world.

Finding the meaning of life is a complex and fascinating process that requires introspection, experimentation, and openness to new experiences. Philosophy can be a valuable tool on this journey, offering us a framework for reflection, practical advice, and inspiring examples. It is important to remember that the meaning of life is not a destination, but rather a path that we choose. The main thing is to move forward, learn, develop and live meaningfully, in accordance with your values and beliefs. And perhaps, in the process of this search, we will find not only the meaning of life, but also ourselves.

The search for the meaning of life is one of the central themes of human existence, having attracted the attention of philosophers, theologians, psychologists, and other scholars for centuries. This question touches on profound aspects of human existence, such as the purpose of existence, the meaning of events and actions, and the individual's role in society and the world at large. In the modern world, characterized by rapid change, globalization, and technological progress, questions about the meaning of life have become especially relevant. People face new challenges that require a rethinking of traditional values and approaches to life.

However, a single, clear answer to this profound question has yet to be found. Each person views this problem from their own perspective, and therefore, they seek a solution that best aligns with their own moral values, principles,

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

and overall worldview. This is why it is difficult for each person to make this choice.

Objective: To explore various approaches to understanding the meaning of life, analyze philosophical, religious, scientific, and modern concepts, and identify the key factors influencing the formation of an individual's meaning in life. Relevance: In today's world, characterized by rapid change, technological progress, and the erosion of traditional values, the search for meaning is becoming especially important for maintaining psychological well-being and shaping a life strategy. Understanding various approaches to this problem helps people recognize their values and goals and find their place in the world.

Objectives:

1. Identify the main philosophical concepts of the meaning of life (hedonism, stoicism, existentialism, etc.).

2. Consider religious ideas about the meaning of life in various faiths (Christianity, Islam, Buddhism, etc.).

3. Analyze scientific approaches to understanding human motivation and behavior in the context of the search for meaning.

4. Explore modern concepts of the meaning of life related to self-realization, personal growth, and social contribution.

5. Identify the factors influencing the formation of an individual's meaning in life.

6. Summarize and systematize the acquired knowledge, formulate conclusions about the multifaceted and subjective nature of the concept of "meaning of life."

7. Argue the empirical and theoretical justification for the meaningfulness of life using the concept of "superattractor" within the framework of scientific philosophy in the process of forming a new intersubjective ideal.

References

Artemyeva, O. V. (2011). Angliiskii eticheskii intellektualizm XVIII–XIX vv. (English Ethical Intellectualism of the 18th–19th Centuries, in Russian). Moscow: Institute of Philosophy, Russian Academy of Sciences, 196 p.

Asatryan, G. E. (2014). Gumanizm v kontekste problem novogo *tysiacheletiya* (Humanism in the context of the problems of the new millennium, In Armenian). *Yerevan, Nauka, 460 p.*

Bentham, J., & Mill, J. S. (2000). *Vvedenie v osnovaniya nravstvennosti i zakonodatel'stva* (*Introduction to the principles of morality and legislation*), Ed. & trans. with an introduction A. A. Guseinov. St. Petersburg: Aleteya. 415 p.

Berdyaev, N. A. (1993). *O naznachenii cheloveka* (The destiny of man). Moscow: Republic. 382 p.

Branskii, V. P., Mikhailova, I. G., & Zobova, M. R. (2017). Problema "smysla zhizni". Obshchefilosofskoe i obshchenauchnoe znachenie *(*The problem of the "meaning of life": General philosophical and general scientific significance, in Russian). St. Petersburg: SPbGEU.

Bransky, V. P. (2014). Sinergetika i kosmologiya (filosofskie osnovaniya kosmologicheskoy modeli Vselennoi) (Synergetics and cosmology: Philosophical foundations of the cosmological model of the Universe). Vestnik Sankt-Peterburgskogo Universiteta. Seriya 17, (4), pp. 12–29.

Bransky, V. P. (2015). Problema proiskhozhdeniya zhizni i psikhiki (ot geneticheskogo k ideologicheskomu kodu). Chast' 1 [The problem of the origin of life and psyche (from the genetic to the ideological code). Part 1, in Russian). Vestnik Sankt-Peterburgskogo Universiteta. Seriya 17, (3), 26–35.

Bransky, V. P., Oganyan, K. M., Pozharsky, S. D., et al. (2009). *Sinergeticheskaia filosofiia istorii* (Synergetic Philosophy of History). Collected monograph of the St. Petersburg School of Social Synergetics. St. Petersburg; Ryazan: KOPI-PRINT, 313 p.

Camus, A. (2003). *Mif o Sizife. Esse ob absurde* (The Myth of Sisyphus. Essay on the Absurd). Translated from French by A. M. Rutkevich. Moscow: AST, 157 p.

Frankl, V. (2021). *Chelovek v poiskakh smysla* (Man's Search for Meaning). Moscow: Alpina Publisher, 224 p.

Fromm, E. (2023). *Psikhoanaliz i religiia* (Psychoanalysis and Religion). Moscow: AST Publishing House, 120 p.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

Golsmith, D., & Owen, T. (1983). *Poiski zhizni vo vselennoi* (Search for Life in the Universe, in Russian). Moscow: Nauka, 488 p.

Gorky, M. (1930). *Maksim Gorky.* Bol'shaia sovetskaia entsiklopediia (Great Soviet Encyclopedia), Vol. 18, cols. 224–239. Same work, part of the article under the title: *Maksim Gorky. Literaturno-obshchestvennaia kharakteristika* (Maxim Gorky. Literary and Social Characteristics). In: Lunacharsky, A. V. *Sobranie sochinenii* (Collected Works), Vol. 2. Moscow, 1964, pp. 70–82.

Guseinov, A. A. (2004). *Smysl zhizni i nravstvennye tsennosti* (The Meaning of Life and Moral Values). In: *Filosofiia*(Philosophy). Moscow: OLMA-PRESS Obrazovanie, pp. 365–370.

Kogan, L. N. (1984). *Tsel' i smysl zhizni cheloveka* (The Purpose and Meaning of Human Life). Moscow: Nauka, 252 p.

Oganyan, K. M. (2018). *Sotsial'naia filosofia* (Social Philosophy). With V. P. Bransky and Yu. V. Manko. St. Petersburg: Petropolis, 396 p.

Oganyan, K. M. (2025). *Filosofiia cheloveka* (Philosophy of Man). Moscow: Yurait, 157 p.

Oganyan, K. M., Bransky, V. P., & Oganyan, K. K. (2018). *Teoreticheskoe i empiricheskoe obosnovanie sotsiologicheskogo osmysleniia zhizni s pomoshch'iu poniatiia «superattraktor»* (Theoretical and Empirical Substantiation of the Sociological Understanding of Life Using the Concept of "Super Attractor"). Sotsiologiia i pravo(Sociology and Law), 1(39), pp. 35–38.

Pantskhava, I. D. (1967). *Chelovek, ego zhizn' i bessmertie* (Man, His Life and Immortality). Moscow: Politizdat, 191 p.

Schopenhauer, A. (2025). *O nichtozhestve i gorestiakh zhizni* (On the Insignificance and Sorrows of Life). Available at filosoff.org (accessed September 1, 2025).

Toku-Tomi, R. (2025). *Kuroshivo* (Kuroshivo). Translated by I. Ioffe. Moscow: AST Publishing House, 362 p.

Tolstoy, L. N. (1993). *Put' zhizni* (The Path of Life). Moscow: Respublika, 430 p.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

SOCIAL PHILOSOPHY

DOI: 10.24234/wisdom.v32i2.1131

FROM MORAL PANIC TO MODERNITY: HOW SATIRE CONSTRUCTS THE ONTOLOGICAL TRAP OF THE SOUTH CAUCASIAN SUBJECT

Kristine BAGHDASARYAN [1,*]

1 Institute of Ottoman Studies and Turcology, Freie Universität Berlin

2 Department of History, Armenian Studies, Doctoral School, Pázmány Péter Catholic University

* *Correspondence*
Kristine BAGHDASARYAN, Germany, Leipzig, 04229
E-mail: chris.bagdasarian@gmail.com

Abstract: This article analyzes Armenian and Azerbaijani satirical journals published in Tiflis in the early twentieth century as active instruments of social regulation rather than as reflective cultural texts. Drawing on archival materials, a systematically coded analytical database of *Khatabala* (1906–1926), and close readings of *Molla Nasreddin* and *Mshak*, the study examines how satire shaped subject formation under Russian imperial rule. Using Michel Foucault's concepts of governmentality, power/knowledge, and biopolitics, combined with Homi K. Bhabha's notion of hybridity, the article demonstrates how caricatures and satirical narratives produced regimes of truth concerning gender, religion, violence, and civic responsibility. The findings show that satire functioned as a technology of governance by normalizing certain behaviors, stigmatizing others, and visually encoding moral and political hierarchies. Particular attention is paid to recurring social types, representations of philanthropy and poverty, epidemic imagery, and the regulation of family and religious authority. The article argues that these journals simultaneously reinforced modernizing norms and exposed their contradictions, creating ambivalent spaces in which imperial, national, and social imaginaries overlapped. By situating South Caucasian satire within broader debates on colonial modernity, the study concludes that satirical media played a central role in structuring public discourse, managing moral panic, and articulating contested visions of coexistence in a multiethnic imperial society.

Keywords: philosophy of power, governmentality, biopolitics, power/knowledge, discourse analysis, subject formation, colonial modernity, hybridity, moral regulation, critical theory.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

Introduction

The late nineteenth and early twentieth centuries were a period of rapid transformation in the South Caucasus, as Armenians, Azerbaijanis, and Georgians navigated Russian imperial rule alongside Ottoman and Iranian influences, industrial capitalism, urbanization, and revolutionary upheaval. In this context, new institutions of knowledge, schools, museums, courts, and above all newspapers and satirical journals, played a decisive role in reconfiguring how communities understood themselves and others. Journals such as the Azerbaijani-language *Molla Nasreddin* and the Armenian-language *Khatabala*, printed largely in Tiflis, did not simply "reflect" social realities; they actively produced meanings, disciplined subjects, and organized collective identities.

Michel Foucault's theories of power, discourse, and knowledge offer a powerful analytical framework for understanding these processes. His account of power as relational, capillary, and productive, together with the concept of power/knowledge and his analyses of modern forms of governmentality and biopolitics, enable an examination of how power circulated through imperial bureaucracy, colonial law, modernizing elites, and the multilingual press of the South Caucasus (Foucault, 1978, 1991).

This article is based on four types of sources: (1) archival materials and press holdings in Armenia and Georgia; (2) a consolidated analytical database of *Khatabala* compiled by the author; (3) close readings of *Molla Nasreddin* and *Mshak*; and (4) regional historiography. The analytical database was constructed by coding each issue for recurring themes (e.g., philanthropy, education, epidemics, religion, gender, state violence), for repeated social types (such as "the philanthropist," "the cleric," "the ignorant," and "the modern intellectual"), and for the visual–textual devices through which satire produces judgment, including captioning, allegory, bodily distortion, and comparative scenes. This approach does not reduce satire to statistics; rather, it renders the archive legible as a field of regularities that can be compared across time, genres, and communities.

Based on archival materials, consolidated analytical tables for *Khatabala*, close readings of *Molla Nasreddin* and *Mshak*, and regional historiography, this article examines how colonial, nationalist, and "civilizing" projects shaped subjectivities and collective identities among Armenians and Azerbaijanis. It argues that these sources functioned as non-state "technologies" of power in Foucauldian terms, producing regimes of truth and normalcy, particularly at the intersection of gender, religion, and ideology (Foucault, 1978). The analysis is framed within broader theoretical debates through the work of Homi K. Bhabha, whose concepts of hybridity and the "Third Space" help conceptualize Tiflis and Baku as colonial contact zones characterized by competing rationalities rather than as peripheral extensions of European modernity (Bhabha, 1994).

I argue that *Molla Nasreddin* and *Khatabala* did not merely comment on imperial and national politics but actively governed conduct by producing regimes of truth about gender, religion, and violence, and by staging alternative possibilities of coexistence. Importantly, the satirical press did not operate in abstraction from material life. The analytical database of *Khatabala* demonstrates that themes of wealth, philanthropy, hunger, epidemics, and infrastructure recur with striking regularity alongside political satire. This coexistence signals what Foucault would describe as the imbrication of political power with the management of life itself. Satire here functions as a register through which questions of survival, health, and economic inequality are rendered visible, narratable, and morally charged, transforming everyday precarity into a matter of public discourse rather than private misfortune.

Foucault's work invites a departure from state-centered or purely juridical models of power. In *Discipline and Punish* and in his Collège de France lectures, he insists that power is not a commodity possessed by a sovereign, but "the name given to a complex strategic relation" circulating through institutions, practices, and discourses (Foucault, 1977, 1980). He proposes analyzing power "from below," focusing on the multiplicity of force relations in everyday life rather than on the legal edifice of sovereignty. In *Society Must Be Defended*, Foucault defines "government" in a broad sense as "the conduct of conduct": power operates by shaping the pos-

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

sible actions of free subjects through norms, incentives, and knowledge, rather than through direct coercion alone (Foucault, 2003, p. 34). He later conceptualizes "governmentality" as the ensemble of institutions, calculations, and tactics that make it possible to govern a population by linking political rule to economic knowledge and apparatuses of security (Foucault, 1991). This shift is crucial for reading the South Caucasus. Instead of treating the Russian state or later national governments as monolithic actors, we can examine how schools, newspapers, satirical journals, and associations governed Armenians and Azerbaijanis by defining what counted as education, religion, civility, and backwardness, categories that must themselves be read as modernizing judgments rather than neutral descriptions.

Figures such as Haji Zeynalabdin Taghiyev and Alexander Mantashev appear repeatedly in both *Khatabala* and *Molla Nasreddin*, not merely as wealthy individuals but as moral and political symbols. Their philanthropic activities, funding schools, theaters, newspapers, and charitable societies, positioned them within what Foucault would describe as a non-state technology of government. Wealth here does not simply accumulate; it circulates as a disciplinary force, producing expectations of civic responsibility, national duty, and moral legitimacy. The rich subject is rendered governable not through law but through public visibility, satire, and ethical judgment. In this sense, capital itself becomes a mechanism of "conducting conduct," binding elites to national projects while simultaneously exposing them to critique when philanthropy masks domination or self-interest.

In *The Archaeology of Knowledge*, Foucault criticizes historical approaches that search for continuous "mentalities" or unitary "spirits" of an age. Instead, he argues that historical analysis must focus on "discursive formations": systems of rules that determine which statements can be made, by whom, in which institutions, and under what conditions (Foucault, 1972). Discourse, in this sense, is not a transparent medium for expressing a preexisting consciousness but a material practice with its own archives, rules of conservation, and procedures of exclusion. He insists that historical analysis attend to discontinuities and transformations rather than to origins or traditions. As he writes, the task is no longer to trace a continuous line of tradition but to identify thresholds, ruptures, and mutations that give rise to new fields of knowledge (Foucault, 1972, pp. 203–211).

Foucault defines the *episteme* of a period as "the total set of relations that unite, at a given period, the discursive practices that give rise to epistemological figures, sciences, and possibly formalized systems" (Foucault, 1972, p. 211). The episteme is not a hidden essence but a field of regularities and differences among scientific, popular, and institutional discourses.

The South Caucasian press, including *Mshak*, *Molla Nasreddin*, *Khatabala*, *Sharqi-Rus*, and Georgian newspapers, can be treated as such a discursive field. Rather than serving merely as channels for opinion, these publications constituted regimes of truth in which certain statements about "nation," "progress," "fanaticism," "women," or "the people" became possible and authoritative, while others were marginalized or silenced (Foucault, 1980).

In another work, Foucault rejects the view that modern power operates primarily through repression or silence. Instead, he argues that from the seventeenth century onward power increasingly functioned through the multiplication of discourses concerned with the body, morality, family life, and social conduct.

Medical, pedagogical, legal, and religious knowledges did not merely regulate behavior; they actively produced norms, classifications, and regimes of truth through which individuals and populations came to be governed. As Foucault famously observes, these processes form "a historical construct… a great surface network in which the stimulation of bodies, the intensification of pleasures, the incitement to discourse, the formation of special knowledges, [and] the strengthening of controls and resistances are linked to one another" (Foucault, 1978, pp. 105–106).

Foucault identifies several strategic mechanisms within this modern deployment of power, including the medicalization of women's bodies, the regulation of childhood behavior, the management of family and reproductive norms, and the pathologization of nonconforming conduct. Through these mechanisms, modern societies produce distinctions between "normal" and "abnormal" subjects, making family and gendered roles central to the biopolitical administration of populations (Foucault, 1978, p. 104). This ana-

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

lytic framework can be translated into the South Caucasian context, where satirical and reformist journals repeatedly addressed women's seclusion, child marriage, clerical authority over family life, and practices labeled as "backward" or "superstitious." Their caricatures and editorials participated in a broader biopolitical project that sought to regulate bodies, households, and moral behavior in the name of national progress and social reform.

Homi K. Bhabha's *The Location of Culture* provides a complementary postcolonial perspective, deeply indebted to Foucault but focused on the colonial encounter. Bhabha argues that colonial identities, of both colonizer and colonized, are inherently hybrid and formed in a "zone of occult instability" where mimicry, ambivalence, and resistance undermine any claim to cultural purity (Bhabha, 1994, pp. 22–24). He criticizes Enlightenment discourses for claiming universal reason while masking their ideological investment in power, a move reminiscent of Foucault's suspicion of seemingly neutral regimes of knowledge. Bhabha introduces the concept of the "Third Space," an in-between site where new cultural meanings are negotiated and where colonial discourse is subverted through partial adoption and ironic imitation (Bhabha, 1994, p. 24). For post-imperial Tiflis and Baku, multiethnic cities where Armenian, Azerbaijani, Georgian, Russian, Persian, and Ottoman discourses intersected, this concept is especially apt. Journals such as *Molla Nasreddin* and *Khatabala* occupy precisely this "Third Space": they write from within imperial modernity yet turn its languages of civilization and progress against both empire and local elites. Hybridity here is not a celebration of mixing but a description of how power forces people to speak in languages not entirely their own, and how satire makes those languages stumble.

The South Caucasus, annexed by the Russian Empire in the early nineteenth century, underwent profound political, cultural, and social transformation. The Aras River became a new imperial border, yet family ties, trade, and cultural exchange continued across Ottoman, Iranian, and Russian domains (Bournoutian, 2021). Tiflis, the capital of the Caucasus Viceroyalty, emerged as the principal center of imperial governance and a "laboratory of modernity," hosting government offices, philanthropic foundations, scholarly societies, and an expanding infrastructure of schools, libraries, and printing presses. Together, these institutions constituted what may be described as an "urban intellectual culture" (Suny, 1994, p. 115).

Within this space, Armenians, Georgians, Russians, and Azerbaijanis pursued their own projects of national awakening, often in competition but also in dialogue. The Armenian community built a particularly dense print infrastructure. By the 1890s–1910s, Tiflis had overtaken Constantinople as the leading center of Armenian printing; thousands of books and numerous newspapers were produced by presses such as the Nersisian School press and Nvard Aghanyants's pioneering female-led press (Celebrating the Legacy of Five Centuries of Armenian-Language Book Printing, 2012). This print boom not only preserved culture but transformed it, creating a secular, literate intelligentsia and a vibrant Armenian public sphere (author's archival research).

Georgians similarly invested in national education, while Muslim reformers (Jadids) established bilingual schools and new-method *maktabs* to raise literacy among Azerbaijani Turks. Educational efforts were closely linked to the press: newspapers in Armenian (*Mshak*, *Nor Dar*), Georgian (*Iveria*), and Azerbaijani Turkish (*Sharqi-Rus*, *Hayat*) became key platforms for debates on language, secularization, and political rights.

Under Russian rule, both Armenians and Azerbaijanis developed modern intelligentsias who championed enlightenment, cultural revival, and political awareness as tools to "awaken" the nation. Armenian intellectuals, often educated in seminaries and Russian universities, reformed language, produced vernacular literature, and founded political parties that fused nationalism with liberal or socialist ideals (Nalbandian, 1963). Figures such as Khachatur Abovian and Mikayel Nalbandian mobilized language and print as weapons against clerical obscurantism and imperial domination (Hovhannisian, 1997).

For Azerbaijani Muslims, whose elite culture had long been oriented toward Persian, the nineteenth century witnessed a gradual shift toward Azeri Turkish as a literary and journalistic language. Mirza Fatali Akhundzade played a central role by writing vernacular comedies that satirized religious fanaticism and corrupt khans and by

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

calling for secular education and alphabet reform. Russian observers dubbed him the "Tatar Molière" (Swietochowski, 1985, pp. 25–26). Early newspapers such as *Akinchi* (1875–1878) and *Keshkul* (1882–1891) promoted enlightenment but faced intense censorship and financial hardship; by the 1890s, most Azerbaijani publishing in Tiflis had been eliminated by Russification policies (Kerimov, 2011; Swietochowski, 1995). Despite these asymmetries, both Armenian and Azerbaijani intelligentsias confronted parallel challenges: overcoming religious hierarchies and conservative notables, navigating imperial reforms and repression, and articulating national projects in rapidly changing urban settings.

Despite these asymmetries, both Armenian and Azerbaijani intelligentsias confronted parallel challenges: overcoming religious hierarchies and conservative notables, navigating imperial reforms and repression, and articulating national projects in rapidly changing urban settings (Suny, 1979; Swietochowski, 1985). The result was a shared, if contested, public sphere in which each community read, commented on, and at times collaborated with the others. Armenian newspapers in Tiflis were deeply entangled with regional developments. *Mshak*, edited by Grigor Artsruni, served as a primary venue for Armenian debates on language, fatherland, and religion, while also closely following Muslim initiatives. When Hasan bey Zardabi founded *Akinchi* in Baku, *Mshak* celebrated the achievement of a "highly educated Turkish youth" who overcame prejudice to publish a vernacular newspaper, framing it as a victory for enlightenment against conservatism (Ardzagank, 1888).

Later, *Mshak* reported sympathetically on Azerbaijani poet Alakbar Sabir's illness and poverty, encouraging fundraising for a Muslim satirist whose work paralleled Armenian critiques of social injustice (The Influence of Azerbaijanis on the Literary Environment of Tiflis, 2018). This pattern illustrates what the dissertation conceptualizes as the press functioning as "the most visible space of cooperation," where Armenian editors recognized Azerbaijani reformers as fellow combatants against ignorance and repression, even as national projects diverged.

This ecology set the stage for the emergence of satirical journals such as *Molla Nasreddin* and *Khatabala* as shared discursive arenas cutting across ethnic boundaries (Chikovani, 2018). These journals did not arise in isolation but were embedded in a dense multilingual press culture that enabled satire to circulate across communal lines.

Molla Nasreddin began publication in Tiflis in April 1906 under the editorship of Jalil Mammadguluzadeh. It emerged directly from the upheavals of the 1905 Revolution, which loosened censorship and opened space for new forms of political expression. One legacy of 1905 was the partial liberalization of the press; in the Caucasus, this led to an explosion of newspapers and journals, particularly among Muslims who had previously been constrained by imperial policy and clerical dominance (Swietochowski, 1995).

Mammadguluzadeh and his collaborators were acutely aware of the limitations of earlier Muslim dailies such as *Hayat* and *Irshad*, whose rarefied Ottomanized language restricted their readership to a small intelligentsia. *Molla Nasreddin* was conceived as a popular intervention: an eight-page weekly combining satirical prose and poetry with striking caricatures, written in accessible Azerbaijani Turkish and printed in Tiflis's cosmopolitan environment (Slavs and Tatars, *Molla Nasreddin*, 1906, no. 11).

Visual satire was central to the journal's appeal. Roughly half of each issue was devoted to illustrations, ensuring accessibility even to illiterate readers. Artists such as Oskar Schmerling, Joseph Rotter, and Azim Azimzadeh supplied images that translated complex political and social commentary into everyday scenes recognizable across the Caucasus and beyond (Hunziker, 2019). The figure of "Molla Nasreddin" himself, a folkloric wise fool, anchored this visual regime, appearing on covers in slippers and robe, gesturing ironically at the world (Suny, 1994). The early success of *Molla Nasreddin* points to the existence of a wide and curious readership, even in a society where many could not read fluently. Within a short time, the journal circulated far beyond the Caucasus, reaching Iran, Central Asia, and the Ottoman Empire, and inspiring similar satirical experiments elsewhere. Its appeal lay not only in humor but in its capacity to name social figures, clerics, reformers, ordinary people, and render them visible and discussable. In this sense, *Molla Nasreddin* did more than comment on society; it helped shape how that society understood itself.

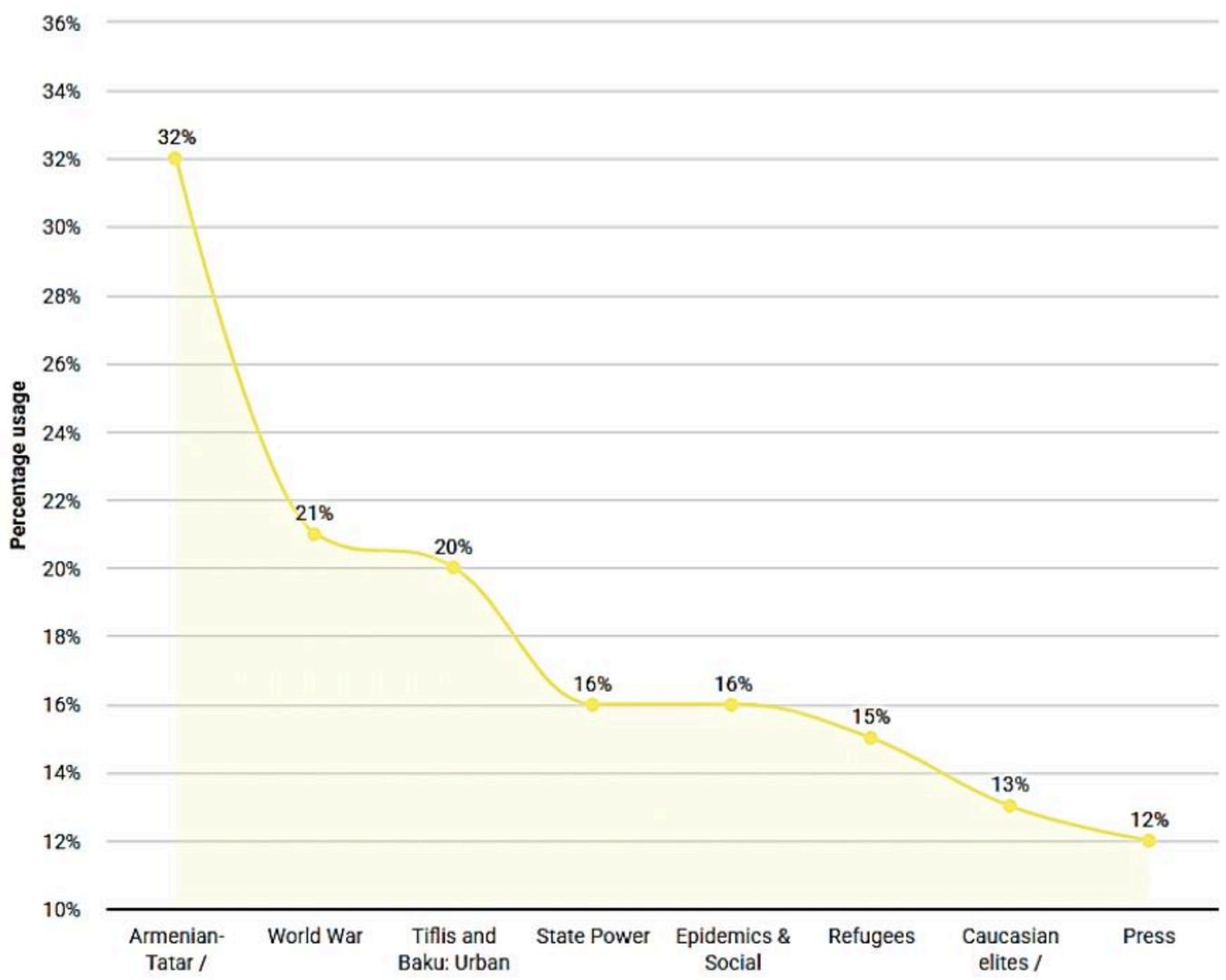
© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

Khatabala, founded in Tiflis in 1906 by Astvatsatur (Bogdan) Yeritsyan, emerged from the same unsettled moment. By choosing a title drawn from Sundukyan's theater, the journal signaled from the outset that satire, confusion, and social tension would be its language. Together, these journals demonstrate how satire became a shared space for reflection, criticism, and experimentation in the rapidly changing world of the South Caucasus (Suny, 1994).

Khatabala's early 1906 issues center on Armenian–Azerbaijani violence, state negligence, and famine; later numbers address education (the Nersisian School), parliamentary politics (the State Duma), labor, and global events such as the Balkan Wars and the Adana massacres (*Khatabala*, 1906–1908). In Foucauldian terms, the analytical table constructed for this study functions as a map of discursive "thresholds": the emergence of consistent themes, their articulation into critiques of social and political order (epistemologization), and their intersection with scientific or expert languages, including references to Marxism, sociology, and criminology (Foucault, 1972, pp. 206–210).

Foucault insists that modern power operates not primarily through juridical prohibition but via "technologies" that organize conduct by deploying knowledge (Foucault, 2003, p. 34; Foucault, 1980, pp. 245–246). Programs of reform, even when only partially realized, define what counts as normal behavior, rational policy, or enlightened belief. *Mshak*, *Molla Nasreddin*, and *Khatabala* can be read as such technologies. *Mshak* articulated an Armenian program of enlightenment, vernacular education, constitutionalism, and social reform, under the sign of "fatherland" and "people." Armenian readers learned to see themselves through the lens of "civilized nationhood" and to judge others (Kurds, Turks, "Easterners") against this yardstick. In doing so, the paper exercised an authority of *veridiction*, pronouncing what counted as true Armenian behavior and legitimate politics.

Thematic Frequencies in Khatabala (1906-1926), (Appendix 1)



Source: Author's original dataset compiled through systematic thematic coding of *Khatabala* issues (1906–1926).

Molla Nasreddin and *Khatabala* likewise positioned themselves as educators and judges. Early *Molla Nasreddin* issues mocked Muslims for not opening schools or publishing books, contrasting them unfavorably with Armenians, Georgians, and Russians. This discursive move both shamed and interpellated Muslim readers as backward subjects in need of reform (*Molla Nasreddin*, 1906, no. 7; *Molla Nasreddin*, 1907, March 15). This was not mere polemic; it constituted a governmental rationality that defined the "population" and set norms for its improvement.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

The *Khatabala* database reveals repeated themes of "ignorant peasants," "corrupt officials," "reactionary priests," and "modern intellectuals," constructing a social taxonomy of Armenians (*Khatabala*, 1906–1908). By labeling and caricaturing these figures, the journal disciplined Armenian public opinion, making certain positions, support for education, sympathy with workers, condemnation of chauvinism, appear as self-evident marks of modernity (see Appendix 1).

The intersection of gender, religion, and ideology constitutes one of the principal axes along which these journals produced norms and regulated social behavior. Foucault's analysis of modern power shows how women's bodies, childhood conduct, family life, and forms of behavior deemed deviant become privileged sites of intensified discourse, moral scrutiny, and institutional regulation (Foucault, 1978, pp. 104–105). *Molla Nasreddin* repeatedly caricatured veiled women, polygamy, and child marriage in Muslim communities, often juxtaposing them with images of unveiled, educated Armenian or Russian women. Such images functioned both as critiques of patriarchal practices and as reinforcements of a civilizational hierarchy in which Muslims were depicted as lagging behind Christians in gender equality. They contributed to a biopolitical project of reshaping family and reproduction in line with a modern national ideal.

Khatabala addressed gender through speech satire, reports on Baku women's meetings, and poems and stories on topics such as domestic violence, infanticide, and the "crossed girl" whose life is constrained by moral double standards (*Khatabala*, 1906–1908). These issues were framed within a broader critique of bourgeois greed, clerical hypocrisy, and state indifference.

In both journals, religious authority appears as an object of relentless satire. Mullahs, priests, and monks are depicted as obstructing education, extorting money, and abusing their pastoral power. This echoes Foucault's analysis of Christian "pastoral" power as a form of government over souls that disciplines bodies through confession, surveillance, and moral injunctions (Foucault, 1991). In attacking such figures, the journals contest not only individual misdeeds but an entire regime of truth about sin, virtue, and salvation. Yet these critiques are often ambivalent. *Molla Nasreddin*'s call to replace clerical authority with secular intelligentsia can be read as a transfer of pastoral power rather than its abolition. *Khatabala*'s appeals to national duty and moral purity sometimes reproduce patriarchal gender norms and racialized images of enemies. Foucault's insistence that power is productive rather than purely repressive allows us to see how these journals generate new disciplines even as they contest old ones.

Epidemics occupy a striking position in the satirical imagination of the South Caucasus. Cholera appears in *Khatabala* not only as a medical event but as a political metaphor and a biopolitical threshold. Reports, caricatures, and instructional texts on hygiene expose the state's inability to protect life while simultaneously producing new regimes of bodily discipline (*Khatabala*, 1906–1925). Here, disease becomes a site where power intervenes directly in the biological existence of populations, transforming illness into a technology of social ordering rather than a neutral natural disaster.

In *Society Must Be Defended*, Foucault analyzes a strand of historico,political discourse that interprets history as a war between races or peoples, a discourse that later underpins modern racism and state biopolitics (Foucault, 2003, p. 271). In the South Caucasus, such discourses were pervasive. Armenian nationalists spoke of historical enmity with "Turks" and "Tatars," while Azerbaijani and Georgian texts constructed their own historical antagonisms.

Satirical journals both reflected and complicated these narratives. The analytical table constructed from *Khatabala* lists issues devoted to the Adana massacres, the "Cilicia genocide," the Balkan wars, and questions of the "Armenian past and future" (*Khatabala*, 1908–1913). These pieces depict Armenians as victims of Ottoman violence and international intrigue, reinforcing a historico,political narrative of racial struggle. At the same time, the journal's later issues from 1915–1926, written amid the genocide, contain explicit editorial reflections on the dangers of racial hatred and the need to resist chauvinism even under conditions of extreme suffering (*Khatabala*, 1915–1916). This tension is analytically central: satire can simultaneously mobilize enemy images and undermine them, depending on historical pressure and the audience it imagines.

Molla Nasreddin's anti,Abdülhamid cartoons and critiques of Young Turk constitutionalism

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

also belong to this field. They portray Ottoman politics as a theatre of hypocrisy and violence, exposing both despotism and revolutionary enthusiasm as vulnerable to corruption (Swietochowski, 1985). The journal's pan-Islamic and pan-Turkic sympathies did not prevent it from mocking nationalist slogans when they masked elite self-interest. A Foucauldian reading thus highlights how these journals mobilized historico-political discourses of war and race while also revealing their fragility and contradictions. They did not simply echo ethnic antagonisms; they staged them, ironized them, and left room for alternative solidarities.

The South Caucasus at the turn of the twentieth century can be understood as a space of overlapping governmentalities. The Russian imperial administration governed through law, schools, and police; Armenian, Azerbaijani, and Georgian national parties sought to discipline their communities; socialist and anarchist movements proposed new forms of collective rule; and religious institutions maintained their own pastoral regimes. *Molla Nasreddin* and *Khatabala* functioned as laboratories in which alternative arts of government were imagined. They educated readers in the language of rights and duties, ridiculed corruption and fanaticism, and proposed new models of subjectivity, the enlightened citizen, the modern mother, and the hardworking yet critical worker. In doing so, they participated in what Foucault calls "the politics of truth": the struggle over what can be said, who may speak, and which statements count as true (Foucault, 1980, pp. 229–237).

Bhabha's concepts of hybridity and the "Third Space" sharpen this perspective. Tiflis and Baku were hybrid urban spaces where Armenians and Azerbaijanis measured themselves against Russians, Persians, and each other (Suny, 1979; Swietochowski, 1985). Armenian newspapers such as *Mshak* criticized Muslim "backwardness" while simultaneously defending Muslim newspapers' right to exist. *Molla Nasreddin* used Armenians and Georgians as positive examples of modernity while critiquing their nationalisms, and *Khatabala* satirized Armenian chauvinism alongside external threats.

These ambivalences reveal that Caucasus modernity cannot be neatly divided into oppressors and oppressed, colonizers and colonized. Armenian and Azerbaijani intellectuals were simultaneously subjects of empire and aspirant national governors. Their discourses appropriated European concepts of civilization and science while forging local critiques of imperial racism and internal oppression. A decolonial reading attentive to what Walter Mignolo calls "the darker side of Western modernity" would emphasize how imperial modernization in the Caucasus selectively empowered certain vernacular projects (such as Armenian printing), suppressed others (such as Azerbaijani publishing in Tiflis), and fostered competition for imperial favor (Mignolo, 2011). Modernity, in this sense, arrived as an unequal distribution of voice, print, education, and visibility, and satire was one of the ways this inequality was both reproduced and exposed.

Conclusion

By reading the Armenian and Azerbaijani satirical press through Foucault's ideas on power, discourse, and knowledge, this article has shown that *Molla Nasreddin* and *Khatabala* were not marginal publications but central actors in the making of South Caucasus modernity. Emerging from multilingual urban environments and shaped by imperial rule, nationalist aspirations, and socialist ideas, these journals helped form new ways of seeing society and oneself. Their caricatures and editorials did more than comment on social life: they named and shaped figures such as "the nation," "the ignorant masses," "the fanatic cleric," and "the modern woman," thereby suggesting how people ought to behave, believe, and belong.

Satire governed not through formal authority but through ridicule, irony, and shared moral judgments, making laughter and shame powerful tools of social regulation. Seen through Bhabha's notion of hybridity and the "Third Space," these journals reveal the unsettled and in-between nature of Caucasian identities. Writing from within imperial modernity, they neither fully embraced nor simply rejected it, but reworked its languages and values in local and often unexpected ways. In this sense, satire functioned as a decolonial resource: a space where Armenians and Azerbaijanis could question imperial hierarchies, criticize their own elites, and imagine forms of coexistence that later political developments would increasingly foreclose (Central Historical Ar-

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

chive of Georgia. (1891). Fond 480, opis′ 1, delo 1056, Tbilisi, Georgia).

Rereading Caucasus modernity through this combined Foucauldian and postcolonial lens not only deepens our understanding of Armenian and Azerbaijani intellectual life, but also invites broader reflection on how power and knowledge operate in colonial and postcolonial settings far from imperial centers.

References

Akinchi 1875–1878. (1995).

Ardzagank (Echo). (1888). Armenian-language newspaper. Article on Hasan bey Zardabi and the founding of *Akinchi* in Baku.

Ayvasian, K. (n.d.). *The theater in Soviet Azerbaijan* (Mimeographed Series No. 74).

Bhabha, H. K. (1994). *The location of culture*. London, England: Routledge.

Bournoutian, G. A. (2021). *From the Kur to the Aras: A military history of Russia's move into the South Caucasus and the First Russo-Iranian War, 1801–1813*. Leiden, Netherlands: Brill.

Celebrating the legacy of five centuries of Armenian-language book printing, 1512–2012. (2012). Yerevan, Armenia: National Library of Armenia.

Central Historical Archive of Georgia (ცენტრალური ისტორიული არქივი). (1891). Fond 480, opis′ 1, delo 1056. Tbilisi, Georgia.

Chikovani, N. (2018). Tbilisi as a center of cross-cultural interactions (The 19th–early 20th centuries). *Khazar Journal of Humanities and Social Sciences*, Special Issue, 233–252.

Foucault, M. (1972). *The archaeology of knowledge* (A. M. Sheridan Smith, Trans.). New York, NY: Pantheon Books.

Foucault, M. (1977). *Discipline and punish: The birth of the prison* (A. Sheridan, Trans.). Pantheon Books.

Foucault, M. (1978). *The history of sexuality* (Vol. 1: An introduction; R. Hurley, Trans.). New York, NY: Pantheon Books.

Foucault, M. (1980). *Power/knowledge: Selected interviews and other writings, 1972–1977* (C. Gordon, Ed.; C. Gordon et al., Trans.). New York, NY: Pantheon Books.

Foucault, M. (1991). Governmentality. In G. Burchell, C. Gordon, & P. Miller (Eds.), *The Foucault effect: Studies in governmentality, with two lectures by and an interview with Michel Foucault* (pp. 1–104). Chicago, IL: University of Chicago Press.

Foucault, M. (2003). *"Society must be defended": Lectures at the Collège de France, 1975–1976* (M. Bertani & A. Fontana, Eds.; D. Macey, Trans.). New York, NY: Picador.

Hovhannisian, R. G. (Ed.). (1997). *The Armenian people from ancient to modern times* (Vol. 2: Foreign dominion to statehood: The fifteenth century to the twentieth century). New York, NY: St. Martin's Press.

Hunziker, S. (2019). Myth, symbol, and ritual. In R. Mihaila (Ed.), *Myth, symbol, and ritual: Elucidatory paths to the fantastic unreality* (pp. 357–361). Bucharest, Romania: University of Bucharest.

Kerimov (2011). *Stanovlenie, formirovanie i osobennosti periodicheskoi pechati v Severnom Azerbaidzhane* (Formation and characteristics of periodical press in Northern Azerbaijan, in Russian).

Khatabala. (1906–1920s). Tiflis. Various issues.

Mignolo, W. D. (2011). *The darker side of Western modernity: Global futures, decolonial options*. Duke University Press.

Molla Nasreddin. (1906–1908). Tiflis. Various issues.

Nalbandian, L. (1963). *The Armenian revolutionary movement: The development of Armenian political parties through the nineteenth century* (3rd ed.). Berkeley, CA: University of California Press.

Slavs and Tatars. (2011). *Molla Nasreddin: The magazine that would've, could've, should've*. Zurich, Switzerland: Christoph Keller Editions.

Suny, R. G. (1979). *The emergence of the Armenian patriotic intelligentsia in Russia*. Chicago, IL: University of Chicago Press.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.

This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

Suny, R. G. (1994). *The making of the Georgian nation* (2nd ed.). Bloomington, IN: Indiana University Press.

Swietochowski, T. (1985). *Russian Azerbaijan, 1905–1920: The shaping of a national identity in a Muslim community*. Cambridge, England: Cambridge University Press.

Swietochowski, T. (1995). Azerbaijan: Perspectives from the Russian conquest to the present. *Central Asian Survey, 14*(4), 425–443.

The influence of Azerbaijanis on the literary environment of Tiflis in the 19th–early 20th centuries. (n.d.). *Scientific Bulletin of the Odessa National University of Economics*. Reprinted on Azerhistory.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

DOI: 10.24234/wisdom.v32i2.1130

PERCEPTION OF THE OTHER IN THE CONCEPT OF WORKPLACE WELLBEING

Naira HAKOBYAN [1] | Tatevik VATYAN [1] | Anna KHACHATRYAN [1,*]

1 International Scientific-Educational Center of the National Academy of Sciences, Yerevan, Republic of Armenia

* *Correspondence*
Anna KHACHATRYAN, Vagharshyan st., 19/1, ap. 7 Yerevan 0012, Armenia
E-mail: anna.khachatryan@isec.am

Abstract: The socio-psychological phenomenon of perception of the other is the subject of interdisciplinary study in the social sciences. In modern society, the perception of the other is often associated with the experience of communicating with strangers, thereby manifesting itself at the level of interpersonal communication. This article examines the perception of the other from the perspective of the workplace well-being concept. The phenomenon of perception of the other is presented in terms of the characteristics of the psychological climate within a work team and the assessment of subjective well-being during work activities. The phenomenon of perception of the other is examined in two aspects: as an organizing factor in intragroup cohesion and a psychological climate within a team, and as a personally significant indicator of value attitudes and behavior patterns. The perception of the other is closely linked to subjective assessments of well-being in the workplace and can serve as an indicator of the psychological climate within a work team. The article emphasizes the philosophical significance of the perception of the other as a methodology for assessing workplace well-being. The main findings of the study allow us to expand our scientific understanding of modern intragroup processes of organizing the psychological climate within a team and the workplace well-being.

Keywords: perception of the other, workplace well-being, psychological climate, assessment, intragroup processes.

Introduction

The phenomenon of perception of the other has been studied in various scientific disciplines and from various perspectives. It contains the deep meanings of the separation of the Self from the outside world, self-knowledge, self-realization and worldview. The multifaceted nature of perception of the other allows us to find connections in various manifestations of a person's life and activity.

Philosophical and socio-psychological interpretations of modern societies are also related to the perception of the other. The issue of under-

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

standing the relationship between "self" and "other" acquires particular importance in the context of work activities, when members of a work group often stand out or even oppose each other in their functions and responsibilities. The "division" of group members into "self" and "others" has a negative impact on assessments of workplace well-being. Although the phenomenon of workplace well-being has received a fairly wide response in theoretical and methodological studies, studies on intragroup relations and the psychological climate of the work team from the perspective of the perception of the other are still scarce. Of particular interest are the manifestations of the perception of the other in work groups, the deep connections of these perceptions with the processes of self-knowledge and self-assessment of the employee. The purpose of this article is to reveal the peculiarities of the perception of the other in the context of the conceptual meanings of workplace well-being. The role and significance of the perception of the other from the standpoint of the formation and assessment of the psychological climate within the work groups are particularly emphasized. The study results provide an opportunity to identify methodological approaches aimed at revealing the ties between assessments of workplace well-being within a work group and the perception of the other.

Philosophical Understanding of the "Other"

The differentiation between "other" and "own" is based on the formation of a person's I-structure in the process of socialization. It enables a person to outline the boundaries of his own I-images through the recognition of the other. The I-structure includes not only personal qualities and peculiarities, but also the qualities of the other. A person identifies himself with his environment, finds similarities between those he knows and his own I, and, finally, the socio-cultural and civilizational identity of a person, conditioned by a sense of belonging, is formed. The other becomes a person who does not belong to his native environment, differs in behavior, thinking, communication forms, and often also in appearance. And the more a person succeeds in the process of socialization, the more clearly his own, native environment is delimited from the foreign one. And vice versa, the more the image of the other becomes stereotypical and unchanging, the clearer and more understandable his own environment becomes. This is accompanied by the person's self-knowledge, deepening of affiliative perceptions, and differentiation of one's own environment. In other words, the more clearly the image of the other is formed, the more the person's perception of the Self and identification with the native environment are strengthened. The person perceives his own world through the other, and vice versa, he perceives the other through his own world (Weingartner, 1962; Best, 2019; Zumwalt, 2019).

Many philosophers and anthropologists have emphasized the importance of communicating with "others" to better understand thought patterns and behavioral models. Furthermore, the idea of the identity of "one's own" with "the other" was emphasized, represented in a dichotomous understanding of phenomena. At the same time, a gradual separation of the perception of "other" and "foreign" was observed (Switat, 2017; Williams, 2020; King, 2019).

The phenomenology of "foreign" is culturally, spatially, and historically determined. At various periods of historical development, "foreign" was imbued with philosophical significance for defining and distinguishing "one's own" world from the "unfamiliar." At the same time, the perception of "foreign" was influenced by the ideological influences of a given historical era. Thus, many cultural scientists and anthropologists perceived foreign cultures as more primitive than European culture. This view was shared by Lévy-Bruhl (1903), Lévi-Strauss (2001; 2011), Boas (1982), and many other researchers (Gingrich, 2010; Truman, 1893; Postal, 1964) of various cultural communities. The anthropological understanding of "foreign" is closely linked to the unconscious processes acquired by humans along with culture. Therefore, many manifestations of the "foreign" were perceived by European anthropologists as illogical and unsupported forms of thought.

Boas's conception of the "foreign" is based on a multi-level system of contrasting the self-concept with the "foreign" world:

- The self-concept is distinguished from the "foreign" as a representative of the profane world.
- The self-concept is distinguished from the

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

"foreign" as something valuable and socially assimilated within its cultural environment.

- The self-concept is distinguished from the "foreign" as carrying meanings that are understandable and relatable to oneself on an individual level (Boas, 1982).

"The "foreign" is often associated with something located at an indefinite spatial and temporal distance, while the "other" can be present "here and now." "The Other" is something or someone that is present in the same cultural and social environment, but differs from the Self by a certain set of qualities or, conversely, by their absence (Simmel, 1976; Karakayali, 2006).

Husserl (1970) emphasizes the perception of the other in terms of its connection to past experience. "One's own" is perceived as something mastered through past experience, while "the other" is contrasted with "one's own" as something primarily inaccessible in one's own experience. Waldenfels (2006) developed the phenomenology of the other, incorporating the perception of a dual ego: the alien becomes a reflection of one's own self, assuming the significance of inevitability within the structure of the self. In general, Waldenfels presents the phenomenology of the other through the perception of new meanings within the structure of the self, which are contrasted with rules of behavior and stereotypes of thought already mastered by past experience, thereby becoming an inevitable alternative to the perception of the self-concept. The self-image is perceived through the opposition of oneself to the "other." The opposition of perception between "one's own" and "the other" is a kind of mechanism for preserving "one's" world, which exists through separation from the unknown, new, and incomprehensible "other." The further the Other distances itself from the Self, the more its alienation is emphasized in perception. The alienation of the Other leads to hostility of the Self toward the Other. While the Self and the Other can coexist in the same temporal and spatial environment, the transformation of the Other into a Foreign typically leads to a "battle for survival." Either the Foreign must become so understandable and acceptable to the Self that certain mechanisms of dialogue with it emerge, or the Foreign is marginalized, rejected by the Self, and contrasted with its own cultural environment. Acceptance of the Foreign occurs through perceiving it not as alien and hostile to a given culture, but as Other. In other words, in the Self-Foreign dichotomy, the perception of the Other occupies a certain intermediate position. The Other is someone who has the right to coexist with the Self. The presence of the Other makes the Self more visible and significant. The Other is a competing side of the Self, but at the same time does not evoke the mystical fear that is present in the perception of the Foreign or Alien.

Perception of the Other and Workplace Well-Being

The concept of workplace well-being is one of the characteristics of the psychological climate within a work team. It is based on the principle of diagnosing the psychological climate in the workplace, aimed at improving employee productivity and enhancing subjective well-being and satisfaction with the work process (Georgakopoulos & Kelly, 2017).

Although the concept of workplace well-being is a personally significant aspect of an employee's psychological health, it impacts the sustainability of the entire organization by promoting employee engagement in the work process. Workplace well-being is determined by an assessment of the psychological climate within the team. It is also determined by the employee's level of self-esteem, which depends on their level of engagement within the team (Alexandrova & Fabian, 2022; Diken, 1998).

Workplace well-being is formed not only through a sense of satisfaction with the work performed, but also through the employee's engagement with the work team, the psychological space of "We." Therefore, research on the concept of workplace well-being is closely linked to the perception of others and the "Us"-"Them" dichotomy (Kononov & Ein-Gar, 2023; Lingis, 1972).

Given the fact that the perception of the other can be found everywhere, we can assume that in work groups it can play both a negative and a positive role. The perception of the other plays a particularly important role in assessments of workplace well-being. The positive role and significance of the perception of the other can be seen especially in work groups where the image of the other is formed due to external, objective factors of the psychological climate (Maio &

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

Olson, 2000). Thus, in order to increase intragroup cohesion, the group manager can "find" or "create" any object representing an external threat - a competing organization, an unfamiliar auditing company, etc., which are foreign to the group members and pose a certain danger. Such an "external" projection of the perception of the other often has a positive effect on increasing the efficiency of work within the group, strengthening intragroup relations, as well as assessments of workplace well-being (Mallillin et al., 2021; Pautz, 2021).

Conversely, the intragroup localization of the perception of the outsider, as a rule, disrupts the psychological climate within the group, leads to the creation of various internal groupings in interpersonal relations, low valuation of work processes, as well as a decrease in satisfaction with work activities (Schutz, 1944; Simoneli & Parolin, 2016). That is why developing workplace well-being is a system of management and socio-psychological programs whose key components are:

- material motivation for activity,
- psychological motivation for activity,
- acceptance of new employees by the work team,
- constructive communication,
- a positive psychological climate within the work team,
- comfortable working conditions,
- career advancement, etc (Sirgy, 2018).

American psychologist Martin Seligman (2011) developed a concept of workplace well-being, the key characteristic of which was the assessment of happiness. This model was called PERMA, an acronym for the core happiness indicators:

- Positive Emotion;
- Engagement;
- Relationships;
- Meaning;
- Accomplishments.

Based on the PERMA model, the author developed a methodology for assessing workplace well-being. Employee assessments allow for the identification of both strengths and weaknesses in the work environment.

The level of the workplace well-being expresses the degree of an individual's satisfaction with their work and serves as a key characteristic of the moral and psychological climate of the team. In the process of identifying "otherness" in work activities, the behavior of both "us" and "them" is stereotyped. Gradually, types of communicative behavior are developed that correspond to the stereotypes of both "us" and "them." Thus, when analyzing the perception of others in a workplace, it is important to consider the general types of communicative behavior (Triandis, 1995):

- Collectivists: sociable, supportive of any initiative, proactive;
- Individualists: inclined to solve problems alone, gravitating toward personal responsibility;
- Pretentious: possessed of vanity, resentment, and a desire (pretensions) to be the center of attention when performing work;
- Imitators: avoiding complications, imitating the manners of others;
- Passive (opportunists): weak-willed, not showing initiative and susceptible to outside influence;
- Isolated: unsociable, possessing an intolerable character.

Hofstede (1980) identified four dimensions of communicative behavior: power distance, masculinity-femininity, individualism-collectivism, and uncertainty aversion. Hofstede subsequently expanded his typology of communicative behavior by identifying a fifth dimension: long-term orientation.

The power distance dimension determines how highly the social status of government officials and management is valued in a given society. The higher this dimension, the greater the power distance. In such societies, there is an accentuated hierarchy in the workplace. Employees of lower social status treat those higher up the management hierarchy with deference. Communicative behavior with a pronounced power distance dimension implies an authoritarian management style. Conversely, in societies with low power distance, there is a desire for equality in the distribution of power; organizational leaders communicate more freely with subordinates. Employees in such organizations actively participate in the management of the company.

The individualism-collectivism dimension determines the degree to which an individual embrace socially significant value. Communicative behavior characterized by pronounced individualistic values emphasizes individual ambitions

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

and goals. Collective goals become secondary, leading to the establishment of formal, business-like relationships between colleagues.

Communicative behavior characterized by pronounced collectivistic values, in turn, is expressed through mutual assistance, cohesion, and a high degree of affiliation with the organization.

The masculinity-femininity dimension indicates the degree to which certain values are preferred in society. Thus, a predominance of masculinity in communicative behavior indicates the priority of values such as goal-setting, material rewards for success, and competition. Its opposite dimension, femininity, indicates a preference in society for cooperation, mutual assistance, modesty in behavior, and mutual care.

The uncertainty avoidance dimension is closely linked to the level of individualism-collectivism in an organization and in society as a whole. A high level of uncertainty avoidance indicates a fear of the future and uncertainty about the future. Communicative behavior with a high level of uncertainty avoidance is expressed in employees' desire to adhere to strict rules of conduct, reduce risk, and adhere to management regulations and instructions. This type of behavior is characteristic of collectivist societies with a high level of power distance. In societies with low levels of uncertainty avoidance, employees are more adaptive to unexpected changes, and competition and rivalry in the workplace are perceived as contributing to the organization's success.

Finally, the long-term/short-term orientation dimension of communicative behavior indicates the direction of employees' goal-setting. With a predominance of long-term orientation, employees are willing to tolerate setbacks in the present for the sake of achieving success in the future. Values such as perseverance and patience are emphasized. With a short-term orientation, people are focused on quick results "here and now," and behavioral patterns emphasize the present.

Knowledge of the main types of communicative behavior, as well as monitoring of the psychological climate in a work team, can facilitate not only the timely diagnosis of manifestations of the perception of the other within the team but also direct team management toward improving workplace well-being (McAdams, 1994; Nickerson, 2010).

To improve workplace well-being, it is necessary to develop a methodology for managing the work team. This includes:

- monitoring the level of psychological climate within the group and types of communication behavior,
- developing a strategy for designing work duties and functions based on the results of monitoring to identify types of communication behavior,
- creating an external image of the "Other", which promotes internal consolidation of the work group and psychological cohesion,
- improving workplace well-being (Bradley, 2013).

The perception of the other is also directly linked to the corresponding emotional load. Typically, the perception of the other is rooted in ambivalent feelings, which often arise in uncertain situations. Similarly, when confronted with the other, a person is unable to immediately position themselves as the direct opposite of the alien, as they are encountering someone they don't yet know well—typically, strangers, whom a person is trying to get to know better. And with direct opposition, a feeling of hostility arises, which, in turn, is not expressed toward strangers. Hostility, therefore, is determined by specific cause-and-effect relationships.

Thus, the perception of the other (and not the hostile) implies a simultaneous "distancing" from the stranger and an "attraction" to them. In the workplace, the perception of others becomes a consequence of unclear ethical norms of behavior. Therefore, it can be concluded that organizing a workforce through clear ethical rules of communication behavior and maintaining a value-based psychological climate will contribute to increased well-being in the workplace.

Characteristics of Psychological Climate

The socio-psychological climate in work teams is considered by a number of authors as an integral phenomenon, with continuous interrelations and interactions of various factors. It cannot be presented as some kind of finished, complete phenomenon, which is stable in its manifestations and consists of a mechanical sum of simpler elements (Altman, 1975; Altman, 1977). For example, the psychological climate cannot be perceived as a simple sum of individual needs,

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

interests, motives, values, etc.

The forms of manifestation of the socio-psychological climate in work groups most often include teamwork, the level of conflict in the team, cohesion, compatibility in the communicative field, forms of communication, satisfaction with work and life, self-esteem, sympathy, mood and other various factors. It is no coincidence that a number of authors have attempted to classify and present the factors that form the psychological climate under a certain methodology. Often, studies on psychological climate are presented by classifying objective and subjective, or internal and external, factors. Internal (subjective) factors include a person's disposition, motivation, level of group inclusion or involvement, psychological compatibility, willingness to be included in the group, etc. External (objective) factors include management mechanisms for organizing a work group, working conditions, competitive situations, social justice, material remuneration, external social or environmental processes, etc (Biswas et al., 2018; Hall, 1953).

Both objective and subjective indicators of the socio-psychological climate are distinguished. Kluckhohn (1951) lists objective (non-psychological) indicators of the socio-psychological climate of a working group as: the effectiveness of activity, the state of discipline, and the nature of personnel turnover. Subjective (psychological) indicators are determined by the characteristics of the perception and understanding of various aspects of life and activity by team members, the degree of satisfaction or dissatisfaction with work activities, as well as the behavior and activity of the majority in the team.

There are also other points of view on the indicators of the socio-psychological climate. According to Klüver (1925), objective indicators characterizing a negative socio-psychological climate include:

1) staff turnover,
2) inadequate working conditions,
3) lack of social and legal protection of employees,
4) ineffectiveness in performing professional tasks, etc.

Subjective psychological indicators are:

1) features of intra-team communication of employees,
2) level of professionalism of colleagues,
3) competence to solve the problems assigned to the organization,
4) features of employees' perception of mutual assessments,
5) emotional state, which is expressed in satisfaction or dissatisfaction with the conditions of activity,
6) expectations for the solution of social and everyday issues,
7) level of collective mood and its dynamics.

Subjective (psychological) indicators include the level of satisfaction of team members with various aspects of their life activities, the characteristics of perception and understanding of other people, satisfaction with existing relationships, prevailing psychological states among employees, effective work motivation, etc.

An important criterion for the socio-psychological climate in the work groups is the presence or absence of conflicts at the level of interpersonal relations, the spread of rumors about each other, psychological incompatibility of team members, the desire to move to other professional teams, psychological tension, hidden criticism of employees, and low workplace activity.

In assessing and optimizing the socio-psychological atmosphere in the work groups, a special role is assigned to psychological work, first of all, the development of personality, the implementation of measures to harmonize relations in the team, psychological readiness to be communicative and constructive (Kornadt et al., 2020; Westin, 1968).

White (2015) believes that the content of the determining components of the socio-psychological climate is extremely diverse, but is based largely on subjective factors. In his opinion, it is a complex spectrum of emotional, intellectual and volitional reactions, social positions and actions, which is expressed in motives, feelings, moods, attitudes towards life, ideas, norms, principles, stereotypes of perception and understanding of various life phenomena, etc. He also classifies the following objectively existing factors that influence the formation of the socio-psychological climate among subjective factors: the composition of the team, i.e. education, psychological compatibility, the number of members and the diversity of their individual psychological characteristics.

Menkens (2009) emphasizes the factors of the

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

socio-psychological climate that affect the effectiveness of the team, such as: the quantitative composition of the team, the level of team development, the system of intra-group communication, interpersonal relations, the leadership style of the leader.

Thus, in summary, the following factors characterizing the socio-psychological climate of the work group can be distinguished:

- Economic factors: salary, timely receipt of payments, setting salary limits in accordance with labor costs, fair distribution of material rewards, benefits, bonuses, etc.
- Managerial factors: style and methods of managing the team, the attitude of the leader towards subordinates, the cohesion of the management level, the continuity of assessment and selection of methods of influencing subordinates, social distance between managers and subordinates, the ethics of interaction between management and levels of business relations, etc.
- Psychological factors: staff relationships with each other, the degree of socio-psychological compatibility, conflict potential, the skills of building structural interaction, staff relationships with their immediate supervisor, the opinion of the group, norms of behavior and traditions, etc.
- Factors of the characteristics of the professional qualification of the staff: the number of staff, compliance of staff qualifications with the activities performed, ensuring adaptability and ensuring the transition to a position, professional growth and career prospects, training, etc.
- Legal factors: the optimality and consistency of legal acts regulating professional activities, the compliance of legal acts with the requirements for ensuring work readiness, the presence of a job description for each position, which indicates the scope, form and content of responsibilities, rights. legal acts (Sandstrom et al., 2022; Lauinger, 2021).

Thus, the main indicators of the socio-psychological climate of the work teams are the desire to maintain the integrity of the group, compatibility, teamwork, cohesion, communication, openness and responsibility. Let us briefly dwell on the essence of these indicators.

Cohesion is one of the processes that unites everyone. It characterizes the degree of commitment of its members to the group. It is determined by two main variables: the level of mutual sympathy in interpersonal relations and the degree of attraction to group members.

Responsibility is the control of activity in terms of compliance with the rules and regulations adopted in the organization. In workplaces with a positive socio-psychological climate, employees strive to take responsibility for the success or failure of joint activities.

Maintaining interpersonal relationships with each other and openness determine the degree of development of personal relationships between employees and the level of psychological intimacy between them (Brescoll & Uhlmann, 2015).

The socio-psychological climate largely depends on the level of compatibility and teamwork between group members. Compatibility and harmony determine the degree of interconnectedness and interdependence of employees. An effective group is a group that is psychologically integrated. Instead of many “I’s”, the concept of “We” appears. The opinions, assessments, feelings and actions of individual “I’s” are combined, common interests and values arise, intellectual and personal qualities complement each other. Performing tasks and solving problems together, people develop special ways of regulating cognitive and emotional processes, behavioral strategies and a general style of group activity that are specific to this group. In such groups, experience is exchanged between people, a style of behavior is adopted, the range of individual capabilities is expanded, and the ability, desire and ability to link their goals and actions with the goals and actions of other people is developed. At a certain stage of cooperation between employees, the team can achieve optimal compatibility and harmony (Blanks, 2019; Berlyne, 1960).

The peculiarities of the socio-psychological climate affect the production, social and socio-psychological processes in a particular department and in the organization as a whole. We can confidently say that the socio-psychological climate of individual departments largely determines the success of the organization’s production and its position in the market. Therefore, diagnosing and creating a positive socio-psychological climate in the workplace is an urgent task for each staff member.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

Conclusion

Perceiving the other in a work team is an integral part of any team's development. Creating intragroup cohesion and collective spirit is the process of contrasting one's own with the other, one's familiar with the unfamiliar, and one's ingroup values and meanings with external cultural values. Much research on workplace well-being addresses the issue of creating an intragroup psychological climate, which is not only a factor in team management but also a socio-psychological factor in employee engagement and the organization of work activities. Examining the issue of workplace well-being from the perspective of the other allows us to identify the value component of the psychological climate within a work team. The more clearly employees recognize the uniqueness of the intragroup psychological climate and evaluate its constructiveness, the more cohesive and psychologically compatible intragroup communication becomes. In other words, perceiving one's own team as "We" and, simultaneously, perceiving other teams as "They" contributes to the rooting of intragroup values and behavior patterns.

However, the perception of "otherness" or "them" can also arise within the group itself, which is also reflected in assessments of the psychological climate of the team. The perception of "otherness" can affect the following forms of intra-group relationships:

- Vertical relationships between team members: leadership, the perception of the leader as an outsider by the team.
- Horizontal relationships between team members: the perception of a team member as an outsider, the prevalence of alienation in interpersonal relationships, a conflict-prone psychological climate within the team.
- An employee's alienated attitude toward work: destructive work motivation, low job satisfaction.

To improve the psychological climate in the work environment, it is necessary to deeply study the perceptions of the other in a given cultural environment, particularly in a given work team, with the aim of directing the negative potential of the perception of the other to the extpa-group environment, thereby contributing to increasing the level of intra-group cohesion and workplace well-being.

Further analysis of the relationship between perceived otherness and workplace well-being can be conducted taking into account individual employee characteristics (such as age, gender, education, and position at a particular company). The relationship between perceived otherness and communication behavior types, as well as assessments of the psychological climate within the team, can shed light on the process of identification with the workplace by employees of different age and gender groups and possible changes in the assessment of workplace well-being.

Understanding the phenomenon of perception of the other in a work team, as well as identifying the relationship with well-being in the workplace, can also lead to identifying types of compromising behavior and its stereotyping in work activity.

Acknowledgement

The study was funded by the Science Committee of the Republic of Armenia, project number № 25RG-5A025.

References

Alexandrova, A., & Fabian, M. (2022). *The Science of wellbeing*. Montgomery. John Tempelton Foundation.

Altman, I. (1975). *The Environment and Social Behavior: Privacy, Personal Space, Territory, and Crowding*. Brooks/Cole, Monterey.

Altman, I. (1977). Privacy Regulation: Culturally Universal or Culturally Specific? *Journal of social issues*, *33*(3), 58-69.

Berlyne, D. E. (1960). *Conflict, arousal and curiosity*. New York.

Best, Sh., (2019). *The Stranger*, London, Routledge.

Biswas, A., Severin, C. N., Smith, P. M., Steenstra, Lynda, I. A., Robson, S., & Amick, B. C. (2018). Larger Workplaces, People-Oriented Culture, and Specific Industry Sectors Are Associated with Co-Occurring Health Protection and Wellness Activities. *International Journal of Environmental Re-*

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

search and Public Health, 15(12), 2739. http://dx.doi.org/10.3390/ijerph15122739.

Blanks, D. (2019). The Sense of Distance and the Perception of the Other, *Journal of Medieval Worlds, 1*(3), 21–44. https://-doi.org/10.1525/jmw.2019.130003

Boas, F. (1982). *Race, Language, and Culture*. University of Chicago Press.

Bradley, K. L. (2013). Workplace Wellness Programs. *Health Affairs, 32*(8), 1510. http://dx.doi.org/10.1377/hlthaff.2013.0490.

Brescoll, V. L., & Uhlmann, E. L. (2015). Can an Angry Woman Get Ahead? Status Conferral, Gender, and Expression of Emotion in the Workplace, *Psychological Science, 19*(3), 268-275.

Diken, B. (1998). *Strangers, Ambivalence and Social Theory*. Aldershot: Ashgate.

Georgakopoulos, A., & Kelly, M. P. (2017). Tackling workplace bullying. *International Journal of Workplace Health Management, 10(*6), 450–474. http://dx.doi.org/10.1108/ijwhm-11-2016-0081.

Gingrich, A. (2010). "Alliances and Avoidance: British Interactions with German-Speaking Anthropologists, 1933–1953". In James, Deborah; Plaice, Evelyn; Toren, Christina (eds.). *Culture Wars: Context, Models and Anthropologists' Accounts*. New York: Berghahn Books.

Hall, E., & Trager, G. (1953). *The Analysis of Culture*. American Council of Learned Societies, N. Y.

Hofstede, G. (1980). *Culture's Consequences: International Differences in Work-Related Values*. Sage Publications, Beverly Hills.

Husserl, E. (1970). *Logische Untersuchungen*. Routledge & Kegan Paul Ltd.

Karakayali, N. (2006). The uses of the Stranger: Circulation, arbitration, secrecy, and dirt. *Sociological Theory, 24* (4), 312–330.

King, Ch. (2019). *Gods of the Upper Air: How a Circle of Renegade Anthropologists Reinvented Race, Sex, and Gender in the Twentieth Century* (First ed.). New York: Doubleday.

Kluckhohn, C. (1951). Values and value-orientations in the theory of action: An exploration in definition and classification. 388-433. In T. Parsons & E. Shils (Eds.), *Toward a general theory of action*. Cambridge, MA: Harvard University Press.

Klüver, H. (1925). The Problem of Type in "Cultural Science Psychology." *The Journal of Philosophy*, *22*(9), 225–234. https://doi.org/10.2307/2014404

Kononov, N., & Ein-Gar, D. (2023). Beautiful Strangers: Physical Evaluation of Strangers Is Influenced by Friendship Expectation. *Personality and Social Psychology Bulletin*, *50*(12), 1725-1736. https://doi.org/10.1177/01461672231180150

Kornadt, A. E., Kessler, E. M., Wurm, S., Bowen, C. E., Gabrian, M., & Klusmann, V. (2020). Views on ageing: A lifespan perspective. *Eur. J. Ageing, 17*, 387–401.

Lauinger, W. A. (2021). Defending a hybrid of objective-list and desire theories of well-being. In *Measuring Well-Being: Interdisciplinary Perspectives from the Social Sciences and Humanities*. New York, NY.

Lévi-Strauss, C. (2001). *Myth and meaning*. Routledge.

Lévi-Strauss, C. (2011). *L'Anthropologie face aux problèmes du monde moderne*. Paris: Seuil.

Lévy-Bruhl, L. (1903). *The philosophy of Auguste Comte*. London. SWAN SONNENSCHEIN & CO. LIM. HTTPS://-WWW.GUTENBERG.ORG/CACHE/EPUB/56517/PG56517-IMAGES.HTML

Lingis, A. F. (1972). The Perception of Others, *Research in Phenomenology*, *2*, 47–62. http://www.jstor.org/stable/246-54224

Maio, G. R., & Olson, J. M. (2000). Emergent themes and potential approaches to attitude function: The function-structure model of attitudes. 417-442. In G. R. Maio & J. M. Olson (Eds.), *Why we evaluate: Functions of attitudes*. Lawrence Erlbaum Associates Publishers.

Mallillin, L., Atendido, G., & Tecson, P. (2021). *Mental and emotional well-being*

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

awareness: Towards a healthy behaviour and expecta. New York, NY.

McAdams, D. P. (1994). A Psychology of the Stranger. *Psychological Inquiry*, *5*(2), 145–148. http://www.jstor.org/stable/-1449284

Menkens, A. J. (2009). Workplace Wellness. *Journal of Public Health Management and Practice, 15(*4), 367–70. http://dx.-doi.org/10.1097/01.phh.0000356799.79000.8f.

Nickerson, S. (2010). Wellness in the Workplace. *Professional Case Management, 15(*3), 166–168. http://dx.doi.org/10.-1097/ncm.0b013e3181e75aa4.

Pautz, A. (2021). Perception. Routledge. http://-dx.doi.org/10.4324/9781315771939.

Postal, P. M. (1964). "Boas and the Development of Phonology: Comments Based on Iroquoian". *International Journal of American Linguistics*. 30 (3): 269–280.

Sandstrom, G. M., Boothby, E. J., & Cooney, G. (2022). Talking to strangers: A weeklong intervention reduces psychological barriers to social connection. *Journal of Experimental Social Psychology,102*, ISSN 0022-1031, https://doi.org/10.-1016/j.jesp.2022.104356. https://www.-sciencedirect.com/science/article/pii/-S0022103122000750.

Schutz, A. (1944). The Stranger: An Essay in Social Psychology. *American Journal of Sociology,* 49(6), 499–507.

Seligman, M. (2011). *Flourish: A Visionary New Understanding of Happiness and Well-being*. Heinamann, Sydney.

Simmel, G. (1976). The Stranger. In *The Sociology of Georg Simmel*. New York: Free Press.

Simoneli, A., & Parolin, M. (2016). Strange Situation Test. In *Encylopedia of Personality and Individual Differences.* Springer International Publishing AG. 10.1007/978-3-319-28099-8_2043-1.

Sirgy, M.J. (2018). The Psychology of material well-being. *Applied Research Quality Life, 13*, 273–301.

Switat, M. (2017). An Alien or a Stranger Indeed? *Acta Universitatis Sapientiae Social Analysis,* 7(1), 41–58. http://dx.-doi.org/10.1515/aussoc-2017-0003.

Triandis, H.C. (1995). Individualism and collectivism. Boulder, CO: Westview Press.

Truman, B. (1893). *History of the World's Fair: Being a Complete and Authentic Description of the Columbian Exposition From Its Inception*. Philadelphia, PA: J. W. Keller & Co.

Waldenfels, B. (2006). *Groundmotive einer Phanomenologie des Fremden*. Frankfurt a/M.

Weingartner, R. H. (1962). *Experience and culture: The philosophy of Georg Simmel.* Middletown, Conn: Wesleyan University Press.

Westin, A. (1968). Privacy and Freedom. Wash & Lee. https://scholarlycommons.law.wlu.edu/wlulr/vol25/iss1/20/

White, Ch. D. (2015). *A perception of change, a change of perception.* VCU Scholars Compass. http://scholarscompass.vcu.edu/etd/3756.

Williams, P. S. (2020). Scientific rebuttals to 'ancient aliens' as popular alternatives to biblical history. *Theofilos, 12*(1), 85–111. http://dx.doi.org/10.48032/theo/12/1/8.

Zumwalt, R. L. (2019). *Franz Boas: The Emergence of the Anthropologist*. Lincoln: University of Nebraska Press.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

PHILOSOPHY OF EDUCATION

DOI: 10.24234/wisdom.v32i2.1128

THE IMPORTANCE OF HERMENEUTIC METHODOLOGY IN THE STUDY OF SOCIAL SCIENCES AND HUMANITIES

Solikha Narzulloevna ALLAYAROVA [1,*] | Naumenko Oleg ALEKSANDROVICH [2]

1 Tashkent State Law University, Uzbekistan
2 National University of Science and Technologies MISIS, Russia
* *Correspondence*
Solikha Narzulloevna ALLAYAROVA, 100161 Tashkent, Chilanzar district, Bunyodkor avenue, 63, quarter 9, house 9, app. 1, Uzbekistan
E-mail: s.allayarova@nuu.uz

Abstract: The changing nature of the research object in the social sciences and humanities requires the use of certain methods and approaches in field research. Hermeneutics, which has a long history, has grown to the level of interdisciplinary research methodology with changes in human consciousness and worldview. Originally used to determine the authenticity of meanings, hermeneutics is now recognized as a set of methods that perform tasks such as understanding, explanation, and interpretation. The article analyzes the general features of hermeneutics - including the dynamics of development as an approach and methodology, and the possibilities of its application in the study of the content of sciences such as philosophy, history, literature (philology), psychology, pedagogy, art, law. It also describes the content of the concept of hermeneutics, the features of its manifestation, areas of application, research on the interpretation of religious, philological, artistic, historical, legal sources. The results of the study are based on the development of analytical, comparative, figurative, systematic, critical thinking skills in the subjects of the educational process as an approach, method of thinking, research method of hermeneutics.

Keywords: hermeneutics, social sciences, education, teaching.

Introduction

Eighty percent of the world's conflicts are due to a lack of understanding between the parties. Especially in the current pandemic, the importance of mutual understanding is becoming increasingly important. Hermeneutics is the study of understanding, as a methodology, that intersects the research objects of several social sciences and humanities.

"Hermeneutics" (Greek Hermeneutike) - means "study, interpretation". The word is also associated with the name of Hermes, who transmitted the words of the gods to man (Pavlov, 2004). In some sources, hermeneutics is also described as the art of interpretation and explain the teaching of interpreting multi-valued characters, gestures, as well as the works of Homer and ancient thinkers. "Hermeneutics is a philosophical doctrine about the conditions of understanding social being in the broadest sense, in the narrow sense, a set of methods and rules used in the study of texts related to philology, law, theology and other humanities" ("Istoriya filosofii," 2002). Hermeneutics as a method creates a person's way of life, traditions based on the understanding

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

of the essence of things and events. That is, the vital essence of hermeneutics is manifested in its transition to practice.

In this article, we will try to highlight its importance in socio-humanitarian cognition.

Although a person's thinking and lifestyle is changing, his/her desire to know and understand the world is limitless. After all, knowledge helps a person to understand himself, to find his/her place in the world. The study of methodological aspects of hermeneutics, which comprehensively covers the phenomena of knowledge, understanding, comprehension and explanation, allows for an in-depth analysis of history, national heritage, scientific sources and, on this basis, the formation of a creative attitude towards them.

Hermeneutic methodology, with its explanatory nature of meaning and content, plays an important role in strengthening ideological propaganda and ideological immunity. In particular, the study of the importance of hermeneutics as a method provides an opportunity to correctly understand the meaning of events in the XXI century, which is in the process of globalization, information and integration. This, based on the scientific research and results obtained in the field of hermeneutics, requires clarification of the content of the concepts, principles in this area, the development of scientifically based definitions. At the same time, the political dullness of Uzbekistan in the past centuries has led to unfair coverage of national history, disruption of the coherence of traditions between ancestors and generations, historical events, cultural achievements and innovations have remained under restrictions and stereotypes. Most tragically, these historical events have a negative impact on people's minds, leading to a lack of understanding of the written historical-scientific heritage, the content of works of art (works of art, fiction, architectural monuments, etc.) and the continuation of these values. Therefore, it is worth noting that the study of history, especially the national heritage in the field of literature and art, through hermeneutic methods and tools, increases the value of historical spirituality and provides an opportunity to evaluate it objectively.

Today's way of social life requires associative thinking when solving political, economic and cultural problems. Originally recognized as the "methodology of the sciences of the soul" (W. Dilthey), the hermeneutic methodology today, with its comprehensive nature, helps to form a unique way of thinking. Therefore, the genesis of symbolic expressions, hermeneutic analysis of the content of symbols and images play an important role in developing figurative thinking and strengthening the ability to think critically and analytically. In short, hermeneutics is a doctrine aimed at developing a person's ability and capacity to understand. This requires the widespread use of a hermeneutic approach in building civil society by changing people's worldviews for the better.

Materials

Review of sources.

Hermeneutic research was originally based on the study and interpretation of religious texts. Some of its elements have been found in ancient Jewish religious sources, Greek literature, Roman orators, the Vedas in India, the teachings of the Upanishads, the Avesta in the East, Islamic culture and scholastic theories in Western Europe. In the Middle Ages, the task of hermeneutics was to critically review religious texts, rid them of errors, and restore their original content. Therefore, understanding, explanation, interpretation, analysis, commentary, etc. in hermeneutics are not entirely new.

Hermeneutics, in its original meaning, meant the interpretation of the Christian "Bible" (The word bible means "good news" in Greek. The Bible is the last and most important part of the Bible. Although the first manifestations of hermeneutic research were observed in the interpretation of the texts of the Torah, the Psalms, its development as a method is associated with the study of biblical texts). This is because the falsification of the texts of the Bible, its fragmentation and, consequently, the loss of the content of the first text, led to the emergence of hermeneutic research. Unlike Christianity, a verse was revealed in Islam about protecting the original state of the holy book ("Holy Kuran," 1992). In this sense, the development of hermeneutic methodology in Christianity was a necessary and natural state, while in Islam there was no need for it.

Although the hermeneutic methodology originated in the West, the problem of understanding has been studied in the works of Eastern philos-

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

ophers - Fārābī, Biruni, Rumi (Farabi, 1985). In particular, the main part of Fārābī's creative heritage is devoted to the interpretation of Greek philosophy (in particular, the work of Aristotle, Plato), in his opinion, understanding is a continuous process in the mind, and understanding is the first stage of understanding (Farabi, 1985). In the works of Biruni and Rumi, the understanding of meaning is mainly concerned with the knowledge of being (Biruni, 1968). The above thinkers have mainly studied the inner and outer aspects of the meaning imposed on the text.

Hermeneutics was methodologically developed in the middle of the XIX century in the works of F. Schleiermacher, W. Dilthey, M. Heidegger (Schleiermacher et al., 1988). In particular, F. Schleiermacher contrasted the hermeneutic methodology with the methodology of the natural sciences and recognized it as a method of the science of the soul (Schleiermacher, 1959). In V. Dilthey's research, understanding and explanation are analysed in relation to the inner state of the individual, which in his time was of great importance for the further development of the hermeneutic method, which was applied only to religious and legal texts. M. Heidegger first interpreted hermeneutics as a method of knowing that any understanding and explanation depends on the current state of man (Heidegger, 1995).This is an expression of an existential approach to hermeneutics.

Theoretical Foundations of Hermeneutics E.Husserl, G.H. von Wrigt, F. de Saussure, L. Wittgenstein, M. M. Bakhtin, Y. Mann, C. G. Hempel, G. Frege. In particular, aspects such as the word and its structure, the scope of application in human understanding of the world have been deeply analysed by E. Gusserl. The understanding that the subject of hermeneutics is G.H. The background Wrigt describes as the result of emotional-semantic processes, not the result of a psychological state (Wright, 1986). F. de Saussure analyses structural linguistics and its place in the process of understanding and interpretation (Saussure, 1979). L. Wittgenstein created the school of philological hermeneutics by analysing the features of thought, language and speech (Wittgenstein, 1995). Issues of understanding and explanation are analysed in M.M Bakhtin's hermeneutics of artistic creation. He explored issues such as art and audience, acting skills, audience, observer, human acceptance of a work of art (Bakhtin, 2000). K.G Hempel made an important contribution to the development of cognitive hermeneutics by developing deductive-nomological and inductive-nomological models of scientific knowledge, explanation of historical and social phenomena (Hempel, 1998b). Although the problems of hermeneutics have not been directly studied in the researches of such scientists as Y. Borev, Y. Mann, E. Cassirer, K. Girts, the interpretation of symbols in works of art and important conclusions of hermeneutics related to aesthetic observation are noted. Theoretical bases of aesthetic perception and understanding of art are also found in the works of K. Appel, V. Iser. In particular, the Dutch artist K. Appel, as an artist, studied the compatibility of aesthetic perception and comprehension (Hempel, 1998a).

The work of H.G Gadamer and P. Ricoeur plays a special role in the development of hermeneutics as a methodology of learning (Gadamer, 1988). H.G. Gadamer believes that if hermeneutics was previously interpreted as a methodology of the sciences of the soul, modern hermeneutics must become a universal philosophy (Gadamer, 1988). His research led to the development of hermeneutics as a method. The French hermeneutist P. Ricoeur explores the nature of the understanding and explanation of human thought, starting with the motionless state (text), the assimilation of reality, and ultimately the co-manifestation of inaction and action (Ricœur & Thompson, 1981).This suggests that his research also provides a comprehensive analysis of the hermeneutics of social reality.

Russian philosophers V.Kuznetsov, V.Shtegmayer, H.Frank, B.Markov, A.R.Abdullin, E. N. Schulga studied current issues of modern philosophical hermeneutics (Kuznetsov, 1991). In particular, V. Kuznetsov describes in detail the history of the development of philosophical hermeneutics, the methodological analysis of the processes of understanding and explanation, intentional cognition (Kuznetsov, 1991). E.N. Schulga, on the other hand, studied the cognitive aspects of modern hermeneutics in scientific cognition (Schulga, 2002).

On hermeneutics and its methodological features in the framework of the CIS countries L.A. Akhmylovskaya, A.A. Pochekunin, S.M.Filippov, A.G.Ivanov, B.Pazolini, H.S.Gafarov, I.I.Sulima, E.N.Yurkevich, S.S.Tilloev, in Uz-

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

bekistan B.E.Khusanov, A Important ideas are expressed in the candidate's and doctoral dissertations of such authors as Erkinov. In particular, L.A Akhmylovskaya drew attention to the ethnopsychological, psychological and individual nature of the hermeneutic circle in the understanding of the phenomena occurring in the clash of cultures, as well as the inter-mental interpretation of the understanding of the work of art (Akhmylovskaya, 2006). S.S Tilloev, on the other hand, studied the architecture of Dushanbe as an object that reflects the history and future of the nation (Tilloev, 2007). B.E. Khusanov, studying the connection between aesthetics and hermeneutics in the perception of beauty, emphasizes that hermeneutics has not only theoretical but also practical significance (Khusanov, 2002). E.N Yurkevich analyzed the influence of Western European hermeneutics on the East Slavic philosophical traditions and the peculiarities of the formation of "Russian hermeneutics" (Yurkevich, 2005).

A. Erkinov approached hermeneutics from the point of view of literature, revealed the main and priorities of text hermeneutics and focused on the importance of hermeneutics in Uzbek textology (Erkinov, 1998).

Today in the monographs and articles of Bahodir Karim, N.Shermuhamedova, M.Abdullaeva, Sh.Jabborov, G.Navrozova, G.Yunusova in Uzbekistan the views on the importance and historical foundations of hermeneutics in scientific knowledge are also expressed. In general, it is time to inculcate a hermeneutic approach to the teaching of social sciences and humanities.

Methods

Research on the topic was associated with the study of historical, religious, artistic (philological), legal and scientific sources, and in the study and processing of materials, the principles of historicity, logic, objectivity were observed. A sociological survey was also used to obtain some empirical data. The importance of the method of introspection in the use of hermeneutic methodology in the teaching of social sciences, because one of the most basic rules of hermeneutics, the most effective means of understanding the nature of events is self-transmission.

Results and Discussion

Hermeneutics has a long history as a field of study of problems of understanding and interpretation. Initially, hermeneutic studies were developed based on the interpretation of religious, artistic and legal sources. Over time, it became clear that hermeneutic research, going beyond religion, changed social life, especially science. The identification of the first views of the text and the author of the text (in the Middle Ages on the divine texts - exegetics) and the interpretation and acceptance of the meaning of the text were the main features of early hermeneutics. Three types of hermeneutics are recognized in research according to the form of manifestation: translation (translating the product of creativity and experience in another language into one's own language)*; reconstruction (finding the true meaning or studying the situation when the meaning is born); dialogue (the subject's interaction with the text and the creation of a new meaning) ("Istoriya filosofii", 2002).

The change in socio-historical periods, the development of spiritual needs led to the rise of hermeneutics from the level of a simple method of interpretation to the level of philosophical teaching. Socio-historical circumstances required that hermeneutics go through first religious, then philological, legal, artistic and philosophical stages. The specific features of each period have evolved depending on historical circumstances. The development of hermeneutic knowledge did not change its main goal, that is, its desire to determine the truth of reality.

The main goal of all knowledge studied throughout history is to understand man and his essence, and the sciences of nature and spirit are the product of this research. Initially, the theoretical concepts of the methodological aspects of hermeneutics were systematized in the works of M. Heidegger (Heidegger, 1967). For M. Heidegger, understanding is the manifestation of existence, the methodology of mastering life.

* Here, the product of creation refers to words, characters, works of art, actions and other objects that need any interpretation

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

The scientific and philosophical heritage of H.G. Gadamer has a special place in the development of hermeneutic methodology. Natural phenomena, especially natural processes and objects, follow stable, repetitive laws in relation to the social world. The social world, which depends on human activity, is based on a state of mind and mood that is constantly changing and moving. According to Gadamer, it is these processes that are revealed by the methodological aspects of philosophical hermeneutics. In his research, Gadamer focuses on language: "The only thing that can be understood is language" (Gadamer, 1988). Only concepts expressed in language are understood, if concepts are a property of an internal being, language is a property of an external being. Gadamer's work led to the development of hermeneutics as one of the main directions of modern philosophy.

All three features of the explanation put forward by P. Ricoeur are the genetic explanation of the future based on the past, the material explanation of the basis of the uncomplicated system, and the structural explanation of the synchronous state of parts and elements (Ricœur, 1976). P. Ricoeur's research has strengthened not only the methodological, but also its ontological, praxiological, phenomenological significance of hermeneutics, as evidenced by the scientist's thesis "To better understand, more explanation is needed" (Ricœur & Thompson, 1981). Hermeneutic methodology is not only knowledge based on theory or recognized only on paper, but it has practical significance and creates human activities, lifestyles, traditions. The rise of hermeneutics from a simple textual method to a separate philosophical direction in the scientific analysis of events in the social sciences, in particular in the field of epistemology, means that hermeneutics has a special place in modern philosophy. Accordingly, the historical stages and theoretical and methodological bases of the development of hermeneutics can be explained by:

- The methodological aspects of hermeneutics are based on religious, artistic, historical sources of antiquity, works of art and artistic creation of the middle ages, as well as the results of modern logic and mathematics, as well as a number of other scientific and philosophical sources. These studies confirm that hermeneutics is an important means of understanding meaning and content;
- The historical stages and theoretical-methodological bases of the development of hermeneutics are connected, first of all, with the beginning of the desire to know in man. After all, a conscious person is always trying to know and understand something, that is, a person is by nature a "hermeneutic", he is always looking for content;
- Until the twentieth century, the role of hermeneutics in all fields (such as jurisprudence, linguistics) except theology was relatively secondary. Only in the research of M. Heidegger, H. G. Gadamer, P. Ricoeur and others its methodological aspects are systematized, its tasks are defined.

In hermeneutics, the term "text" is used to refer to any sign, symbol, word, or writing that is the object of research. In classifying hermeneutic terms, it is important to distinguish between fixed concepts that depend on the movement of the mind, i.e., those that represent the process and those that do not depend on the state of consciousness. The category of concepts that represent the process - understanding, explanation, interpretation, destruction, deconstruction, reconstruction, hermeneutic circle, etc., can be included in the category of stable concepts - text, meaning, language, semiotics, sign. Understanding in hermeneutics is a basic concept that is more complex than knowing. The information learned in comprehension is linked to the past, present, and future of thinking. The influence of cultural, historical and periodic boundaries is not felt in the process of understanding. There are onto-gnoseological, existential-psychological, gnoseological, axiological, praxiological aspects of understanding. In general, comprehension is a phenomenon of consciousness, which represents an integral situation, passes through a clear state of mind and experiences, and on this basis means the assessment of a particular phenomenon, the mastery of its essence, which leads to conscious decision-making.

Another important methodological phenomenon of hermeneutics is the explanation, which is the logical-methodological expression of the essence of any object, event, action. Interpretation is carried out in collaborative activities (with the participation of the commentator-receiver) in individual, trial, polylogic forms. Methods of explanation such as causal-deterministic, genetic,

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

structural, linguistic, teleological-intentional, functional connection are used in the process of scientific knowledge.

The concepts of interpretation, destruction, deconstruction, reconstruction, hermeneutic circle, text, meaning, content, language, sign, semiotics, symbol, semiosis, interpretation are also concepts used in the context of hermeneutics. The object of study of hermeneutics is only the product of human creation, labor.

In hermeneutics, the text has such a feature that it reflects the spirit of the time and the subjective aspects of the author. In some cases, subjective approaches may also obscure historical truth. The historical figure is superior to the text he created. Because without an author who covers history, historical truth will not reach us. A work is created because of the special situation of a historical person - his character, experiences and historical situation. For example, the following famous rubai of Mirzo Babur simultaneously reflects both the author's experiences and the historical truth:

Tole yo'qi jonimg'a balolig' bo'ldi,
Ne ishniki ayladim, xatolig' bo'ldi.
O'z yerni qo'yib, Hind sari yuzlandim,
Yo rab, netayin, ne yuz qarolig' bo'ldi (Babur, 1958).

(My lack of luck was a disaster for my soul,
Whatever I did, it was a mistake.
Leaving my land, I turned to India,
Oh my God, my face was black)

At the same time, the poet shows the reader the way of life by describing his experiences. Indeed, these lines testify to the fact that the great commander Mirza Babur, despite being the king of a great state like India, always missed his homeland in his heart. The poet, in particular, expresses with great anguish (black face) that he left his country and ruled in another country. History and hermeneutics are inextricably linked, that is, if a historian studies history on the basis of chronological sequence, objectivity, the philosopher studies history in terms of the causal sequence of events and processes, the consequences.

Cases where all the possibilities of cognition can be applied are the subject of cognitive hermeneutics, which is a relatively new direction of hermeneutics. The cognitive aspects of hermeneutics are manifested in logical observation, through contemplation. The cognitive approach of hermeneutics depends on the understanding and explanation that emerges in the process of scientific activity. Its purpose is to achieve understanding through the elements of the structure of knowledge, that is, to develop the level of knowledge through the internal structure of knowledge.

The scope of research and cognitive features of hermeneutics in the social sciences, in particular, history, literature (philology), law, psychology, pedagogy and philosophy determine the following:

- Man's post-cognitive activity, his creativity, is fully hermeneutic. Because nature does not require self-interpretation, that is, explanation. Man-made interpretation and explanation - the second world needs. So, the main object of research of hermeneutics is the product of human creation, labor;
- In hermeneutic research is the object of any research - the text. It is a text that reflects the author's life, a certain part of his existence, or at least his dreams. In short, the hermeneutic methodology also received the status of "philosophical" because it studied a meaningful object. After all, wisdom begins only with the perception of meaning and content;
- The study of cognitive scales in understanding enhanced the epistemological significance of philosophical hermeneutics.

Understanding social processes is complex, and it takes place in relation to emotions and experiences. The role of experiences in understanding life processes is also unique, and it is important to understand that in drawing conclusions, in assessing the situation, a person is a participant, not an observer, of events. For example, a woman who often has her first child in life realizes the value of a "mother" only after experiencing the pain of childbirth. Or a child who grew up without a father can never understand the feelings of one who grew up with one. Because he had never experienced this situation.

The researches of M. Bakhtin, G. Gadamer, Y. Borev, K. Appel, W. Iser and others play an important role in the hermeneutics of art. Aesthetic perception of a work of art is a complex phenomenon, in which the original state of the object is depicted through the work of a single artist, the subject's imaginary images are transferred to the image. The mastery of the

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

content of a work of art in a stage performance is a complex phenomenon in relation to fiction and painting. The creation and delivery of the work to the audience takes place at least five times with the exchange of "content horizons". The expressive incompleteness, that is, the abundance of meanings at the heart of the image, is illustrated by the example of Leonardo da Vinci's legendary Mona Lisa. Form is not complete in content. If you look at this work in a high mood, you will see a smiling woman, if you look in a depressed mood, you will see a sad woman. In this sense, the expressive incompleteness and ambiguity in the works of art give them the status of "classics".

Many works in Uzbek fiction can be hermeneutically analyzed. For example, the connection of understanding and ideal images to the socio-historical period is as follows: In the work of Abdulla Qadiri, the image of Kumush is created as an ideal image, while in Tohir Malik's work "Shaytanat" the image of Asadbek is realistically depicted. It is noteworthy that the reader loves the image of Asadbek no less than the image of Kumush. The reason for this is the change in people's thinking, worldview, that is, the modern reader or fan of art tends to perceive and accept reality as it is, it can no longer be "deceived" by ideal images, as in the classical era.

In general, the characteristic of hermeneutics that determines the content of human life is:

- A person can live (happily) only in an environment that understands him;
- Hermeneutic analysis of works of art allows to express the pure purpose of the artist;
- Only hermeneutic analysis allows to reconstruct the distorted historical heritage and to study the thoughts of the ancestors objectively and objectively.

Hermeneutic thinking moves freely voluntarily, i.e., it does not follow strict rules, but chooses methods according to the specific nature and purpose of the object of study. This way of thinking is aimed at studying the internal content of the object, which allows the study of the object through inductive and deductive approaches, ie, the dialectic of whole and part, depending on the situation and necessity. Hence, hermeneutic thinking is not a straight-line chaotic system in dialectical thinking or a non-linear chaotic system in synergetic thinking, but a flexible and multifaceted way of thinking aimed at defining internal content, along with external (i.e., mark, code, symbol) expressions.

Regarding the study of the content of social sciences and humanities using the hermeneutic methodology, we consider it necessary to make the following:

- Hermeneutic understanding of social phenomena has a positive effect on the expansion of a person's worldview, directly influencing the definition of a person's place in society, dreams and goals;
- A hermeneutic understanding of works of art, combined with an emotional perception of beauty, demonstrates the incomparable power of art in spiritual growth;
- Hermeneutic methodology serves as an important tool in strengthening the ability of critical, comparative-analytical reasoning.

Conclusion

The following conclusions can be drawn from the issues studied in the context of the topic.

First, hermeneutic research concerns human creativity. Hermeneutic knowledge has historically passed through religious, philological, legal and philosophical stages, depending on the object of research. Orthodox, non-orthodox, conservative and liberal hermeneutics in the interpretation of religious texts, especially in Christianity, inextricably linked with historical processes; romantic hermeneutics, phenomenology, existentialism, the legacy of the representatives of the philosophy of history in the interpretation of religious and literary texts served as an important theoretical basis of philosophical hermeneutics.

Second, the main features of the development of hermeneutic methodology are related to the scientific heritage of H.G. Gadamer. Traditions put forward by Gadamer provide an opportunity to find content even in ordinary life situations. The only condition for this is to be able to think, not to stop thinking systematically, and to ensure the coherence of ideas. Only in this case is it possible to master hermeneutic thinking. This style of thinking is related to the theoretical and practical aspects of life and is formed on the basis of the coordination of experience-based values with scientific knowledge. Man's per-

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

fection is determined not by his achievements in a particular field of science, but by the extent to which he is able to bring theoretical knowledge into his life, life experience. Hermeneutic thinking, on the other hand, creates a tradition based on experience. Everyone consciously and unconsciously strives to have their own tradition, that is, a way of life, throughout their lives. Hence, hermeneutic thinking allows a person to create his life principles, traditions.

Third, the development of hermeneutic knowledge has created a unique system of scientific concepts. After all, the "hermeneutic circle", which is an important law of understanding, explains to us every moment of our lives. Likewise, text, signs, symbols, language, etc., are essential conditions of human existence. The object of hermeneutic research is that as a person lives, he always acquires a new look and content. Because each period has its own works of culture, style of art. Therefore, the hermeneutic methodology, which currently studies religion, artistic creation, art, historical heritage, socio-cultural life and scientific-theoretical sources, can turn any product of creativity created by future generations into its object of study.

Fourth, the hermeneutic nature of comprehension and explanation in scientific cognition is mainly manifested in cognitive hermeneutics. This is because cognitive hermeneutics serves to enrich the system of scientific knowledge by studying the cognitive problems of cognition. According to cognitive hermeneutics, every scientist must master his field, especially the problem he is studying, and bring it into his lifestyle.

Fifth, in modern rapidly developing science and technology, the study of the content of social and humanitarian sciences, such as history, literature (philology), philosophy, law, pedagogy, psychology, and the use of hermeneutic methodology in their teaching yields positive results. At the same time, the acquisition of hermeneutic comprehension skills by graduates of higher education institutions allows to analyze the holistic content of existing knowledge within the specialty. That is, in cases of insufficient scientific evidence and grounds when studying historical, artistic sources, it is possible to more fully and deeply understand the content of sources using autobiographical, deductive-nomological, causal, existential-psychological and other methods of hermeneutics.

References

Akhmylovskaya, L. A. (2006). *Krosskul'turnyy dialog v teatral'nom protsesse (na materiale postanovki russkikh p'yes za rubezhom* (Cross-cultural dialogue in the theatrical process (based on the production of Russian plays abroad), in Russian). Vladivostok: Far-Eastern State University.

Babur, Z. M. (1958). *Tanlangan asarlar* (Selected works, in Uzbek). Tashkent: Academy of Sciences of Uzbekistan.

Bakhtin, M. M. (2000). *Avtor i geroy: k filosofskim osnovam gumanitarnyh nauk* (The Author and the Main Character: on the philosophical foundations of humanitarian sciences, in Russian). Saint-Petersburg: "Peter".

Biruni, A. R. (1968). *Utmish halkqlardan qolgan yodgorliklar* (The Remaining Signs of Past Centuries, in Uzbek). Tashkent: "Fan".

Erkinov, A. (1998). *Alisher Navoi "Hamsa"si talqinining XV-XX asr manbalari* (The 15th-20th century sources of the interpretation of Alisher Navoi's "Hamsa", in Uzbek). Tashkent: "Fan".

Farabi. (1985). *Istoriko-filosofskie traktaty* (Historical and philosophical treatises, in Russian). Tashkent: "Nauka".

Gadamer, H. H. (1988). *Istina i metod* (The truth and the method, in Russian). Moscow: "Progress".

Heidegger, M. (1967). *Being and time*. UK: Blackwell.

Heidegger, M. (1995). *Feldweg-Gespräche (1944/45)*. V. Klostermann.

Hempel, C. G. (1998a). *Logika obyasneniya* (Logics of explanation, in Russian). Moscow: "AGRAF".

Hempel, C. G. (1998b). *Motivy i ohvatyvayuschie zakony v istoricheskom obyasnenii* (Motives and overarching laws in historical explanation, in Russian). Moscow: "AGRAF".

Holy Kuran. (1992). Taskent: Chulpon.

Istoriya filosofii (History of philosophy, in

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

Russian). (2002) *Moscow: Interpres-servis*.

Khusanov, B. E. (2002). *Shahs va jamiyat munosabatlarida guxallining namoyon bulish hususiyatlari* (Features of the manifestation of the spirit in the relations between the individual and society, in Uzbek). Tashkent: National University of Uzbekistan named after Mirzo Ulugbek.

Kuznetsov, V. G. (1991). *Germenevtika i gumanitarnoe poznanie* (Hermeneutics and the humanitarian cognition, in Russian). Moscow: Nauka.

Pavlov, E. V. (2004). *Osnovy germenevtiki* (Basics of Hermeneutics, in Russian). Moscow: Moscow Theology Institute.

Ricœur, P. (1976). *Interpretation theory: discourse and the surplus of meaning*. USA: Texas Christian University Press.

Ricœur, P., & Thompson, J. B. (1981). *Hermeneutics and the human sciences : essays on language, action, and interpretation*. USA: Cambridge University Press.

Editions de la Maison des sciences de l'homme. Publisher description http://www.loc.gov/catdir/description/cam022/80041546.html

Table of contents http://www.loc.gov/catdir/toc/cam029/80041546.html

Saussure, F. d. (1979). *Cours de linguistique générale de Saussure*. Hachette.

Schleiermacher, F. (1959). *Hermeneutik*. C. Winter.

Schleiermacher, F., Arndt, A., & Schleiermacher, F. (1988). *Dialektik (1814/15); Einleitung zur Dialektik (1833)*. F. Meiner.

Schulga, E. N. (2002). *Kognitivnaya germenevtika* (Cognitive Hermeneutics, in Russian). Moscow: Russian Academy of Sciences, Institute of Philosophy.

Tilloev, S. S. (2007). *Istoriya stanovleniya i razvitiya arhitektury obshestvennyh zdaniy Dushanbe (nachala 1924 - nachalo 2000 gg.)*. (History of the formation and development of the architecture of public buildings in Dushanbe (1924 - early 2000s)). Dushanbe.

Wittgenstein, L. (1995). *Tractatus Logico-Philosophicus*. Moscow: "Osnovy".

Wright, G. H. v. (1986). *Logiko-filosofskie issledovaniya* (Logico-philosophical studies, in Russian). Moscow: "Nauka".

Yurkevich, E. N. (2005). *Germenevtika kulturnoy formy ponimaniya* (Hermeneutics of the cultural form of understanding, in Russian). Ukraine: Kharkiv National University named after V.I. Karazin.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

PHILOSOPHY OF CULTURE AND RELIGION

DOI: 10.24234/wisdom.v32i2.1132

EVERYDAY TEMPORALITY AS A FOUNDATION OF THE SEMANTIC UNITY OF CULTURE

Ina NALIVAIKA [1, *]

1 Belarusian State University, Minsk, Belarus

* *Correspondence*
Ina NALIVAIKA, Niezaliežnasci av. 4, Minsk 220030, Belarus
E-mail: niminna3@gmail.com

Abstract: The purpose of this article is to substantiate the thesis that everyday temporality, as a particular form of perceiving and experiencing time, is the source and foundation of the semantic unity of culture. Examining the ontological characteristics of the everyday, this study aims to address the pressing issue of defining the foundations and criteria of cultural unity as a guarantor of cultural identity. This stated goal is realized by identifying the methodological and heuristic potential of the chronotope concept. A brief reconstruction of its semantic content enables us to introduce the idea of the chronotope of culture and define it as a form of semantic integration of spatial and temporal coordinates, ensuring the subject's entry into the space of cultural meanings, where time, as heterochrony, plays a leading role. Identifying the role of time in the formation of cultural identity shifts the focus of the research to everyday temporality as a specific form of experiencing time that links personal existential time with cultural time within the chronotope of culture. Thus, the article proposes everyday temporality as a key organizing principle of the cultural chronotope, thereby offering a new perspective on the foundations of cultural semantic unity.

Keywords: the everyday, everyday life, culture, cultural meanings, time, existential time, heterochrony, space, chronotope of culture.

The subject of this study is everyday temporality, that is, a particular way of experiencing and manifesting time, which characterizes the reality of everyday life. The topic of the everyday and everyday life has relatively recently moved from the realm of philosophical marginalization to one of the mainstreams of philosophical thought. Everyday language, everyday rationality, everyday bodily practices, and so forth, have become the focus of intense attention by philosophers of various directions, as they embody a mode of individual and social existence that encompasses the ambivalence of the human self as a combination of the universal and the unique, the anonymous and the individually specific, the eternal and the momentary. Consequently, the topic of everyday in its various aspects is part of the problematic field of social ontology, philosophy of language,

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

existential phenomenology, philosophy of culture, and so on (Highmore et al., 2012; Highmore, 2020; Moran, 2017). Everyday temporality, or the temporal dimension of the everyday, is, in our view, one of the key subjects of the research, since it is no coincidence that the very name of this area refers to time, capturing the particular way it is represented in a person's daily life.

The object of the research indicated in the title is the result of the interdisciplinary interaction between the philosophy of culture and social ontology, as it implicitly covers the problem of identifying any cultural entity – a problem of great importance for both fields. The relevance of this topic in the current situation of fluid cultural boundaries, conditioned by global migration and information flows, seems self-evident (Vostal, 2018). The very real threat of the loss of cultural identity and the problematic nature of cultural self-identification dramatically aggravate the need to address the foundations of formation and the conditions for defining a certain 'physiognomic' unity of culture, especially in a context where previous methods of identification no longer work.

However, it is important to remember that the problem of cultural unity is not a recent discovery. Not only the current multi-ethnic and multiconfessional state of culture in many countries, but also the inherent complexity of culture, which arises from the dynamic interaction of various social, economic, and religious factors, makes the topic of cultural unity and the foundations of cultural identity a significant theoretical and practical issue. Culture as a form of human and social existence is inherently plural: and one of the major works of the French thinker Michel de Certeau, "Culture in the Plural" (2001), emphasizes this irreducible multiplicity in its very title. Although the impetus for writing it was provided by the social and ethnic conflicts that engulfed France and several European countries in the late 1960s, and the work itself was a development of ideas outlined in a report presented at a forum of the ministers of culture, this book became one of the fundamental theoretical works devoted to the problem of the relationship between cultural plurality and the integrity of culture as multi-layered and complex unity. Strictly speaking, any theoretical approach to understanding culture faces the need to relate unity to multiplicity. The key challenge in this case is finding a criterion that defines culture as a stable and recognizable unity. In our opinion, the most effective approach is to define culture as a semantic unity, that is, to identify the universal cultural meanings of a given culture as its unifying source. The concept of cultural meaning itself can be interpreted in various ways, but the fact remains that the human being is a specific kind of being aimed at understanding and creating meaning in search of answers to the fundamental questions that they pose to the world. According to Mikhail Bakhtin's theory of dialogue, these answers are predetermined by the rootedness of humans (as well as culture as the producer of meaning) in their 'place in Being', that is, the historically specific 'place' of their existence (Zhuk, 2025). This Bakhtinian concept implicitly presupposes that we always pose our questions to the world from the perspective of 'here and now'. 'Place in Being' is not so much a spatial concept, indicating the topos of our existence, as a term reflecting the fusion of time and space. Here, an analogy with Aristotle's understanding of place suggests itself, with him defining place as the outermost boundary of an enclosing body (a kind of vessel) that not only contains something but also serves as the condition and possibility of displacement, that is, movement. Thus, we must remember that Aristotle started the tradition of the parallelism of time and movement, in contrast to Parmenides' identification of temporality and eternity. Twentieth-century philosophy offers the concept of chronotope as a specialized term to denote the aforementioned fusion of time and space.

The Concept of Chronotope: History of Formation and Semantic Content

It should be immediately noted that the popularity of this concept in modern humanities determines its ambiguity, often metaphorical use and even some 'blurriness'. Therefore, for a clear understanding of the object of this study, it is necessary to provide some background information that allows us to reconstruct the history of this concept and clarify its semantic content.

It is well known that the term 'chronotope' gained popularity in the humanities through the ideas of Mikhail Bakhtin. However, due to an

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

overly narrow interpretation of the disciplinary affiliation of the Russian thinker's work, many researchers attributed this concept exclusively to the aesthetics of verbal creativity and literary criticism. This limitation of the applicability of the concept arose from Bakhtin's historically and ideologically conditioned need to apply his fundamental philosophical ideas in the field of literature; however, this was also caused by an overly literal reading of his works in the Russian-speaking world, as well as in Western Europe and America, where the first attempts to popularize his ideas were made by C. Emerson and J. Kristeva. This not only contradicts Bakhtin's own interpretation of this concept (who always emphasized that his speciality was philosophy, not philology or literary criticism), but also ignores the fact that Bakhtin borrows the term from the teachings of the Russian thinker Alexei Ukhtomsky, known primarily for his fundamental works on the physiology of perception. Ukhtomsky, in turn, based his studies not only on the data of the natural sciences, but also on the material of philosophy and theology, introducing into the context of his theory the ideas of Aristotle and Augustine, Descartes and Nietzsche, probably responding to ideas in the air of his epoch, in need of constructing a new non-classical ontology of time. And, as we can recall, Maurice Merleau-Ponty, one of the most prominent representatives of phenomenology who made a significant contribution to the development of a new ontology of time, also began with problematizing human perception. This is likely the reason for the appeal of the Russian thinker to the concept of chronotope as a certain basic characteristic of perception. Ukhtomsky (2002) defines the chronotope in the most general terms as a lawful connection of spatio-temporal coordinates. However, it is crucial to emphasize here that, within this definition, Ukhtomsky assigned a primary role to time, which once again underscores the intersection of his ideas with leading tendencies in non-classical philosophy (represented by the philosophy of life and phenomenology) that made the ontology of time the semantic core of their theoretical research. In Ukhtomsky's concept, time is presented as a harmonizing multiplicity, known as 'heterochrony': "Ukhtomsky proceeded from the premise that heterochrony is the condition of possible harmony: coordination in time, in speeds, in rhythms of action, and therefore in the timing of the execution of individual elements, forms a functionally defined center from spatially separated groups" (Large Dictionary of Psychology, 2004, p. 342). Here, too, the significance of temporal multiplicity is evident, as well as the importance of difference as a condition for movement and change, and the possibility of experiencing time as a multitude of times. It was precisely this interpretation of the chronotope that was incorporated by the Russian physiologist into his theory of human perception. This allowed Ukhtomsky (2002) to actualize another significant concept (which later also occupied a central place in the philosophy of M. Bakhtin), the concept of event, since, as he stated, from the point of view of the chronotope, there are no longer abstract points, but living events, indelible from Being. Thus, it is Ukhtomsky who has the scientific priority in the use of this concept and the merit of understanding chronotope as a fusion of time and space, predetermining the semantic unity determined by time as heterochrony, which should be the starting point in the study of the chronotope of culture.

As the Russian-speaking phenomenologist Lyudmila Gogotishvili (2000) rightly notes, it is precisely this semantic message given by Ukhtomsky that is perceived and retained in Bakhtin's doctrine of chronotope. And this allows her (Gogotishvili, 2000) to give the following general definition of chronotope as typological or personal forms of the semantic integration of spatial and temporal coordinates, which, as a kind of 'intentional framework of consciousness', are a prerequisite for the subject's entry into the sphere of cultural meaning in general. Moreover, in Bakhtin's version, the determining factor in this fusion of time and space is specifically time, understood in the Aristotelian way, as a synonym for movement and change. Gogotishvili states (2000) that Bakhtin defines chronotope as the drawing of space into the process of movement, as a result of which space envelops the axis of time, and time itself thickens and condenses.

Thus, it is important to note that the concept of chronotope contains three fundamental semantic premises:

- chronotope is a form and method of *semantic* integration and the basis for the unity of space and time, ensuring the entry of an individual or

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

social subject into the sphere of cultural meaning;

- dominant feature of this unity is time, existing as *heterochrony* or harmonizing temporal multiplicity;

- chronotope predetermines the *eventful* nature of human individual and cultural existence, i.e., the experience of time as meaningful, individualizing multiplicity.

All of the above can be applied to culture as a collective, meaning-creating subject, and the concept of cultural chronotope can be proposed as an organizing model of culture's semantic unity. Therefore, one of the most methodologically productive ways to resolve the problem of the semantic unity of culture is, in our view, an appeal to the concept of chronotope, which allows us to capture its unique integrity. Cultural chronotope may be defined as a typical form of integration of spatio-temporal coordinates for a given culture, determined by the dominant role of time as an organizing and harmonizing principle. Introducing the concept of cultural chronotope into scientific usage can not only contribute to the solution of the problem of cultural unity as the foundation of cultural identity, but can also open up fruitful paths for intercultural dialogue.

Time and Space in Culture

Every person and every culture has its own time and space, into which it is impossible to artificially move, but one can live the experience of presence if some intersection of chronotopes occurs. This statement, first and foremost, points to the ontological shift occurring in the understanding of subject and subjectivity with the birth of the non-classical type of philosophizing. While within the framework of classical rationalism, the subject was primarily a subject of knowledge, and space and time were typically interpreted as a priori forms of cognitive activity, almost all schools of non-classical philosophy no longer address the cognitive subject, but rather the existing, embodied one. Even where consciousness remains the primary focus of research, it is no longer understood as an abstract, universal, unpreconditional instance, but as consciousness situated in the world through the embodied nature of the existing subject. Accordingly, time and space also become 'woven' into the living fabric of human existence, which significantly modifies the semantic content of the concepts themselves. The most significant aspect is that they are transformed from abstract cognitive forms into specific forms of human existence in the world; they become existential time and space that are experienced and inhabited.

Perhaps, at first glance, the metamorphoses occurring to the concept of space seem more noticeable. This is primarily due to the emergence of the theme of corporeality in philosophical discourse. While space was previously understood as a form of grasping and organizing the world of external objects confronting the subject, it is now associated with the phenomenon of the human bodily situatedness in the world and the 'intertwining, in Maurice Merleau-Ponty's terms, of the human body with the objects – that means, the blurring of familiar spatial boundaries occurs.

The second important consequence of the transformations that occurred in the model of subjectivity is the loss of space's fundamental and even legitimizing significance both in mental schemas and in the existence of European culture as a whole. Classical philosophy, as a self-consciousness of culture, as well as culture itself, rooted in the Ancient Greek polis, was initially spatial, or topological. The social topology constructed by the polis culture, as an orderliness of social space, was transferred to the universe and conceptualized as the order of the cosmos (as is well known, the word 'cosmos' originally meant order), which is reflected in all spheres of culture. This fully affected language, predetermining for millennia the eidetic and spatial nature of Western thought. Ultimately, this model of worldview reduces the subject to primarily spatial characteristics, correlating subjectivity with shape and boundary (Nalivaika, 2018). However, such a spatial reading of the subject, which means identifying the subject with shape and boundary, does not fit into the concept of an existing subject, since existence is, first of all, the movement of transcendence, becoming, and development, going beyond established limits.

It was precisely this fact that predetermined the reorientation in the interpretation of the subject from spatiality to temporality. This 'temporal turn' is most evident in the works of the representatives of philosophy of life and phenomenology. Edmund Husserl, the founder of phenome-

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

temologically oriented), proposed the phenomenology of internal time-consciousness, which prescribes the unchanging relevance of a 'now-point' for our consciousness linking past and future through retention and protention. Thus, he not only clarified the nature of consciousness but also touched upon highly significant ontological projections that subsequently allowed philosophers of the existential-phenomenological wave to comprehend the specificity of the existential experience of time. Existential time is always given to us as 'now', implicitly containing a 'before' and 'after' (Nalivaika & Tin, 2014). Husserl's approach to understanding time was further developed in the works of Merleau-Ponty, primarily in his "Phenomenology of Perception". Synthesizing late Husserl's concept of the 'living body' and his doctrine of the internal time-consciousness, Merleau-Ponty overcomes the dualism of pure consciousness and passive body and proposes a concept of embodied existence and perceiving consciousness, which realizes a special perceptual synthesis. Merleau-Ponty emphasizes (1999) that perceptual synthesis is for us a kind of temporal synthesis, as subjectivity at the level of perception is nothing other than temporality. It is precisely this temporal embodiment of human presence in the world that endows us with a special kind of knowledge, skills, and habits that are formed as a bodily assimilation of meanings, fundamentally different from the cognitive acts of consciousness. Skill is the result of repeated perceptual moments that lead to a kind of 'sedimentation' in the human body. The movement of sedimentation, according to Merleau-Ponty (1999), is primarily temporal in nature: there would be no present, that is, the sensory with its density and inexhaustible diversity, if perception did not preserve the past in the depths of its present and did not compress this past within itself. Thus, Merleau-Ponty develops and complements the Husserlian concept of time, linking it directly to the embodiment of human existence.

Thus, understanding the theme of the subject as an embodied existence leads to the phenomenological thesis that the subjectivity at the level of perception is nothing other than temporality, proposed by Maurice Merleau-Ponty (1999). Moreover, time is understood here as existential, as that which arises at the moment of its emergence and manifestation, which is experienced as a specific and always qualitatively different duration: thus, for example, the time of a holiday and the time of anticipation of a holiday last differently.

The qualitative heterogeneity applies both to an individual's perception of time and to its perception by a specific culture. Each culture develops its own 'cultural time', which sometimes leads to everyday conflicts arising from the clash of these cultural times.

It is important to note here that the specificity of the existential experience of time is that it is always being given to us as the present, as a constantly elusive 'now', yet implicitly containing a 'before' and 'after'. On the level of individual existence our existential time is nothing other than the daily lived and fleeting 'now', the living connection between past and future, experienced in the present moment. Moreover, as Michel de Certeau (2013) very accurately notes, this is approximately what the Ancient Greeks understood as 'memory': Greek word 'metis' is a form of reason that is always immersed in practice, it is a specific rationality of everyday life. This temporal practice counts on an opportune moment, 'kairos', and it is inextricably linked with special knowledge, or even art, which precisely is memory, which in Antiquity denoted the plurality of times not being limited to the past alone, but linking together specific events that have already happened and those that may yet happen (Certeau, 2013). That is why Certeau (2013) calls memory an 'anti-museum', being not the collection of ready-made places, but the imprints of the events. Memory mediates complex processes of identification of an individual and a culture, based, among other things, on everyday practices. It is precisely this quality of existential time that brings the phenomenon of the everyday, as a kind of living embodiment of this thesis, to the forefront of contemporary philosophical thought. The very name of this sphere and mode of life refers to time as a fluid and transient present, yet somehow stable and defining, since breaking free from the everyday as a system of repetitive daily rhythms and rituals, repetitive bodily practices, is practically impossible.

While this paper explores three concepts, defining different modes of time experience for the sake of terminological precision, it is important to distinguish between existential time, everyday temporality, and cultural time, which, although

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

closely interconnected, refer to different levels of temporal experience. Existential time designates the lived, embodied experience of temporality as constitutive of subjectivity itself, arising at the level of individual existence and perception. Cultural time, by contrast, refers to the historically and symbolically mediated temporal frameworks through which a culture organizes collective meanings, values, and narratives. Everyday temporality occupies an intermediate position between these two dimensions: it represents the concrete, repetitive, and yet irreversible temporal mode of everyday life in which existential experience is stabilized through habitual practices and through which cultural temporal structures are continuously reproduced and actualized. In this sense, everyday temporality functions as a mediating and organizing principle linking existential time with cultural time within the chronotope of culture.

Everyday Temporality as an Organizing Principle of the Chronotope of Culture

Phenomenological attempt to consider subjectivity in terms of temporality not only led to the problematization of the everyday as a kind of embodiment of the inherent human way of experiencing time ('every day', 'all the days'), but also forced us to think about the ontological status of the everyday itself.

As was stated above, time in the everyday is experienced as an 'eternal present' encompassing the past and the future. But what does the present of the everyday mean? It presupposes at least two ineliminable characteristics of the everyday. Firstly, its mobility and fluidity, which is very accurately captured in Maurice Blanchot's maxim that 'everyday life disappears', stating that it is the only true definition of the everyday (Nalivaika & Tin, 2014), and secondly, the irreversibility of everyday actions. The everyday is very often contrasted with the eventfulness of existence as the lack of individual moments, as the imperceptible 'leakage' of time. But a person's everyday presence in the world is associated with a special kind of activity, that is, labor activity, which produces irreversible changes in the world. According to many theorists of everyday life (Martin Heidegger, Alfred Schütz, Henri Lefebvre, Michel de Certeau), a person in the everyday is represented as a worker. And work, as Schütz so aptly notes, leads to changes that cannot be undone. Thus, the English verb 'undo' cannot be applied to the sphere of the everyday, which very clearly highlights the real irreversibility of time.

This suggests that everyday time is an irreversible flow that draws us into specific interactions with the world and other people with whom we share this unique intersubjective present. Its specificity also assumes a specific type of communication, i.e., face-to-face communication that presupposes the unity and fullness of the spatio-temporal presence of the subjects of communication, which ensures its effectiveness. Such model of time in the everyday is represented in Schütz's socio-phenomenological theory. However, there is another image of everyday time – the everyday as the repetition. The repetition of daily habitual actions, the alternation of daily cycles, of day and night. And also, the repetition of our productive acts. How can these two models be reconciled? Is it possible to connect the flow directed from the past to the future and the image of recurring cycles? There can be different answers to this question. Henri Lefebvre's neo-Marxist theory of the everyday contrasts two types of cyclicality present in the everyday life of modern people: there are, firstly, natural cycles (the alternation of day and night) and secondly, the linearity of production cycles. The former corresponds to the primordial nature of everyday life, which is connected to the person as a whole and which is free from the withering effects of alienation. As stated by Lefebvre (1987), the latter are imposed by bourgeois production and the processes of alienation that have transformed the richness of everyday life into a sterile and monotonous routine. Lefebvre believes that a revolutionary reorganization of everyday life is necessary in the name of liberating and celebrating natural cycles.

Thus, the movement of everyday time is a complex and ambivalent phenomenon, encompassing two intersecting characteristics of the everyday: its mobility and fluidity and the irreversibility of everyday actions. And everyday time also can be viewed as a repetition. Paradoxically, the everyday combines both of the above-mentioned models of time, drawing a very specific 'graphics' of the time flow.

When analyzing the specifics of experiencing temporal flows in the everyday, special attention

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

should be paid to the social context. Being-with-others is one of the fundamental characteristics of the everyday. Therefore, concepts focusing on socio-ontological aspects of everyday temporality make a significant contribution to understanding its nature and ontological status. One of the most interesting approaches in this context is represented by the social philosophy of the aforementioned Michel de Certeau. Drawing on the genealogical ideas of Nietzsche and Foucault, as well as Lefebvre's critique of everyday life, Certeau develops an original conception of everyday practices. Reflecting on the thesis about the decisive impact of power strategies (produced by various social institutions as subjects of power) on the existence of society and their role in determining social order, Certeau finds a unique counteragent in the tactical practices of everyday life. He insists that any strategy encounters hidden, yet quite tangible, resistance, which constitutes a kind of 'power of the weak' (Certeau, 2013). And it unfolds precisely within the framework of everyday life as a set of practices aimed at the processing and individual appropriation of strategic prescriptions. For instance, this is how everyday language functions: while freely utilizing the rules of literary language, it nevertheless achieves the most rapid and complete understanding. This is also how information is being perceived: flowing along the established streams of mass media, it diversifies these streams and redistributes depending on the choices of each consumer. If strategies construct a kind of official 'cartography' of social space, the everyday practices, in turn, exploit the possibilities of temporality, which unfolds here as a network of 'opportune moments' and 'fortunate occurrences' that allow one to avoid the unifying impact of strategies. Tactics are fused with time and utilize a special kind of rationality (the above-mentioned 'metis'), which allows one to avoid direct and passive subordination and construct social order as a resulting balance of power. As we mentioned before, the form of time's existence in the everyday, according to de Certeau, is memory that links together the past, present, and future in the lived moment. And he states that the 'art' of memory develops the capacity to always be in the place of the other without possessing it, and to profit from this change without disappearing into it. This capacity is not power; rather, it can be called authority: what is 'extracted' from collective and individual memory 'sanctifies with authority' an inversion, a change of order or place, a transition to something else, a 'metaphor' of practice or discourse (Certeau, 2013). Everyday temporality thus ensures the plasticity and mobility of social order, the maintenance of tradition and society's capacity for change.

However, it is possible to construct another, more complex and more productive 'timeline' for understanding the nature of the everyday and human individual and cultural existence, connecting the intentionality and cyclicality of time in the everyday. Methodologically productive basis for resolving this temporal paradox may lie in the combination of Nietzschean idea of the eternal return of the same and Bakhtin's theory of the chronotope.

Classical philosophy was wary of dealing with the constantly repeating phenomena of everyday life: reading, sleeping, eating, and so on. But it is precisely these actions that represent the everyday in its essence: everything constantly disappearing and constantly returning – eternally returning.

One of the interpretations of the eternal return of the same asserts that it reconciles eternity and time, Being and existence. Repetition makes it possible to interrupt continuity, to affirm the being of existence, the being of everything finite, including human existence. According to Nietzsche, this is a way to free people of the spirit of revenge against time. The repetition of everyday practices that create the ordinary person can be seen as the embodiment of this reconciliation.

Bakhtin's philosophy of dialogue, in particular his understanding of chronotope, provided an understanding of time that is similar in spirit, but actualized with a different vocabulary. Bakhtin's theory of chronotope links time to one of the fundamental concepts of his philosophy of dialogue: *place in Being*. Based on this concept, one can define the everyday as a world where we create, cognize, contemplate, live, and die, that is, a world in which the act of our activity is objectified and accomplished, a world in which this act actually takes place (Bakhtin, 1986). The concept of 'place in Being' itself clearly refers to spatial projections of the everyday, but this spatiality is inextricably intertwined with the movement of time, its irreversibility, which predetermines the eventfulness of individual and cultural

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

existence. Irreversible acts of our activity not only presuppose place as a point of origin, but they are also aimed at inhabiting space, constituting a place that becomes one's own, that is inextricably linked to human existence. In reality, we are dealing with the inseparable unity of the spatio-temporal situatedness of a person in the world, with the chronotope of human existence, where the irreversible fluidity of time is fused with the distinctness of the 'here and now' moment, ensured by the inhabitation of one's topos. The leading and organizing role in this process undoubtedly belongs to everyday temporality as the mediator and connecting link between existential time and cultural time.

Conclusion

Summarizing the main points of this article leads us to the following conclusions.

The unity of culture can be defined primarily by semantic unity, i.e., by basic cultural meanings common to all representatives of that culture.

The condition and guarantee of the entry of the subject (which can be understood as an individual or as a culture) into the sphere of cultural meanings is chronotope as a form of semantic unity of spatial and temporal coordinates, with the harmonizing role of time represented as heterochrony (which is regarded as a harmonizing temporal multiplicity).

Since culture can be viewed as a collective subject producing and transmitting meanings, the chronotope of culture appears to be one of the basic concepts that helps reveal its unity and define its identity.

Drawing on the phenomenological thesis of the temporal nature of subjectivity, we distinguished and compared existential time (as the living flow of an individual's embodied existence and individual consciousness), cultural time (which refers to the historically and symbolically mediated temporal frameworks through which a culture organizes collective meanings, values, and narratives), and everyday temporality (as a mediator between existential time and cultural time). As we have demonstrated, everyday temporality plays a fundamental role in shaping the semantic unity of culture.

Our initial hypothesis that everyday temporality is a key organizing principle of the cultural chronotope was substantiated through the following argumentation.

The everyday is a complex fusion of time and space, where time is fused with the process of habitation of a place. Furthermore, time in the everyday represents a dual process of the irreversibility of temporal flow and the cyclical repetition of everyday actions. This is precisely the everyday understood as such that provides the most accurate illustration of Mikhail Bakhtin's remark that time is not a line, but a complex figure of a rotating body. Therefore, it can be argued that it is the everyday, or rather, the so-called everyday temporality as a specific form of experiencing and comprehending time, that acts as the organizing principle of the chronotope of culture, defining its semantic unity.

Thus, turning to the phenomenon of the everyday in the context of searching the foundations of the semantic unity of culture is entirely justified, since this phenomenon forms the real chronotope of human existence, both in individual human existence and in the existence of culture.

References

Bakhtin, M. M. (1986). K filosofii postupka (Toward a Philosophy of the Act, in Russian). *Filosofiya i sociologiya nauki i tekhniki: Ezhegodnik* (Philosophy and Sociology of Science and Technics: Almanac, in Russian), 80-160.

Bolshoj psikhologicheskij slovar (Large Dictionary of Psychology, in Russian). (2004). Moscow, Russia: Olma-press.

Certeau, M. de. (2001). *Culture in the Plural*. Minneapolis, USA: University of Minnesota Press.

Certeau, M. de. (2013). *Izobretenie povsednevnosti* (The Practice of Everyday Life, in Russian). Saint Petersburg, Russia: Izdatelstvo Evropejskogo universiteta v Sankt-Peterburge (European University in Saint Petersburg Publishing, in Russian).

Gogotishvili, L. A. (2000). Chronotope. In *Novaya Filosofskaya Ehnciklopediya, Tom 4* (New Encyclopedia of Philosophy, Vol. 4, in Russian).

Highmore, B. (2020). *Everyday Life in the Twen-*

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

ty-First Century. London: Routledge.

Highmore, B. (Ed.) (2012). *Everyday Life: Critical Concepts in Media and Cultural Studies*. United Kingdom: Routledge.

Lefebvre, H. (1987). The Everyday and Everydayness. *Yale French Studies*, (73), 7-11.

Merleau-Ponty, M. (1999). *Fenomenologiya vospriyatiya* (Phenomenology of Perceptrion, in Russian). Saint Petersburg, Russia: Uventa, Nauka.

Moran, D. (2017). *Phenomenology of the Everyday*. London: Bloomsbury.

Nalivaika, I. M. (2018). Prostranstvennaya razmernost povsednevnosti (Spatial Dimension of the Everyday, in Russian). *Vestnik Brestskogo universiteta. Seriya 1. Filosofiya. Politologiya. Sociologiya* (Herald of Brest University. Series 1. Philosophy. Political Sciences. Sociology, in Russian), *2*, 38-42.

Nalivaika, I., & Tin, M. B. (Eds.). (2014). *Phenomenology of the Everyday*. Oslo, Norway: Novus Press.

Ukhtomsky, A. A. (2002). *Dominanta* (Dominant, in Russian). Saint Petersburg, Russia: Piter.

Vostal, F. (2018). *Time, Temporality and Globalization*. London: Palgrave Macmillan.

Zhuk, E. I. (2025). *Ya i Drugoj: koncepciya pozitivnoj ontologii v fenomenologii yazyka* (I and the Other: concept of positive ontology in phenomenology of language, in Russian). Minsk, Belarus: Belaruskaya navuka (Belarusian Science, in Belarusian).

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

DOI: 10.24234/wisdom.v32i2.1129

PHILOSOPHICAL PERSPECTIVES IN THE "FESTAL HOMILIES"

Nelly PETROSYAN [1, *]

1 Khachatur Abovyan Armenian State Pedagogical University, Yerevan, Armenia

* *Correspondence*
Nelly PETROSYAN, 58 Republic Street, apt. 15, Yerevan 0010, Armenia
E-mail: petrosyannelli25@aspu.am

Abstract: Throughout its centuries-long development, philosophy has made a significant contribution to the formation of the spiritual culture and intellectual tradition of the Armenian people. The adoption of Christianity in Armenia and the invention of the Armenian alphabet greatly facilitated the development of Armenian national philosophical thought. The earliest philosophical orientation to take shape within this tradition was Christian apologetics. Representatives of Armenian apologetic philosophy and theology acted as enlighteners and organizers of educational life, defending and substantiating the fundamental doctrines of the Christian faith.Armenian Christian apologists, while critically engaging with the materialistic and dualistic cosmological theories of ancient philosophy that denied the doctrine of creation, produced theological and philosophical works consistent with the dogmatic framework of the Armenian Church, in which the principle of monotheism was systematically articulated. In the process of substantiating Christian doctrinal positions, Armenian apologists frequently drew upon philosophical reasoning and scientific knowledge. A distinctive feature of Armenian Christian apologetics lies in the fact that theology and philosophy, faith and reason, were not perceived as mutually opposing domains but rather as components of a unified intellectual system characterized by internal coherence and interdependence.

The articale referred to the literature St. Gregory the Illuminator named extant work,which affected the further development of Christian and philosophical thought.

Keywords: "Festal Homilies", St. Gregory the Illuminator, Armenian Christian philosophy, philosophical perspectives, Christian principles, homiletic tradition, moral-didactic and apologetic discourse.

In the early Christian period , the interpretation of the Holy Scriptures and Christian principles was primarily carried out through homilies and sermons. Sermons or homilies, as forms of

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

living speech, were delivered in churches. The homilies of prominent ecclesiastical figures, delivered on various occasions and recorded either by the authors themselves or by scribes, were subsequently copied and disseminated, eventually becoming part of the collective spiritual heritage of the believing people. Homiletic literature experienced particularly intensive development during the first to the fourth centuries, when there was an urgent need to explicate the Holy Scriptures and Christian revelation. The homilies of the Fathers and Archpriests of the Universal Church translated for this purpose , become an important stimulus for similar speeches to be written or recorded during oral sermons in the Armenian reality, such as the famous "Festal Homilies" by Gregory the Illuminator and, of course, speeches written by others in later centuries.

Among the works transmitted under the name of St. Gregory the Illuminator, the Festal Homilies represent a homiletic text that reflects Christian legal, religious-philosophical, moral, aesthetic, and other normative and ideological principles expressed through rules and exhortations. The collection may be viewed as a coherent and systematically organized source that offers valuable insight into the Christian legal tradition, religious thought, philosophical concepts, and moral framework characteristic of its historical context.

In the end of the 3rd century Christianity had a large number of followers. How it was seen in Armenian historiography, as a monotheistic religion it was important to strengthen the centripetal monarchy and unite Armenian ministers around Arshakuni king and therefore it has promoted to the most important preconditions of national agreement, unity and solidarity. Besides, Christianity gave an opportunity to resist with national unity the external invaders and protect national independence and autonomy. Assessing correctly the situation, in 301 Tiridates III (287-330) by the initiative of Gregory the Illuminator declared Christianity as a state religion in Armenia. Gregory the Illuminatore could show that only due to Christianity it was possible to ensure the further history of Armenian people. He also explained the philosophical-anthropological bases of that religion, contrasting that with the visible simplicity of polytheism.

However, the Festal Homilies, which occupy a distinctive place within the Armenian manuscript heritage, have traditionally been ascribed to St. Gregory the Illuminator, although this attribution has been critically reassessed since the nineteenth century. Although a number of studies have been conducted with the aim of clarifying the authorship of the homilies, no definitive conclusions have been reached. On the contrary, several possible hypotheses of authorship have been proposed, and the arguments presented by other researchers have been ignored by most researchers, which has generated additional questions (Zarbhanalyan, 1932, pp. 196-199, Bishop Pogharian,1971, pp. 2-3, Khachikyan, 1973, p. 30, Kyoseyan, 2018, p. 12).

The authorship of the homilies has traditionally been ascribed to St. Gregory the Illuminator, because the texts have been preserved under his name. Moreover, the name of St. Gregory the Illuminator appears not only in the title of the entire collection but also individually in the heading of each preserved homily. It is likely, however, that the appearance of St. Gregory the Illuminator's name in the manuscripts represents a later addition, made with the intention of lending the text greater authority (Abeghyan, 1968, p. 138, Martirosyan, 1982, p. 113). This view is further supported by Abraham Terian's observation that the preserved titles of the homilies often do not correspond to their actual content. Consequently, attributing authorship solely on the basis of these titles may be considered inappropriate. A. Terian, who recently conducted the most extensive study of the authorship of the homilies, presented it in the preface to his English translation of "Festal Homilies," published as a volume in the "The Fathers of the Church" series of the Catholic University of America (Terian, 2021,143 vol.). While A. Terian's study offers a valuable comparison with earlier research, the identity of the homilies' author remains uncertain (Sahakyan, 2022, p. 184). Indeed, this does not in any way lessen the value of the collection, which has served for centuries as one of the primary theological and religious-philosophical works within the Armenian Apostolic Church.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

However, the current study does not address the question of the authorship of the work; rather, it focuses on the philosophical perspectives reflected in the homilies.

The Festal Homilies consist of 23 (XIII) substantive and instructive sermons, each dedicated to either doctrinal or moral subjects (Ter-Mikelian, 1894, p. 8). In addition to their religious content, the homilies engage with other important matters, aiming to direct the individual toward self-consciousness, comprehension of the natural world, and cosmological understanding.

St. Gregory the Illuminator, to whom these homilies are traditionally attributed, as the spiritual leader of the Armenian nation and the first Catholicos of all Armenians (301–325), utilized the preaching of these sermons during the formative period of Armenian Christianity to secure and strengthen the relationships between the Church, the state, and the people, while simultaneously regulating the implementation and practice of moral and didactic norms.

The adoption of Christianity as the state religion in Armenia in 301 CE had already played a decisive role in defining the cultural and value-based orientation of Armenian society. The change in the religious system was not accidental and was determined not only by the spiritual and cultural development patterns of Armenian society but also by the demands of ethnic self-preservation. The adoption of Christianity thereafter became essential for organizing the spiritual and cultural life of Armenian society in accordance with the principles, symbols, and fundamental concepts of the new faith. Within the Christian doctrinal framework, a model for the organization of social and political life emerged, emphasizing that internal social and state relations, as well as their interactions, be conducted according to the principles of Christian ethical foundations.

Philosophically, the Festal Homilies represent a work of unique importance as one of the earliest literary works of Christian philosophy in ancient Armenia, embodying the ideological and conceptual framework of Armenian society during that era.

The worldview of the author of the Festal Homilies is reflective of the social, cultural, and historical realities of his time. He undertook a deliberately planned effort to strengthen the ideological foundations of Christianity. A civilization rooted in the often harsh principles of the pagan world, where physical strength and force were valued over moral and spiritual virtues, was naturally unsustainable, as the morality founded upon these principles was unstable and easily perishable.

Within Christian moral thought, limitless egocentrism was to be controlled through the guidance of the commandments, homilies, and moral instructions, so that every member of society would occupy a position of equal moral and legal standing. In his works, he aimed to achieve two significant goals. The first was to establish the foundational principles of Christianity and to offer a philosophical exegesis of these doctrines. Here, the author's aspiration as a Christian thinker is evident: to philosophically interpret religious doctrines, to substantiate them with rational arguments, and to render them acceptable to reason. The second aim of his work was to defend Christian doctrine, reinforcing the monotheistic faith in opposition to diverse pagan conceptions.

The principal philosophical viewpoints in the Festal Homilies can be analyzed and distinguished along several thematic lines

- The author expresses his philosophical, moral, and ideological positions and perspectives.
- Individuals are the agents of their own choices and the bearers of responsibility for their actions.
- An individual's life depends not only on external forces—such as fortune and environmental circumstances—but also on the moral choices they make.
- The primacy of moral values over political and personal interests.
- History is presented as a chain of lessons and the past as a teacher for both the present and the future.

In conclusion, it can be affirmed that the homilies are not merely repetitive speech forms or frequently delivered sermons; rather, they embody profound philosophical content and possess a moralizing character. The homilies express values such as justice, loyalty, patriotism, and self-sacrifice. Overall, they serve as an instrument for the dissemination of philosophical and ethical concepts. Thus, the power of speech is perceived as an instrument of influence, and on certain occasions as a force that shapes reality.

The Festal Homilies and the author played an

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

exceptionally important role in the foundations of Armenian philosophy. Armenian historians consistently testify to the immense role of the Festal Homilies collection in the history of the Armenian Church. The creation of homiletic works within the Armenian context ensured their subsequent development in ecclesiastical literature. It represented a new achievement in theological and philosophical thought, intended to unite the people around authentic Christian and national-ecclesiastical values while fostering a focus on the preservation of the nation.

Indeed, the Festal Homilies is one of the first works of Armenian philosophical and religious apologetic literature. The basic concept and principles of the Bible and Christian worldview are in depth presented in these Homilies. the Festal Homilies has become the oldest provenance after the Bible where the doctrine of Armenian Apostolic Church and its moral principles are brought togheder. The substantive features of these work is highlighted and their exceptional significance in Armenian bibliography is emphasized in the frames of the article. It is also proven that in the 5th century, before the creation of Armenian bibliography and writing, work containing instructive, moral and educational homilies and sermons were already known.

References

Abeghyan, M. (1968). *"Erk", h. G* (Works, in Armenian). (Vol. 3). Yerevan: Academy of Sciences.

Khachikyan, L. (1973). "*O'taralezu hay grakanut'yuny' chorrord darum" (*"Foreign-Language Armenian Literature in the Fourth Century", in Armenian). *Patma-Banasirakan Handes, 3*(62), 27-52 .

Kyoseyan, H. (2018). *Nerac'ut'yun hay ekeghecakan matenagrut'yan, xmb. G. Moy'radyan* (Introduction to Armenian Ecclesiastical Literature, in Armenian) (Ed. G. Mouradian). Yerevan: Author's edition.

Martirosyan, A. (1982). *Mashtoc (patmaqnnakan tesut'yun), xmb.` L. Xachikyan* (Mesrop Mashtots (Historical-Critical Study), in Armenian) (Ed. L. Khachikyan). Yerevan: Academy of Sciences.

Pogharian, N. Bishop (1971). *Hay groghner E-JhE dar Erusaghe'm* (Armenian Writers, 5th–18th Centuries, in Armenian). Jerusalem: S. Hakobyans Printing House.

Sahakyan, D. Archdeacon (2022). Krkin "*Hachaxapatum chareri" heghinaki u tvagrman harci shurj*, *Abraham Teryani mi hratarakutyan artiv* ("On the Author and Dating of the Festal Homilies, in Light of Abraham Terian's Publication", in Armenian). *Yerevan, Banber Matenadarani, 33,* 184.

Terian, A. (2021). *The Fathers of the Church Series*. (Vol. 143). Washington, D.C.: The Catholic University of America Press.

Ter-Mikelian, A. (1894). *Srbo Horn Mero eranelvo Grigori Lusavorchi "Hachaxapatum charq, lusavorq"* (St. Gregory the Illuminator`s Hadjakhapatum Chark, in Armenian). Echmiadzin: Printing House S. Echmiadzin.

Zarbhanalyan, G. (1932). *Patmut'iun hay dprut'ean D-JhG dar, Venetik* (History of Armenian Education, 4th–13th Centuries, in Armenian).Venice.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

ACADEMIC LIFE

DOI: 10.24234/wisdom.v32i2.1136

"PHILOSOPHY AND CONTEMPORARY CHALLENGES. MAN IN THE ONTOLOGICAL TRAP" INTERNATIONAL SCIENTIFIC CONFERENCE

Hovhannes O. HOVHANNISYAN [1, 2, 3 *]

1 Yerevan State University, Yerevan, Republic of Armenia
2 French University in Armenia, Yerevan, Republic of Armenia
3 Khachatur Abovyan Armenian State Pedagogical University, Yerevan, Republic of Armenia
* *Correspondence*
Hovhannes O. HOVHANNISYAN, 17, Tigran Mets ave. 0010, Yerevan, Republic of Armenia
E-mail:
hovhannes.hovhannisyan@ysu.am
hovhannisyanhovhannes25@aspu.am

Keywords: International Philosophical Conference at Yerevan State University, Conference Message.

World Philosophy Day[1], November 20, 2025, was marked at Yerevan State University with the launch of the international three-day (November 20-22) conference "Philosophy and Contemporary Challenges. Man in an Ontological Trap".

It aimed to contribute to the development of philosophical knowledge, the philosophical understanding of existing problems, the cooperation of philosophers working in academic and educational institutions of different countries, the exchange of experience, the enrichment of the content of philosophical knowledge taught in educational institutions, and the improvement of teaching methods.

The conference was attended by representatives of academic academic and higher education institutions of Armenia (Yerevan State University, Armenian Academy of Philosophy, Armenian State Pedagogical University named after Kh. Abovyan, French University in Armenia, American University of Armenia, Yerevan State Medical University named after M. Heratsi), as well as prestigious scientific and educational institutions of 10 foreign countries (Germany: Bremen University, Free University of Berlin, Romania: University of Bucharest, Spain: Autonomous University of Barcelona, Turkey: Ankara Technical University, Norway: University of Oslo, USA: University of Connecticut, Russian Federation: P.F. Lestgaft State University of Physical Culture, Sports and Health, Educational Foundation named after Sergey and Evgeny Trubetskoy Brothers (Moscow), Kazakhstan: M. Narikbayev University and Engineering Academy, Belarus: National Academy of Sciences Academy of Sciences, the Institute of Philosophy, from Crimea: V. Vernadsky University).

The participants of the conference were welcomed and the issues of the continuous development of philosophical knowledge and its teaching in the higher education system were highlighted by the Chairman of the Organizing Committee of the conference Hovhannes O. Hovhannisyan, YSU Vice-Rector Elina Asriyan, Dean of the Faculty of Philosophy and Psychology of YSU Alexan Baghdasaryan, President of the Armenian Philosophical Academy Hasmik Hovhannisyan, President of the

[1] Since 2002, at the initiative of UNESCO, the third Thursday of November is celebrated as World Philosophy Day.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

International Federation of Philosophical Societies Maria Baghramyan.

The President of the Republic of Armenia Vahagn Khachaturyan also sent a congratulatory and welcoming message to the participants of the event, which was conveyed to the attendees by the Assistant to the President of the Republic of Armenia Tatevik Karapetyan.

The conference was attended by both well-known scientists with great contributions and reputation in the field of science, as well as young researchers taking their first serious steps in the field of science.

The plenary session featured presentations by Alexander Manasyan, Professor of the Department of History, Theory and Logic of Philosophy at Yerevan State University, Member of the National Academy of Sciences of the Republic of Armenia and the Presidium of the Armenian Academy of Philosophy ("Turns in the Context of the Development of Philosophical Knowledge"), and Maria Baghramyan, Director of the Center for Ethics in Public Relations at the American University of Armenia, Professor at the Universities of Dublin (Ireland) and Oslo (Norway) ("Hope in Times of Uncertainty").

During the three sections of the conference, thirty-five presentations dedicated to the philosophical interpretation of contemporary social, value-based, economic, political-civilizational, moral-psychological, epistemological, scientific and educational issues were presented. In particular: "Philosophical analysis of the search for the meaning of life" (Karina Oganyan), "Biopolitics 2.0: Holocaust Distortion and Denial in Digital Environments in Romania - A Case Study on Corrective Justice and the Digital Heritage of Viral Cancel Culture on Facebook" (Oana Serban), "The Christian Humanism of Gregor Narekatsi" (Seyran Zakaryan), "Interdefinability of Deontic Modalities in Non-Closed Normative Systems" (Vitaly Ogleznev), "Artificial Intelligence: Dizzy with Success" (Oleg Gabrielyan, Ibrahim Suleimenov), "Digital immortality and mourning in the age of AI" (Nelly Haroyan), "Non-classical logic and neo-rhetoric.." (Hovhannes O. Hovhannisyan), "Denialism and Its Consequences: The Epistemic Injustice of National Narratives" (Armen T. Marsoobian), "Critical thinking as a multifaceted foundation for knowledge, progress, and decision-making in the era of digital transfers" (Hasmik Hovhannisyan, Robert Djidjian), "The Role of Everyday Practices in Shaping the Chronotope of Culture" (Ina Nalivaika), "M. Foucault and the South Caucasus" (Kristine Baghdasaryan), "From Stone Tools to Machine Intelligence: The Ethics of Technological Development" (Mariam Davtyan), "Rethinking the Imperial Context: Ottoman–Armenian Philosophy and the Shared Foundations of Ottoman Modernity" (Aret Karademir), etc.

Two of the reports were published as scientific articles in the current issue of Wisdom. Other valuable reports will be published in the 2026 issues of Wisdom after undergoing the appropriate peer-review procedure.

Within the framework of the conference, an open lecture on the topic "The performative nature of the language of law and the construction of legal reality" was delivered by Vitaly Ogleznev, professor of the Bremen University and the University M. Narikbayev of Kazakhstan. Students and postgraduates of the Faculty of Philosophy and Psychology of Yerevan State University, the Faculty of Law of the French University in Armenia, and university colleagues actively participated in the lecture and the discussion of the presented theses.

The conference had a rich program. Academic reports and discussions were followed by cultural events. The attendees were greeted musically by talented performers of the "New Names of Armenia" program (led by Nona Vardanyan). Professional performances from the treasury of national and world musical art were performed.

Students of the Faculty of Philosophy and Psychology of Yerevan State University, under the leadership of lecturer Ovsanna Nahapetyan, prepared and staged a theatrical performance entitled "In the digital "cave" of the 21st century". The basis was the problems of modern man's alienation from the social environment and self-isolation in the virtual environment ("cave") of digital technologies in the conditions of the rapid development of information technologies and artificial intelligence.

As a result of extensive discussions, the Conference adopted a Message addressed to colleagues in the field of philosophy, academic institutions, scientific and educational centers, international organizations, and political structures. (See next).

The Organizing Committee of the Conference, the Faculty of Philosophy and Psychology of YSU and the Armenian Academy of Philoso-

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

phy, express their gratitude to the YSU leadership for their support in organizing the Conference, and to the participants for their valuable reports and active involvement in the discussions.

HOVHANNES O. HOVHANNISYAN
Chairman of the Conference Organizing Committee













© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

"Philosophy and Contemporary Challenges. Man in the Ontological Trap" International Conference (YSU, Armenia, November 20-22, 2025)

MESSAGE TO COLLEAGUES IN THE FIELD OF PHILOSOPHY, ACADEMIC INSTITUTIONS, SCIENTIFIC AND EDUCATIONAL CENTERS, INTERNATIONAL ORGANIZATIONS, POLITICAL STRUCTURES

The number of problems threatening the existence of man and the civilized environment in the 21st century is not decreasing. Their nature and scale are changing.

In our time of accelerating historical processes, new challenges are emerging for man and society.

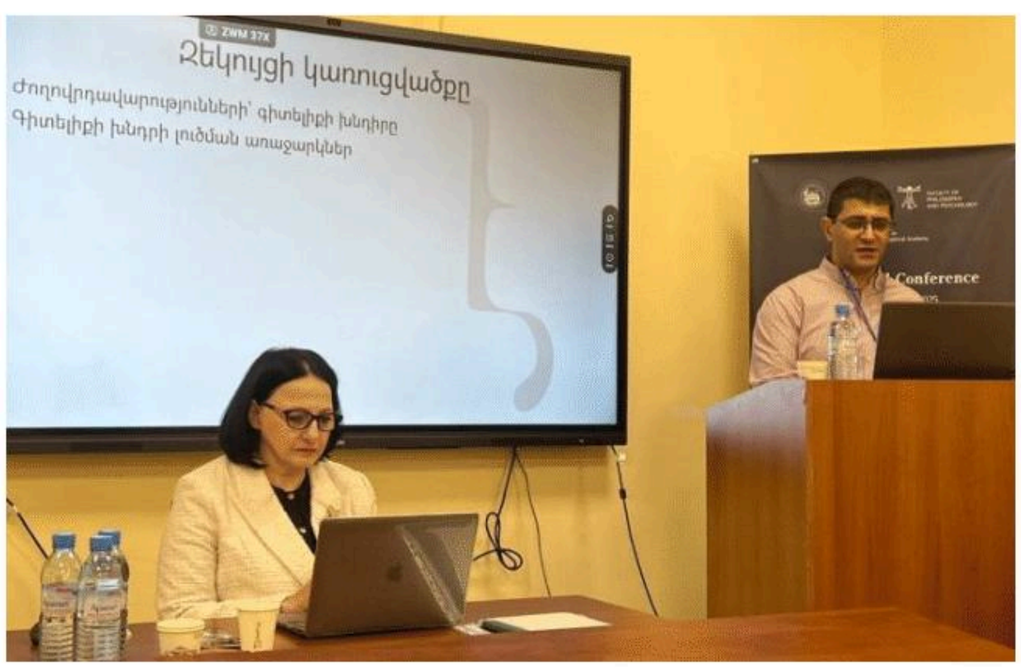
- The increasingly realistic threat of a world war threatening civilizational values and the existence of humanity;
- Global crises of the financial and economic system, problems of food insecurity;
- Epidemics, hunger, poverty, social injustice.
- Gradually escalating ecological problems threatening human health and existence.
- Crimes against humanity, forced displacement, genocidal programs and actions.
- Distortion of moral and value systems.
- Problems of reviewing and developing ethical, legal, and value systems related to the rapid development of artificial intelligence systems and information technologies.

The main key to overcoming and solving these problems lies in the transformation of man, the development of his consciousness, spiritual-value, and worldview systems, and in the reform of educational systems not so much in terms of form and structure, but in terms of content. Because the future of humanity is largely determined by the current activities of educational systems.

In this regard, the philosophical reinterpretation of the problems outlined above, the delineation of their effective solutions in the field of public and professional discussions, acquires significant importance.

It is essential to encourage and develop comparable educational systems that instill universal moral and ideological values in national educational environments.

One of the surest guarantees for overcoming the challenges and pitfalls threatening society in the 21st century should be a policy of developing philosophical knowledge, increasing the proportion of philosophical and ethical disciplines in educational programs, and shaping the programs and knowledge provided around humanistic, human-centered ideas and values.





© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).









© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

DOI: 10.24234/wisdom.v32i2.1134

OPEN LECTURES AND CULTURAL EVENT AT THE FACULTY OF PHILOSOPHY AND PSYCHOLOGY OF YSU

Hovhannes O. HOVHANNISYAN [1, 2, 3 *]

1 Yerevan State University, Yerevan, Republic of Armenia
2 French University in Armenia, Yerevan, Republic of Armenia
3 Khachatur Abovyan Armenian State Pedagogical University, Yerevan, Republic of Armenia
* *Correspondence*
Hovhannes O. HOVHANNISYAN, 17, Tigran Mets ave. 0010, Yerevan, Republic of Armenia
E-mail:
hovhannes.hovhannisyan@ysu.am
hovhannisyanhovhannes25@aspu.am

Keywords: currents of Chinese philosophy, socio-cultural environment, Chinese calligraphy, Armenian bird letters.

On December 25, 2025, a remarkable scientific and educational event in the format of open lectures was held at the Faculty of Philosophy and Psychology of YSU.

The first lecture was dedicated to the presentation of the most influential currents of Chinese philosophy and the discussion of their manifestations in the socio-cultural environment. The second lecture was devoted to the analysis of the peculiarities of Chinese calligraphy and Armenian calligraphy.

The participants of the event were welcomed by the Dean of the Faculty, Alexan Baghdasaryan, emphasizing the importance of cultural dialogue, educational and scientific cooperation between Armenia and China.

The first speaker, Associate Professor of the Department of History, Theory and Logic of Philosophy Hovhannes O Hovhannisyan, presented the main features and stages of the formation and development of Chinese philosophical thought within the framework of the lecture on the topic "Influential Currents of Chinese Philosophy. Manifestations in the Socio-Cultural Environment". The main ideas, development patterns and trends of the most influential currents: Confucianism, Taoism, Chinese Buddhism, Legalism, Mohism, Neo-Confucianism were discussed. In addition, the manifestations of Chinese philosophical ideas and traditions, their impact on various spheres of public life: education, family, political governance, economic environment, healthcare practices, public relations were analyzed.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).









Associate Professor H. Hovhannisyan drew parallels between the socio-cultural and value systems formed under the influence of Chinese philosophy (Confucianism, Taoism, Buddhism, Legalism, Neo-Confucianism) and Western (Greek-Roman ancient philosophy, Christianity,

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

Enlightenment, liberalism) philosophical currents in the mentioned areas.

Questions were asked, and an active exchange of ideas took place.

Speeches and words of gratitude for the event were delivered by the President of the Armenia-China Friendship Union Karen Avagyan, the President of the Union of Domestic Manufacturers Vazgen Safaryan, the President of the "Pyunik" Charity Foundation Gabriel Chenberjyan, and the Director of the "Altmed" Traditional Medicine Center Mkrtich Avagyan.

The second speaker, calligraphy master and famous theorist Chen Qiao, Within the framework of the lecture titled Armenia and China: from Ancient calligraphy to mordern bird letters" introduced the participants of the event to the history and main patterns of Chinese calligraphy, presented the general features of the Armenian alphabet, bird letters and Chinese calligraphy. The participants received souvenirs with episodes of Chinese calligraphy.

Armenian and Chinese melodies and beautiful performances of songs were performed by talented musicians of the "New Names of Armenia" program (led by Nona Vardanyan).









The event, organized in the format of open lectures, ended with a coffee ceremony, during which the students, lecturers, guests, and speakers participating in the event had free interaction.

The event was organized by the Faculty of Philosophy and Psychology of YSU and the International Scientific and Cultural Center (Chinese Language Teaching and Testing Center in Armenia) in collaboration with the Armenian Philosophical Academy, the "Pyunik" Charitable Foundation, and Yerevan G. Stepanyan Primary School No. 135.

© 2025 The Author. // WISDOM © 2025 ASPU Publication.
This is an Open Access article distributed under the terms of the Creative Commons Attribution License (https://creativecommons.org/licenses/by-nc/4.0/).

NOTES TO CONTRIBUTORS

MANUSCRIPT MUST:

- correspond to the topics of the journal,
- not include information about the author(s),
- be submitted in English, in Microsoft Office Word,
- not exceed 7000 words,
- page size – A4, margins - 2 cm from each side,
- font face – Times New Roman,
- 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:

- the PDF version of the text should be attached for the demanded verification,
- photo images should be of high quality.

VARIOUS KINDS OF MANUSCRIPT FORMATTING PECULIARITIES

Publication of Archive Materials and Translation Sources

- A complete description of archive or publication material, according to which the translation has been done, should be comprised in the manuscript.
- A brief prologue under the title *Publication Prologue may* precede the publication (1-3 pages long, approximately 4000 characters). Long prologues are regarded articles and should be written under separate titles.
- If the publishing source contains references, they are presented as a part of a body text and are each numbered sequentially and precede the body text source.
- The publisher or translator may present references about the publishing source at the end of the body text.
- Via the references, one may present foreign word translations, explanations of abbreviations etc., contained in the text may be presented in the source text in square brackets.
- It is advisable to choose an up-to-40.000-character source for the materials published in the periodical. In the case of an extensive source, it is necessary to shorten (select) for preparing material for the periodical.
- Translations and archive sources should have enough comments and complete introductions, otherwise they could not be considered scientific publications and could not be submitted for publication.

Essays of various symposiums and scientific events.

- Information about the symposium organizers, place and time should be included in the essay.
- The symposium members' name, surname, workplace and city (in brackets) should be mentioned, and in the case of international symposiums, the name of the city is also included.
- Essays should not coincide with the symposium projects or their final documents.

Reviews and bibliographical essays.

- The length of a review should be from 5-10 pages (10.000-20.000 characters).
- Final information, name of a publication and number of pages of a studied book should be presented before the body text.
- References are not included in the review.

Argumentative notes, essays, records.

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.

ՎԻՍԴՈՄ

2(32), 2025

Լրատվական գործունեություն իրականացնող՝ «Խաչատուր Աբովյանի անվան հայկական պետական մանկավարժական համալսարան» հիմնադրամ

Վկայական՝ № 03Ա1056715, տրված՝ 19.04.2016 թ.

Հասցե՝ Երևան 010, Տիգրան Մեծի 17

Համարի թողարկման պատասխանատու՝

գիտական պարբերականի գլխավոր խմբագիր Հասմիկ ՀՈՎՀԱՆՆԻՍՅԱՆ

Ծավալը՝ 87 էջ

The publication has been endeavoured by Khachatur Abovian Armenian State Pedagogical University Foundation
Certificate No 03A1056715, issued 19.04.2016
Address: 17 Tigran Mets Ave., Yerevan 0010, RA
Phone: (+374 10) 59 70 65; Fax: (+374) 59 70 08
E-mail: wisdom.periodical@gmail.com
Official webpage of the Periodical: http://wisdomperiodical.com
Responsible for the issue: Hasmik HOVHANNISYAN, Editor-in-Chief
Print run: 100
Number of pages: 87