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## EDITORS' FOREWORD

Armenian State Pedagogical University after Khachatur Abovyan and the Editorial Board of the journal "Wisdom" present to the scientific community the current – sixth issue.

The current volume includes four sections which comprise articles devoted to Metaphilosophy, Philosophy of Science and Epistemology, Social Philosophy, Issues of Social Transformations and Progress.

Both in December 2015 and February 2016, World's philosophical community suffered two losses of Armenian philosophers: the founder of International Academy for Philosophy, Founder-Editor-in-chief of "Wisdom", Academician Georg Brutian, and member of International Academy for Philosophy, Professor Haig Khatchadourian who also had significant contribution to the publication of the journal by the relevant novelty of his scientific ideas and research works. Thus, we were obliged to think of a new rubric "In Memoriam" to pay tribute to our late Colleagues and Associates – hopeful to refer there to as few names as it is possible.

We keep publishing new research works of renowned scientists of international recognition, stimulating discussions over their works. At the same time, we are consistent in opening up the

papers of young researchers to the wide scientific community.

"Wisdom" expands its indexes of availability to the scientific community and representation throughout international electronic platforms.

We have been involved in the list of scientific periodicals recognized by the Supreme Certifying Commission of the Republic of Armenia among other rated periodicals that address fundamental results and theses of dissertations (Doctor of Science and Ph.D. degree dissertations). "Wisdom" is registered in Scientific Indexing Services (SIS), Journal Impact Factor (JIF), Eurasian Scientific Journal Index (ESJI), Scientific Journal Impact Factor (SJIF), International Scientific Indexing (ISI), European Reference Index for the Humanities and Social Sciences (ERIH PLUS), and Advanced Scientific Index (ASI) databases.

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

The Editorial Board extends its gratitude to all the authors, reviewers, professional critics and assessors of the articles for their assistance in preparing the papers submitted for publishing.

EPISTEMOLOGY, PHILOSOPHY OF SCIENCE,  
METAPHILOSOPHY, ARGUMENTATION



## THE CONCEPT OF SOCIAL PROGRESS: AN EPISTEMOLOGICAL MOMENT

## Abstract

Starting from some ontological premises of the concept of progress, the paper highlights the intertwining of the ideological paradigm and the epistemological paradigm in the understanding of *social progress*. The result of this intertwining is the *relational and relative nature* of the concept of progress. But the questioning of relativism leads to a fruitful though rapid analysis of *criteria* of progress measurement: because the relative nature of the concept of social progress doesn't mean ethical equivalence of different standpoints about the concept of social progress, and in no circumstances indifference towards the ordinary people, or towards the human values.

**Keywords:** progress, social progress, ideology, epistemology, criteria of the social progress.

### 1. Ontological premises for the concept of social progress

The first premise is that all things have their *telos* (Aristotle). The final cause/reason of everything is what pushes the intertwining of the material and formal causes, and the constitution of things as such, as a result of the efficient cause. The final reason reflects the functioning of things, and obviously the functioning itself implies its deployment without any brakes. The *telos* of things is just their *betterment* according to their reason to be.

The second premise is that the humans cannot be separated from the *whole* they have constituted within: and thus what they represent for them and for the whole is what their constitution and history has configured. The reason to be of the whole results from the constitution of this whole (from the intertwining of so many components and reactions): the cause of the humans was inside the whole, but the specific way they developed has given their own *raison* to be.

(Chapouthier 1995) This reason appears within the whole as the *epistemogenesis* – the birth of consciousness and knowledge – and what this *epistemogenesis* gave and gives to it (to the whole, this meaning how the humans interact and change the construction of the whole): the result of *epistemogenesis* on the humans and the whole is just their more rapid rhythm of evolution and change. (Kovàc 2015: 26-27) The fact that the conscious and knowing beings have as main aim to avoid suffering and maximise the pleasure (*hedonotaxis*) (Kovàc 2015: 62-66) is only a supplementary reason/factor of the functioning and change of humans and the whole.

The third premise – conclusion of the former – is that the humans change not only in order to keep their individual and collective onticity (thus, to last through neoteny (Morris 1967) and through giving birth to same living structures (Kovàc 2015: 13)), but also to really or ideally *improve their existence*.

But since the interests and views of the human individuals reflect their experience, i.e. their



position within the existing whole – or, let say, nature and society – does it not result that there are many real and imaginary ways, means and ideas of betterment of the human condition?

## 2. Breakthrough – The Progress (I: history)

Letting aside some commonsensical observation and rapid notations of the ancient Greeks: 1) that the humans have evolved from their savage status to the civilisation of the *polis*, these let say optimist observations – transmitted us not only by Aeschylus and Euripides, but also by philosophers (Aristotle *Politics*: 1252a), 2) or about the types of political regimes that change and transform into their decadent forms, thus suggesting rather regress (Plato *Republic*: VIII, 543a-576b) (somehow taking over the Hesiod's myth of the Five Ages), 3) or by those philosophers who devoted much time to understand the human knowledge and were rather optimists (Aristotle *Soph. Ref.* 183b29) (but other ones – pessimists), the *concept*<sup>1</sup> of *progress*, having in its background a certain representation about history, its direction and scope, thus about future (Dodds 2001: 2), is recent. Because the above optimist *ideas have not become prominent*, and certainly did not lead to the concept of progress: and this because the concept of *time* assumed by the Greek culture was that of a) circular and cy-

clical time, favouring rather the recurrent processes, b) emphasising the decay of things (see Bury 2010), c) and the inevitable datum resulted from the human and individual *destiny*. But the *modern* construction of the concept of progress does not exclude the ancient contradictory ideas about time in the myths, as well as the optimism of the pre-Socratics, as well as the optimism within the cyclical pattern in Aristotle, as well as the optimism of Christianity. (Burkert 1997)

And since the modern concept of progress cannot be separated from its preliminary history, one should once more remind the pattern that the Western Middle Ages have contoured. This pattern was configured by/constituted of two main ideas relating to time, or better – about the position of man within the divine/natural time: one idea was that the *time was absolutely exterior to man*, and thus did not/does not influence man at all, this one floating within the time as a fish in the space of an aquarium; the other idea was that nevertheless the course of man's life was *prefigured by the unknown and incomprehensible destiny*. Just the crossing of these ideas had allowed the *continuity* of the former Antiquity and the Middle Ages: because there were several notions of time – the first being the *agricultural/rural* time: of long term, and generating (ideas of) *expectations, patience, permanence, resumption, slowness, resistance to change*, and *the non-event* in front of the natural rhythm; other notions of time being those of the nobleman (a military time), or of the clergyman, or of the chroniclers who, all of them, have measured their time/history according to natural phenomena/events which always succeeded in an irredeemable rhythm – there were also several attitudes towards it. (Le Goff 1967: 227-232) And though from this analysis of Le Goff we can deduce not only the *historical*, but also the *class character* of the notion of time, we must not for-

<sup>1</sup> The concept of ἐπίδοσις, coming from the verb ἐπιδίδωμι (to give further, to add, to give in a generous way, thus to increase, to progress – but attention, in good or bad, although δίδωμι meant to give, to allow, and ἐπὶ - ahead –) means action to transmit/give further, or adding, or increase, thus generosity, abundance, progress. It was used, for example by Aristotle discussing the development of knowledge.

The verb προκόπτω, to launch oneself forward, to advance, to make progresses (πρὸ before, for, instead of, and κόπτω, to cut, to hit, to upset) has given the noun προκοπή, personal progress, in the Hellenistic period.

get that the general impotent and indifferent attitudes towards time that could but observe the *decay* of the real things (*mundus senescit* etc.) in front of the ideal supply of *furtherance* in the Christian doctrine of salvation, have begun to change (the 14<sup>th</sup> century) when the social rhythm and transformation have become more and more radically *modern*.

### 3. Breakthrough – The Progress (II: epistemological deconstruction)

1. The modern judgement over the image of time took place within the development of *rationalism*. As we know, in the Christian ideology too, man needed reason (and was endowed with it) because he needed to know something about the miracles made by God. God as such did not need reason because He knew everything: but man did. And the understanding of the more and more cognisance and of means of knowledge has allowed to “applying” the Christian model of a doubly virtual *evolution* – of knowledge and of man’s possible trajectory toward salvation – to the *terrestrial* things. These ones can be known – the new idea has stated – and in the process of knowledge one can detect not only a beginning and an end, but also their terrestrial *reasons, the changes, the conditions, the rhythm of changes* and their new and new *transformations*. Consequently, one can detect the *direction* of these transformations, and this direction – though there still are many unpleasant obstacles to knowledge and to clever actions – is that of the *qualitative and quantitative acquisitions*: of progress. (The 18<sup>th</sup> century was that of the constitution of this *historical-genetic* approach of the natural and social reality).

2. The concept of progress – as all the other ones/rather all the other scientific concepts – can, indeed, be explained through its *historical*

and *logical* aspects (and letting aside the *justification* made by epistemology about the *discoveries* of natural sciences, i.e. the different contexts of discovery and justification (Reichenbach 1938: 5–6). It can describe facts and its putting as a conclusion of these facts is *historical*. While the justification of this conclusion is a question of logic: namely, of forms and structures of arguments related to their elements. But, obviously, within a theory – and the scientific concepts are theories (as Carnap, Bachelard and Eco have showed) – as the concept of progress suggests one can see *the logic of arguments* (the justification) just *arisen from/operated on the concrete facts/reasoning describing these concrete facts*.

3. If *social change* is certainly not tantamount with its *evaluation*, because the social change has always Janus’ conformation thus denying the legitimacy of the evaluation of the two faces as one and progressive (von Wright 1997), this doesn’t mean that one cannot consider the concept as such. Not only for it would detect the relationship between different aspects of the same phenomenon having two faces/consequences – as for instance, the development of science and technology raising the level of civilisation but at the same time the humans’ dependency on the objects created by science and technology – i.e. the proportion of the positive and negative consequences, but also (or rather) *the standpoints people speak from*: the concept of progress, as that of regress, does not mean that people would be incapable *to see the contradictory faces of phenomena* and thus would *reduce* things only to an aspect, but simply that *they feel the influence of every side of phenomena and that they assess these manifold influences*.

4. As every concept, the progress too may be used as a myth, or unquestioned dogma. But from the modern times when people/thinkers have begun to speak in terms of time, interval,

progress, regress, rhythm, they have learned to understand all these concepts – and certainly that of progress – as reflecting not only the results of phenomena related to the time over them, but also that these results are not some exterior and fatal facts shaping their life but the *intersection between the external conditions and their will and power to know and to act*.

As every concept, the progress too is *culturally constructed*. But this does not mean it could not offer a certain *certainty* about the world: because *it always is confronted with his world*. The *truth value* of the concept of progress – in fact, its contents – lies within the concrete use/confrontation of this concept (see the tradition Marx-Lenin about practice, or Wittgenstein about the meaning as a result of the concrete functionality/operating of concepts).

5. If so, the concept of progress is not a simple question of faith (as von Wright 1997: 11 states), but of *conscious appraisal of the objective conditions and people's life within these conditions*. To consider that in a certain interval and from the standpoint of the material civilisation the development of science and technology has led to an improvement – that can be “measured”/demonstrated – is not a fallacy. But, as Rousseau (1866) has showed, *the objective conditions and people's life within these conditions* could be contradictory, and in an insupportable way. Just this fact has led to the impression – that is the *ideology* of relativity of progress/of the inconsistent character of the concept of progress (progress as a faith).

6. As the concept of progress does not cover at all the belief of a continuous and without intermission advance, and as it supposes a permanent *critique* of its own premises/elements – differentiating between levels of reality – as it does not consider one single qualification for intervening in the real process. Therefore, the concept of

progress is highly *operational*, it is really an instrument of *social action*.

7. Finally, the concept of progress implies the idea of *betterment* – quantitatively and qualitatively measured – but this is not equivalent with one sidedness and the simple idea of necessity. (Nisbet 2009) Rather, the concept of progress puts to the test the *functionality* of betterment: in what measure the aspects qualified as improvements contribute to the *fulfilment* of the structures had in view. Anyway, the concept is both practical and (theoretically) teleological: not in an obsolete perspective when the (desired) final stage was already given and the end being known, this end would have prescribed the steps and the means, but in the state-of-the-art view, when every event/step/mean aims at improving, reacts in a creative way and thus creates and re-creates the final end, always relatively final.

#### 4. Epistemology of the ideological character of the express social progress

Then, *social progress*, what does this mean? Is it a legitimated concept or an automatic use of a habitual popular notion implemented by the modernity which hit the innocent soul of people? This epistemological doubt is not unprovoked: the more so as a strong idea of *criticism of the Enlightenment spirit*, as well as the politically rooted *inertia of this criticism*, have depreciated the concept of progress, i.e. the social progress.

*Epistemologically* analysed, this criticism arose from both the rejection of the possible unifying reductionism of the concept of *the social* and the bitter observation of the cruelty of wars and human destruction occurred just after the modern singing of progress.

Analysed from the standpoint of the *history of ideas*, the criticism was the result of both the rejection of the dogmatic euphoria of all kinds

(including, but not only, the liberal enthusiasm of the ceaseless development) and the counter-offensive of idealism and conservatism in the two emblematic moments of this recovery of reactionary thinking: the inter-war and the post 1968-1970 years till nowadays.

But as its etymology suggests<sup>2</sup>, the concept of progress refers to an *appreciation*, or even *measurement* of the performances in a certain domain – or even in the entire society as a whole – over time. One speaks about progress when in a certain moment the results in a domain are or are considered to be better/higher than in the previous intervals. From this standpoint, progress is not an abstract and vague concept, since it could be measured.

But still from an *epistemological* standpoint, some questions appear: from whose point of view, namely who is measuring? Consequently, these questions emphasise the two *ontological* approaches of progress: the first is the *naïve realistic* approach, where progress is an objective feature of the *social* reality – because yes, progress is related only to the human things and ontology – as the advancement/increase/gain grasped by people, but somehow internal to the existence and presence of human facts, objects, relations, behaviours. The second is the *relational* approach, where progress is the *result of the experience of people*, i.e. *the relationships* between them and the social reality.

This last approach, critical to the first, shows that the *human judgement is which gives to the human environment the characteristics of progress or regress*, thus these characteristics are subjective, as a kind of “specific *qualia*”; but, and

opposite to the usually accepted concept of *qualia* – as reflecting individual mental states about the world *via subjective sensation data*/the world as it appears to everyone of us in my/his/her unique perceptions, and being un-communicable and un-comparable – the concept of progress corresponds to the *rational* level of man-world relationship (and not to the level of sensations-perceptions) and thus *it is communicable and comparable*: because it is a *universal* which reflects objective phenomena and overlooks their ineffable appearances in the human mind, it can be *measured and “translated” into other logical characterisations* of man and society.

The concept of progress, involved – as all the other ones – in the human experience about society, fuels it as an *active* factor, being its “conclusion” – as, again, all the other social concepts. Therefore, if we analyse this at the *formal* level, we could say that the concept of progress is fixed and unmoved, being an “objective” landmark of the human experiences related to the social evolution and change. But, since what really gives the cognitive relationships man-society is the *content* of concepts, namely the theories they imply, and since these theories relate each other, thus the content of a concept calling for another concept/other concepts, it results that the concept of (social) progress calls an entire set of theories related not only to evolution, regress, culture, development, growth etc., but also to the “subjective” points of view promoted by these theories.

Briefly, though the concept of (social) progress is not “subjective” in the sense of individual standpoints it reflects, it is subjective in the sense of its *different contents reflecting the different social positions* of the authors/people using it: being related to man and society, the concept of progress is *ideological*.

<sup>2</sup> The Latin *prōgressio*, -ōnis – development, growth, progress (as well as gradation, grade – in rhetoric) is the result of the verb *prōgrēdīor*, -ēdi, -essus sum – to go forward, to come to (*prō* – adverb and preposition – forward, before etc.)

It is ideological because its content is different according to the *social positions*, thus *stand-points, people occupy and share*. Therefore, it is ideological in the sense of mature Marx (and not in the sense of first Marx: as false consciousness). People judge society in terms of progress, development or regress in different ways, arising from and leading to different views. Even having the same level of information, people's estimations regarding the acquisitions society won as against other intervals is not the same. Therefore, the *epistemological* relational viewpoint and the *sociological/cultural* viewpoint lead to the same conclusion: the *relational and relative* and, more concretely, *ideological nature* of the concept of progress. In this respect, the concept of progress is *normative* and *axiological* and has in its downstream philosophical assumptions or a worldview that is normative and axiological.

#### 5. Methodological approach of the concept of social progress

In a scientific analysis of society, the objectivistic approach is *sine qua non*. In this approach, one sees many social domains – as well as scientific disciplines –, and *every one* may be appreciated according to the concept of progress. In *every domain* one may *measure* the specific progress according to specific *criteria* demonstrated and used in that domain and/or scientific/philosophical discipline.

But the domains are so different and the results of the measurement of progress send to so different perspectives. More: there are different philosophical schools (sometimes even scientific schools) with different tenets which could measure the same data according to the criteria used by that school. Can they be reciprocally “translated” from each other? Or can the measurement from a domain be taken as the measurement

made in other domains? Or can it be for the entire society?

For example, though they do not use the concept of progress<sup>3</sup>, the mainstream economists consider that the betterment in a certain national *economy*, or even at the world level, would be the continuous economic growth measured with the known parameter, GDP. They do not consider the *social costs* – polarisation, poverty, Centre-Periphery overexploitation – or the *ecological* ones, which they simply *externalise*. On the contrary, heterodox Marxian and ecological economists criticise this “market economy”<sup>4</sup> paradigm and demonstrate that only by considering the *complex society-environment* (or *economy-ecology*) *without any externalisation of social or ecological impacts* can one rightly measure melioration/progress. Therefore, *the different paradigms are not reciprocally translatable*, one school of thinking cannot be taken as representative for the other and *progress has not the same meaning* for the mainstream or for the heterodox Marxian and ecological economists: because the *ideological* presumptions are opposed and so are the different *criteria* to measure progress.

Or: in *economy* progress is measured as above mentioned, while in *demography* it would be the maintaining of the pyramid of genera-

<sup>3</sup> Generally, in the present capitalist mainstream thinking, this concept itself is related only to knowledge, but at any rate “it is no longer fashionable”. (This mainstream standpoint issues from the criticism against Enlightenment, made mostly in the post WWI crisis of thinking, but developed within the post WWII neo-liberal ideological pattern).

<sup>4</sup> In fact, this is the capitalist economy. As it was explained not once, *not any market relations suppose capitalism*, and on the other hand, *even the capitalist relations progress with the help of state*, namely transgressing many supply-demand inputs.

tions<sup>5</sup>, in *cultural studies* – the maintaining of the genuine specific cultures<sup>6</sup>, in *morals* – the strengthen of the humanist, altruistic and Enlightenment universal values, or (according to the more or less *sotto voce* promoters of the theory of beneficial consequences of the selfish pursuing of private interests) the open showing of the elitist despise of the commons. And so on and so forth.

Or: there are domains, as the *philosophical thinking*, where is difficult to speak about progress: Hegel is not more valuable than Aristotle, and we may rightfully praise the acquisitions conquered over time *only from the general standpoint of distinctness, of enthusiasm and lucidity of questions, and of dialectical complexity of answers*.

The *ideological* character of appreciations and measurements is clear-cut. But just in order to cover this character, the mainstream ideologists reduce this socially depending feature to the *individual relativism*: “*chi la vuole cotta e chi la vuole cruda*”<sup>7</sup>, or *de gustibus*... It would seem that because the multiplicity of standpoints and criteria is evident, one cannot judge them.

<sup>5</sup> Leave here aside that the increase of life expectancy and the individualistic, or prudent, behavior of replacement level fertility invert the demographic pyramid: but these cause troubles only for a while, because the present level of science and technology *within the capitalist framework* does not need many workforce. Or leave here aside that the measurement of demographic progress in a certain period would be dependent on the economic and social problems of that country, thus it would consist in the planned inversion of the pyramid.

<sup>6</sup> Or: the harmonious coexistence of these cultures and a universal set of values.

<sup>7</sup> An Italian proverb (a kind of “some ones like it baked/ripe, some ones like it underdone/raw”) corresponding to the English *different strokes for different folks*; or, to the Latin saying: *de gustibus non disputandum*, there is no disputing of taste.

Therefore, what would the *social progress* be in front of so many concepts of progress/so many measurements of progress? Would it be a permanent addition of new concepts/measurements of progress? Or: a synthesis of these concepts?

Obviously, it is not a simple sum, the more so as there are so many schools of thinking in so many domains. But what is a synthesis? It is a result of the *judgement over* these different solutions: lesser – a combination of these solutions; and more – a criticism over them.

But what is the result of this criticism? Gödel has demonstrated that the *ultimate explanation of a system is outside the system*. That means here that: 1) the complex social whole cannot be explained through the criteria used in *a* science or another; or, to put it in a different way, the criteria used in *a* science cannot stand for the entire society; and 2) the entire society should be explained only with *its specific criteria*. And just this specific criteria is the means to judge some criteria of progress in economics, ethics etc.

This specificity exists: namely, despite all the partisan discourses which equate the power and wealth of the powerful with the future welfare of the many<sup>8</sup>, the criterion which corresponds to Gödel’s demonstration and summarises both the tendencies emphasised by different scientific analyses and the criticism over the particular criteria of sciences is: the social progress/the progress of society *as a whole* consists in the increased possibility of the *individuals* of a more and more *larger part of society* (Bazac 2013) to manifest their *unique creativity*. Or, formulated in

<sup>8</sup> From more than 30 years, this equalization is even more liar than before, since the present capitalism does no longer need a *welfare state*: just on the contrary.

And yes, it is always about the promise of the “future realisation”.



negative: the eradication of the socially induced suffering of *individuals* of a more and more *larger part of society*<sup>9</sup>. This requires *material, spiritual, institutional and relational/organisational conditions*. Because: the social progress does not consist only in material well-being<sup>10</sup>, or only in cultural freedom, or only in institutions of formal representative democracy, mimicking the sovereignty of the popular will but in fact annulling this sovereignty. This is the reason why *we should not assume the method of reducing the criterion of the social progress to the criteria of Western type democratic progress* etc. And this is the reason we can translate the above criterion of the social progress through Kant's categorical imperative: the progress of society *as a whole* manifests when the most of the humankind – and all and every member of it – is treated not only as a means of the others, but always as an end (Bazac 2016.) The intuitive common mutual functionality of things – systems, individuals, institutions – must be, and it was, deconstructed and verified.

This above-mentioned criterion bypasses the *danger of relativism*<sup>11</sup>. At the same time, it excludes the reduction to a *deus ex machina* model (Bazac 2012), and it gives room to the infinite manners to construct the possibility of the creativeness of the people (and of the peoples). By being an exterior standpoint towards different measurements of progress by the human and

social sciences, this criterion emphasises *the method of analysis* of these measurements and their corresponding concepts of progress; it is composed of: 1) the analysis of their *presumptions and criteria*, as they take place within concrete theoretical developments, as the upstream without which one cannot falsify (Popper) the theories, i.e. reveal their truth-value, and 2) the analysis of the *consequences* of the proposed concepts of progress, that is the downstream without which one cannot make the connexion between theory and practice and, again, one cannot falsify the theories, i.e. reveal their truth-value. Thus, the problem of reciprocal “translatability” of different estimations of progress may be solved as their *verification through the relating to reality* (the famous ‘practice – the criterion of truth’).

## 6. Philosophy of the measurement of the social progress

Philosophy is absolutely necessary in this endeavour. It is that which emphasises the *method to judge the criteria* of disciplines and to constitute the *specific criteria* – summarised here by a criterion – of the *progress of society as a whole*. It reveals the significances of the concepts and meanings involved in this process of quest for progress.

Focusing on the concept of social progress, philosophy is which tempers the ideological tendency of particular disciplines and measurements uncovering their image of their power as limitless. Philosophy is too which tempers its own imagination about a valid thinking separated from both the real social life and the world created by sciences. Philosophy looks with irony at the topical “civilizationing” projects induced by the mainstream ideology promoting illusions of “cultural” and religious revival of both communities and philosophy: as if culture and religion

<sup>9</sup> Indeed, here the *whole* and the *part* are epistemological landmarks: the well-being of citizens from a certain country should not be realised on the back of people from other countries. More: the development, namely the profit gained from certain activities – as the industry of armament or the extraction of shale gas – in a country should not jeopardise the life of present and future generations worldwide.

<sup>10</sup> And certainly it does not consist in consumerism, specific to the capitalist logic and way of life.

<sup>11</sup> Relativism is thus first of all epistemological: only on this basis it is axiological.



would “compensate” the economic and social problems generated by an out-of-date system. Philosophy thus continues the standpoint of Marx and Nietzsche in the disenchantment of the world, by working on the enchantment created by the strong spiritualist tradition that aimed at *diverting* the human awareness concerning the *unitary character of the complex social world*.

Philosophy is that which points that there is a *dialectic relation* – a reciprocal subordination – between the ends and the means, and that *no intermediary end/means ought to harm the betterment of the social system as a whole and thus of every human being*.

Philosophy is the most serious of things, but then again is not all that serious, as Adorno (*Negative Dialectics*) has recalled. Linked to the problem of social progress, philosophy supplies the instruments of criticism over the presumptions and methods of sciences to conceive of their own progress and the human progress. In this way it constitutes itself not only as *theory of knowledge*, but also as *ontology* (*sine qua non* for the human and social disciplines). Nevertheless, not as metaphysics: because in its understanding of the “first principles”, it starts always from “physics”, i.e. from the real social world and the clash of the human mind with and within this world. Thereby, and the more so as it concerns the social progress, *philosophy is always existentialist*: the concrete social existence, *the concrete existence of individuals in their social existence are which precede “the ineffable” essence*. Consequently, this essence itself is not eternal and unchanged and consists in an historical concept of *being as becoming*.

Related to the problem of social progress, philosophy warns about the *responsibility* of every individual’s attitude and action, since these actions influence not only people around him/her, but – as the butterfly from the chaos theory – the

entire world. By using the last scientific theories, philosophy emphasises that *the present history is no longer the result of the exploits of “elites” or of leaders*, and by using the most unconventional approaches of the human-nature-world system, it warns that *the known model of progress* – as an alternating of longer periods of relative stability, when acquisitions in different fields are added to the older acquisitions in a kind of normal state tableau, with shorter periods of relatively rapid change shaking the former equilibrium – *does no longer work*.

In this respect, philosophy continues its traditional theme of *time* and confronts the present people with the problem of present slender time. Philosophy is that asking the question whether we do have time or not to solve the big contradictions and crises which too have agglomerated *as if* meantime any progress in science, technology, art and human logic would not have existed. Today the common thinking, imbued by the mainstream ideology, still assume that human-kind – countries, groups, institutions – yet has time to accumulate acquisitions and “to progress”. But philosophy shows that we have to not waste our time, we have to be parsimonious with it: because it seems the time “has no more patience”. But since the *time is depending on ourselves*: it results that both the concept of progress and the philosophical standpoint are *subversive* enough. But we cannot live without them.

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## TRANSFORMATIONAL LOGIC AND SOCIAL TRANSFORMATION

## Abstract

This paper presents the basics of Academic Brutian's conception of transformational logic and the application of its methodological means to the study of optimal ways for transforming former socialist system of Armenia into social state in the frame of capitalist free market economy.

*Keywords:* transformational logic, transformational analysis, social transformation.

The author of transformational logic – academician Georg Brutian – intended to develop rules for transforming implicit forms of thought into explicit ones. (Brutian 1984, 1995, 1998.) Later it has been realized that the field of transformational logic was much broader yet mainly bounded to processes of thinking and epistemology. (Djidjian 1992, 2004, 2006.) This kind epistemological extension of Brutian's conception is quite natural since his main concept of *forms of thought* rises from the task of generalizing scientific thinking and its laws. The specific side of transformational logic is that that it starts by revealing implicit forms of thought and knowledge which is the cardinal part of analytic thinking. Thus the epistemological extension of transformational logic brings us directly to the procedures of analysis.

Reading through pages of Georg Brutian's works on transformational logic one can clearly realize that all the revealed implicit forms of thought, just because of their implicit nature, keep some significant features of these forms in shade or even in obscurity. Just for overcoming this kind uncertainties of implicit forms transformational logic suggests building a system of rules for transforming them into explicitly described

forms. In actuality, the implicit forms of thought are closely related to certain logical problems that get their resolution in explicit formulations and descriptions. Thus we realize that the main stream methodology of transformational logic factually deals with problems of refining particular conceptions of forms of thought. The above said reveals that the studies of forms of thought in transformational logic start by problem analysis. Not to lose the connection with original transformational logic we have introduced the term *transformational analysis* to denote the procedures of problem analysis under the guidance of the general strategy of transformational logic.

Saying *alpha*, namely, “transformational analysis”, we have to say *beta* also, namely, “transformational synthesis”. We have shown earlier (Djidjian 2004) that the process of problem solution comprises two main phases – *problem analysis* and the *synthesis of the idea of solution* (or using the popular term, idea generation). Actually, in Academician Brutian's logical system an explicit form is uncovered by solution of the task of reaching the perfect formulation of the corresponding implicit form. Just for this goal G. Brutian has suggested a number of transformational rules. The system of transformational rules

should generate ideas for transforming an implicit form of thought into corresponding explicit form.

In recent years Academician Brutian deliberated on the ways of connecting the strategy of his transformational logic to the problems of transforming modern society of which goal I was told by his close colleagues. This paper is the first step in applying transformational analysis to problems of modern dynamic social life.

The first thing required by G.Brutian's strategy of transformational logic is to explicate the main forms and factors implicitly contained and at the same time dominating the processes of social transformation. In fact, the 20<sup>th</sup> century was an epoch of great social experiments. So to reveal the optimal ways of transforming modern society one has to use transformational analysis for explicating the concrete factors of radical social changes of the past century.

It was a thunder in the blue sky when in October 1917 a tiny Bolshevik group seized power in war-torn Russia. Eventually, Lenin's genius transformed Russia into a socialist society of which has dreamed many noble souls beginning with Thomas More and Tommaso Campanella. Not less suddenly happened the democratic counter-revolution in 1991 that broke to pieces the mighty Soviet Empire along with socialist society.

Did the liberal-democratic new Russian elite intend transforming the country into free capitalist society of the people, by the people, and **for the people**? Actually, Russian people was robbed by Boris Yeltsin "family" and friends of all its immense wealth by a filthy mechanism of vouchers and as the result Russia was pushed down into the precipice of irredeemable poverty. The picture was not much different in all other post-Soviet republics.

The first years of transforming the soviet Communist party dictatorship into free market

capitalist freedom were so disastrous and ruthless that one has to try forgetting these unforgivable inhuman acts of liberal elite rabble and regaining one's piece of mind by recalling the old saying: each people deserves the government it has. Yet there remains the important problem: is it possible to suggest a universal general strategy for transforming each of post-soviet republics into a *descent capitalist society* more or less like that of present day democratic Germany?

The answer to this question could be only negative. Because former soviet Baltic republics are already members of European Union, Turkmenistan and Uzbekistan would abstain becoming free market democracy as long as they have enough gas and oil, while each of remaining post-soviet republics has its own unique problems extremely hard to resolve.

Thus we land into Armenia with its economic and political specific hardships, while the ways of overcoming them still remain unknown. Returning again to the academician Brutian's rules of transformational logic and its strategic line of transforming implicit factors into explicitly conceivable causes let us thoroughly examine the causes that prevent radical improvement of social-economic situation in present-day Armenia.

What are the most influential negative factors in social-economical life of modern Armenia that hamper radical social-economic progress of this country? Unfortunately many of them are negative. The most apparent factor is the tragic conflict over Nagorno-Karabakh. The 25 years of the smoldering conflict do not show any sign of progress for its solution despite the continuous efforts of international committees that include USA, European Union, and Russia. *The second factor* is represented by the Armenian industry and agriculture that have been broken down by pseudo-democratic politicians and criminal vouchers. *The third negative factor* is the Armenian

old tradition to foster radical and rapid social-cultural changes. We have been first establishing in 301 a Christian state and by the way destroying ancient non-Christian temples in Armenia. History repeated itself in the first two decades of communist power in Soviet Armenia when Bolshevik leaders closed down almost all churches in countryside and turned them into stockrooms for collective farm garbage. The fourth negative factor is more apparent. I mean the mass emigration of Armenians from Armenia.

Apart of the above mentioned negative factors there is a quite certain though not so much apparent danger of social-political instability in Armenia. This danger is Ukraine example, or more correctly, the ease by which anti-government politicians came to power in Kiev supported by European and American official and non-official advisers and finance.

After explicitly formulating the concrete problems that has to face the contemporary Armenian society on its road to social-economic progress, following Academician Brutian's strategy we have to apply his instrument of transformational analysis to each of the above outlined dominating negative factors. So we start investigating the ways by which the conflict over Nagorno-Karabakh could reach its solution. The most influential factor here is the deepest conviction of each side of conflict in the undoubted justice of its position. No Azeri would agree to any solution except of returning Nagorno-Karabakh to Azerbaijan, and no Armenian would agree to any solution except of full independence of Nagorno-Karabakh people.

Is this kind conflict between two nations so much unique for our time? Not, for sure. There are similar conflicts from the times of IRA fighting for Northern Ireland and ETA fighting for Basque independence, both of them far from being finally resolved. There are also sibling conflicts of Ab-

khaz people fighting for its independent state and the people of the South Ossetia fighting for its national statue.

Eve Conant sums up her vision of the conflicting world: "When it comes to territorial disputes across the globe, the list is long and ever-changing. There are now more than 150 disputes under way that involve territory, mostly in Africa, Asia, and the Pacific region, but also in Europe and the Americas. Some disputes are on the distant horizon (Antarctica), some are long-simmering (Jammu and Kashmir), and others—like Crimea—are at their boiling point" (Conant 2014). E. Conant list underlies China's troubles over Tibet, India and Pakistan dispute over Kashmir, Israeli occupation of Syrian Golan Heights and Palestinian territories, Morocco old dispute over Western Sahara. Other lists of disputed territories mention also Falkland Islands, Gibraltar, Cyprus, Kosovo and many others.

What is the solution for this constantly expanding mode of contemporary international and inter-ethnic conflicts? Regarding this fundamental problem, the United Nations Charter declares: "*All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the Purposes of the United Nations.*" But Kosovo case proves that no territorial and ethnic conflict could be resolved without applying international force and economic pressure.

Thus we come to a concrete solution: the United Nations should found a **High Court for Territorial Ethnic Disputes**, and all states and nations over the world should declare that they would accept any decision of the High Court even if it were against them. When the tradition of accepting the High Court decisions would spread by time all over the world, the tragic and bloody territorial conflicts between nations will radically

decrease. Possibly this is the only way for resolving the territorial conflicts like that of Nagorno-Karabakh.

Now let us consider *the second factor* – the state of affairs in Armenian industry and agriculture. The industry in Soviet time Armenia had two main directions: chemical industry and mining industry. To make the remnants of soviet time factories compatible with modern technologies needs huge investments, but few rich companies show interest in developing industries in this country. Perspectives are better in agriculture, especially in viniculture and animal breeding, though one needs new technologies here too. And to all the above described factors one should add the problem of the market for selling Armenian goods.

If one conceives adequately the huge importance of the market he would soon or later agree that only Russia could afford appropriate market for Armenian present-day produce and provide significant support for social-economic development of its historical ally. Not less important of theoretical considerations is the voice of practice: Armenian people have made his choice by mass emigration to Russian Federation. The present day economic and political situation in Armenia and around it requires from the Armenian state and government to build more close political ties and more intensive economic cooperation with Russia.

*The third negative factor* of Armenian old tradition to foster radical and rapid social-cultural changes could be significantly neutralized by well-organized propaganda. Of course it is hard to withstand the sweet dream of becoming a member of European Union and live there in economically stable and prospering society. But we have to realize that at present neither Armenia, nor EU are ready for such radical economic and social-cultural transformation. Stable pro-

gress is made by small steps. We have to fight for our European future first becoming economic success inside the Euro-Asian Union along with improving our traditions and values of social-political activities.

Armenian's social psychology is dominated by the highest value of his life – his children and family. All his life he works hard to make the life of his children happy. His children also work as hard as they can for the happiness of their children. And so on, generation after generation no Armenian gets spare time to make happy himself. Yet he compensates his life-long toil surrounding himself by beloved sweet grandchildren.

Yes, Armenian family is as stable as it could be in the dynamically changing global world. Yet family stability is important but not sufficient for the stability of the society as whole. Social life requires cooperation, regulation, loyalty to law, self-restraint, etc. And following all these requirements is not an easy thing for family-loving Armenian which makes socializing and acquiring law-abiding habit so significant to young Armenians and to many grownups. Becoming “good citizens” – that is what new Armenians have to learn to transform Armenia into social state.

*The fourth negative factor* of mass emigration from democratic and independent Armenia could be radically solved by intensive patriotic education of young generation. Meantime one can regulate the situation by introducing quotas of emigration – an analog of quotas of immigration effectively working in developed countries like United States and European Union.

With regard to new technologies of colored revolutions, I have the feeling that great powers can succeed in another democratic revolution any time they find the change of power necessary. With the exception of Armenia since as far as I understand Vladimir Putin would not allow it.

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EPISTEMOLOGICAL-MOTIVATIONAL BASES OF LITERARY NON-FICTION GENRE AS FACTORS  
DETERMINING THE LINGUISTIC STRUCTURE OF TEXT

## Abstract

This article dwells on epistemological-motivational aspects of the literary non-fiction genre. The general features of memoir literature are examined from the point of view of their epistemological and cognitive aspects. The cognitive and informational specificities of non-fictional narratives are also considered.

*Keywords:* literary nonfiction, genre, linguistic individual, memory, epistemological-motivational basis, linguistic norm, content and expression plan, narrative, description.

Examination of the epistemological bases of texts written in the literary nonfiction genre is of key importance among the contemporary trends in linguistics as the cynosure of the examination captures the linguistic embodiment of the human being as an individual.

In the process of recollecting and reproducing the material retained in memory, authors usually make certain qualitative changes incorporating their world outlook, ideological or value-system predilections.

Authors channel the stream of their sentiments through linguistic norms, which are often structured as a narrative.

Literary nonfiction is an indissoluble unity of form and content. From among the constituent elements of this form of compositions, the linguistic shell of the examined genre plays a particularly important role: it is usually formed through the epistemological-motivational bases of literary nonfiction and helps the authors to create distinctive images and descriptions.

The expression of literary nonfiction hinges on the expressed content (that, which is expressed) and the expressive means (the means

through which the expression is mediated), in other words through the content and expression plans, which are demonstrations of the material world.

It is important to point out that whereas in fictional works the authors guide the course of developments themselves on the basis of sequences of events outlined beforehand, memoir-writers compose their stories from the available facts lodged in their memory. The main aim pursued by the literary nonfiction authors is the accurate and consistent reflection of the past reality, events and people, and their interconnections, which may also be conveyed through literary representations. When consigning their memories to writing, memoirists are guided by a single principle – to be authentic and truthful without “sprucing up” the individuals serving as the material of the memories and to write what it held to be true instead. Thus the works of the memoir genre contain valuable information for the adequate cognition of the past times.

Although the authors of literary nonfiction do not create characters in the same way as in fiction, nonetheless they draw up images that are

the live bearers of various phenomena and realities. Whereas the fiction writer is free to choose from among characters, i.e. he or she may, if needed, pencil in protagonists into their writing, thus creating holistic images of the reality, writers of literary nonfiction are constrained in their choice. They may only flesh out the portraits of people with whom their paths have crossed. As noted by V. Belinsky, in this case the author 'does not deal with imaginary characters, instead with people and characters who are familiar to him and in whose company he has lived his life and spend the days of his life' (Terteryan 1948: 428).

It is worth noting that writer of literary nonfiction may ultimately take a subjective stance. The following thought expressed by S. Zorian bears this out: 'Memoirs defy absolute objectivity, and a subjective approach undoubtedly plays a considerable role'. (Zorian 1991: 7.) In this case, the author perceives the model through his or her own impressions. After all, literary nonfiction does not correspond to a representation of life with photographic accuracy. As noted by A. Shirvanzade, there are no and there can be no works presenting images with photographic precision (Shirvanzade 1986: 228). This stance makes W. Saroyan's following observation fully acceptable: 'Memory entails imagination. This is because what you remember does not exactly correspond to what you saw and, since what you saw may have been different, then your recollection contains a degree of imagination. And imagination is the recollected reality'. (Saroyan 1991: 396.)

From the above we may draw the conclusion that the content of literary nonfiction works is constructed by combining various subjective and objective elements. The core of the subjectivity of the non-fiction genre is the system of life values of the author through which he produces his assessments of the people and events of the past.

Memoirists are not at liberty to weave multiple chains of events and phenomena into their texts. They observe the developments through their personal life's window. Here the decisive factors are: which aspects of the reality are taken in by the author, how the facts are processed and how the multiplicity of values is assessed.

In contemporary linguistics, examination of the epistemological bases of nonfictional literary texts as the focus of the analysis is the linguistic rendition of the individual man.

In literature, memoirs and autobiographies are at times categorised as personology. (Neroznak 1996: 112-116.) Here the author-individual is viewed as an individual bringing together personal and social characteristics into one, and who may appear in a world conjured up on his or her own initiative, albeit the composition must have real currents of past reminiscences.

It may be argued that in order to imbue a past event or phenomenon with meaning through linguistic means, 'a certain lowest threshold of mental-emotional activity is required and perceptions, emotions and ideas falling below that threshold cannot be expressed through language. In this case, the given individual's mental and emotional world finds its linguistic expression' (Ibid).

Ghazaros Aghayan stresses in his memoir entitled "The Key Milestones in My Life" that memories are not forgotten only because they recur continuously. 'External impressions are in continuous movement while they pool together in the apex of our being.... An intense excitement is tantamount to causing a storm in that sea' (Aghayan 1963: 424).

Nonetheless, specialists often present psychological states of mind where the linguistic rendition of memories is difficult to construct due to blurred memory. Armenian prominent general and memoirist I. Baghramyan notes that: 'human

memory has many enemies, which albeit slowly but relentlessly undermine it. Among those enemies is the merciless time that wheedles out and destroys grain by grain from the storehouse of memory many remarkable and instructive facts of life as it was lived'. (Baghramyán 1975: 10.)

It is the specificity of human cognition to generalize the life experience. If many encounters with the same person take place at the same location within a certain period of time, then it becomes very difficult to recall the details of those meetings afterwards. Many of the details blend together and are generalised. In fact, there is truth in the statement that memory is a sieve that sifts out the unimportant details and retains what is important or memorable<sup>1</sup>.

When composing literary nonfiction texts, authors naturally tap into different currents of memory. The mechanisms of speech perception and speech production play an important role in the process of the composition of these meta-genres, thus forming the basis for the linguistic thinking pattern.

The process of perception is primarily known as an analytical function and communication of various episodes of an event is thought to be a synthesis. As noted by G. Jahukyan, understanding is first of all analysis, whereas rendering something understandable is primarily a synthesis. (Jahukyan 1974: 20.) This is by and large a distinctive mental system, the highest level of which in this case is the genre-based text plan.

Texts clearly identify the place (the setting), time, characters, the content of speech, which are usually brought together through inter-linkages. It is, however, possible for one of the elements to slip out of the general picture for whatever reason, as at that juncture it may not be

<sup>1</sup> At times, in view of certain circumstances, authors of literary nonfiction may choose to omit certain details of the events.

viewed to be essential or may be forced out from the spectrum of satisfaction of needs. In this case, the author is not complicit to random presentation, instead, he or she is abstaining from presenting indiscriminately everything that he or she has experienced in their lives. They make a choice, separating the important details from the secondary ones, by setting aside the unimportant and basing the text on what they deem to be the essential and the valuable.

The goal of cognition and consignment to memory by a person involves making a choice. Literary nonfiction writers tend to retain in their memory the essential details, key impressions and not everything that acts on the senses.

In literary nonfiction prose, a key element in the epistemological-motivational process is the agency or the level of activity by the author-memoirist.

Various types of human activity are known to be dominated by different forms of mental activity that may find their reflection in the corresponding actions, movements, emotions, thoughts and images of the individual.

Studies demonstrate that authors of literary nonfiction who engage in a literary dialogue with the reality may be divided into two groups according to their different modes of thinking:

1. Authors, who try to convince the reader about something, disentangle cause-and-effect relationships (chain of causality), to enter into the argumentation domain by forming certain world outlook<sup>2</sup>;
2. Authors whose emotional-affective faculty is triggered into action. The authors may at times infuse even their descriptions with their

<sup>2</sup> Convincing through argumentation is the essential element of human cognitive communication through which the reader (listener) develops trust towards the author and a resolve to become the latter's adherent.

emotive states. In fact significant events steeped in emotions are the most vividly recollected memories.

It is worth stressing that literary nonfiction, as a framework of influencing, works through the general communicational medium of perception-understanding-impact, in particular.

It assumes that the author shares observations on different situations in life, personal experience and encounters. It is to be pointed out that the author tells all of this by through engaging with the reader in an open dialogue<sup>3</sup>, which is not to be confounded with the free conversation style or exchange of opinion.

The open dialogue framework is fundamentally different from the everyday colloquial conversation. Here the reality is presented through the example of an individual life and not through the mechanical perception of life. The author communicates impulses to the reader through fiction, influences the reader by securing the reader's approval.

The aim of nonfiction writers is to not only to turn their readers into their adherents but also into participants of the developments. As pointed out by French philosopher and prose writer Jean-Paul Sartre, the author and the reader take on a major responsibility, as 'the world is propped up by the joint efforts by the freedom of the two'. (Sartre 2014: 1)

The open dialogue taking place between the author and the reader creates a new world. They relate to each other through the constituent elements of the same realm of life. This realm of life undoubtedly cannot be identical for everyone.

<sup>3</sup> According to V.Volkenstein, a sincere dialogue free of obscurities is considered to be open if the wishes and thoughts of the interlocutors are clear and apparent. The opposite of an open dialogue is an indirect dialogue characterised by inherent hidden meaning. (Volkenstein 1969: 70)

There develops a new dimension between them, despite the shared features. The worlds of either the author or the reader never lose their distinctiveness. As the famous philosopher stressed, in this case, the author's world can only be 'uncovered through the examination by the reader'. (Ibid: 2)

It is evident that the cultural purview of literary nonfiction belongs both to the author and the reader: the reader is often tempted by the author's art of narration.

In the process of recollecting and reproducing the material retained in memory, authors usually make certain qualitative changes unequivocally incorporating their world outlook, ideological or value-system predilections. To the contemporary man, the personal "I" is the key axis linking the past, present and future.

All of this supports the assumption that the writing of memoirs, epistles or their linguistic composition is indeed predicated on complex mental-cognitive processes. First of all, the goal of cognition requires the content of the events being reproduced, their sequence, cause-and-effect relationships are to be retained. These should be not only genuine but also compelling. Just like an artist, a memoirist must be fully familiar with the events, ought to have participated, seen or heard everything recounted, must be able to set apart the important aspects from the secondary details, culling out the latter.

There are also different types of cognitive memory. The demands of cognition of life, the forms of specialist activities of an individual precondition the development, to a greater or lesser degree, of the distinctive features of this or that type of memory. For example, the visual or image-based type of memory frequently occurs in the memoirs of artists, the word-based or abstract type is more characteristic of theorists and scientists, etc.

It is worth stressing that the descriptive elements of language play a particularly important role in the rendition of literary nonfiction materials. A description is fundamentally the author's soliloquy, which is key element of the art of discourse.

Already in the 18<sup>th</sup> century, the European oratorical tradition differentiated various models of descriptive texts in the form of full description, description of a part of the whole, description of locality and external characteristics (material, form), description of the internal content, etc.

Masters of the literary nonfiction narration take into consideration several factors. First of all, the object being described is of primary importance: it is a portrait or a landscape, an animate being or an event, etc. Secondly, is it narrated with interruptions or as a complete continuum of reminisced facts? And finally the aim of the description is also important as well as the level of the author's participation. From the point of view of the cognitive tasks, it can be mentioned that as a rule, memoirs feature a factual and creative description fusing together artistic, aesthetic and emotional elements.

The descriptions of literary nonfiction texts bring into high relief the key characteristic feature of the person being described (i.e. the real, nonfictional person). Authors with the gift of an artist's subtle perceptiveness portray the external and internal characteristics of the people encountered, depicting those out through accurate and vivid comparisons. These are authentic episodes from where familiar characters, known and unknown people step out and from where engaging, amusing or sad incidents or intimate moments unfold.

Concepts are expressly evident in the literary nonfiction genre. As indicators of the way of thinking, concepts are cultural constructs that take various semantic-structural forms in literary

nonfiction writings. Those are not simply about words but also contain essential details determining their communicative value.

We see, hear and perceive various phenomena thanks to the fact that the cognitive, communicative, and linguistic norms of our society assume the given forms of expression. It may be concluded that we are dealing with the targeted or addressee audience of the expression, i.e. to whom the memoirist is addressing.

Thus, the expression of literary nonfiction hinges on the expressed content (that, which is expressed) and the expressive means (the means through which the expression is mediated), in other words through the content and expression plans.

If there is targeted delivery, then this also involves a third party, whose role is to perceive the expression (the person to whom the expression, representation is addressed).

Content and expression plans are mental reflections and demonstrations of the material world. The expression plan<sup>4</sup> comprises the expressive means of the material, i.e. the expressive movements (gesticulation, facial expression, etc.), verbal and written speech.

We model the stream of our sensations through language norms thus building the multi-dimensional construction of the reality. The narrative is a distinctive form of depicting and cognizing the reality (Brooner 2006: 114). This is a writing style, through which 'a story is told'. A narrative is often composed in the first or third person.

A narrative first outlines the overall scheme of the plot and then it is filled out with various

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<sup>4</sup> G.Jahukyan calls the study of the expression plan expressionology, distinguishing three key subcategories: study of gestures, study of sounds and study of writing. (Jahukyan 1974: 43)

details. The characters and events related to them become more clearly outlined in the framework of this intra-genre paradigm.

In the content of the texts and various stories within the scope of the examined genre may be permeated with autobiographical elements. In their interpretations of literary nonfiction texts, memoirists construct various scenarios, within the bounds of which the character of the protagonist is revealed and the details of his or her actions are presented.

A narrative is often primarily developed in a context of freedom of actions and naturally contains some interpretative elements. In this case the author aims to produce a compelling interpretation that would encourage the reader to delve ever more intently into every paragraph of the memoir, swaying the reader to accept the engaging element of the memoir.

As a rule, a literary nonfiction story follows a canonical pattern. However, since this canonical structure may not be as engaging in itself, the authors tackle the task of mentally constructing the reality more flexibly in order to inject a sensation of freshness and elegance.

The literary nonfiction narrative seeks to find new ways and means of depicting the reality. And the reader seeks to find novelty, thus indirectly encouraging authors to innovate. It may be argued that the narrative has two functions: firstly, it on the whole presents to the reader the objective reality, and secondly, it compels to look at events and phenomena from a different angle.

A literary nonfiction story is a complete chain of events in itself. These events are interlinked and may lead to one another. Here the author strives to derive an event from another whenever the dividing line between the past and the present becomes apparent.

A conflict is an important element in a narrative. It is not uncommon for the stories to con-

tain a disruption of some norms hidden within their narrative depth. The slightest change in the balance struck between the characters, actions, situations may lead to the conflict precipitating rapid developments. This conflict engages the reader's curiosity and cognitive interest in the given situation.

Dialogues are an important element in a conflict situation, particularly if a mutual understanding is to be reached across disagreements between certain views. Dialogues render the volume of memoir texts more succinct. A dialogue is viewed as an interaction, as a means of recasting the relationships within the scope of everyday life.

Further examples of conflicts are those cases, where the situation is presented through two dissimilar descriptions, each of which is essentially quite compelling and accurate when taken separately. This makes us think in order to unravel how completely different impressions may result from the same juncture.

Thus, literary nonfiction is an indissoluble unity of form and content. From among the constituent elements of this form of compositions, the linguistic shell of the examined genre plays a particularly important role: it is usually formed through the epistemological-motivational bases of literary nonfiction and helps the authors to create distinctive images and descriptions. The language of the composition is yet another crucially important factor among the elements of the literary nonfiction genre, serving as the one and only, irreplaceable form of depicting and cognizing the reality.

The language of literary nonfiction comprises the word-stock used in the composition, the grammatical structure, the full system of depiction and expression, in a word the full spectrum of language bases used in the construction of the compositions of the genre under examination.

Nonetheless, it is amply evident that the key distinctive feature of the literary nonfiction is that the story is primarily woven from the author's strings of memories. The style and content of the composition, the individual characteristics of the author, etc. also play an important role. All of these factors may indeed have an impact on the language of the literary nonfiction text at hand, introducing unique features of expression and presentation.

There is another feature of memoir-writing that may add to the significance of the current analysis. Specialists note that writing memoirs may have a therapeutic influence. Armenian writer Vahram Alazan followed the advice of neuro-psychologist Professor Groy to take up memoir writing during an exacerbated period of illness, which calmed down his overstrained nerves, restoring his health<sup>5</sup>. The writer made a note of this in his reminiscences.

American psychologist Jerry Waxler kept a diary since early childhood and kept a record of his thoughts. Many years later the psychologist recollected how the torrent of words flowing out onto paper brought calmness to his unruly thoughts and instilled peace in him. The psychologist finds that when one writes from the bottom of one's heart, this helps with self-discovery and helps to see things more clearly. According to him, memoirs of famous people may stir something like a revolution in the wider society. By writing the story of a life, it is possible in essence

to see the limits of the given person's life, to understand his or her essence and mind-set. J. Waxler is of the opinion that jumbled thoughts are in actual fact formed in memoirs just like mosaic pieces. 'Writing memoirs is form of treatment,' concludes the psychologist (Waxler 2013: 1).

Although discussion of memoir therapy is outside the scope of this paper, a brief reference to it may serve to spawn new ideas and studies.

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<sup>5</sup> This utilises the expulsion mechanism, which according to S. Freud is one of the protective mechanisms of the ego, thanks to which saturated contents, memories, etc. are pushed out of consciousness into the subconscious sphere. Freud held the opinion that the expelled thoughts are not rendered inactive in the unconscious layers and continuously require mental energy for outbursts to be prevented (Freud 2010: 27).



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## ADVANCED SCIENTOMETRIC DATABASES AS AN OBJECTIVE CRITERION OF SCIENTIFIC ACTIVITIES

### Abstract

The article is devoted to the analysis of some of the features and characteristics of the most popular database systems: Web of Science and Scopus; as well as to the study of the improvement of the qualitative aspects of scholarly journals considering their requirements the given systems put forth. It touches upon the ideas that scholarly journals should oversee their quality and care for their academic reputation which will inevitably result in the increase of quality citations and a positive change in their scientometric status.

In conclusion, the article states: the 2 databases prove that despite all the shortcomings, the operating mechanism that evaluates journals, as well as gets regulated and determined by the number of citations, remains the only tool providing a more or less objective criterion that guides academic and related institutions during the process of evaluating researchers or the quality of researches.

*Keywords:* Web of Science, Scopus, journal, citation, scientometric databases.

The 214-N resolution<sup>1</sup> by the RA Government dated 26th February 2015 brought about a drastic change in the situation that has been prevailing in the publishing sphere of the Armenian academic works for over 2 decades (in a sense, much longer). Pursuant to the resolution, the requirement of 3 articles, previously represented for the defense of PhD dissertation, became stricter, moreover, it made demands of either 6 or 3 articles (in this case the emphasis was put on the quality of articles and the fact that at least one of them should be published in a journal registered in a Web of Science or Scopus database).

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<sup>1</sup> RA Government Resolution. 26<sup>th</sup> February 2015, 214-N/ RA Government Resolution on making changes and additions in N 327 resolution dated 8<sup>th</sup> August 1997 and making changes in N 662 resolution dated 20<sup>th</sup> July 2001 <https://www.e-gov.am/gov-decrees/item/25569>

As far as the Doctor of Science dissertation is concerned, 20 academic articles are required, at least 5 of which must be published in a registered journal.

It goes without saying, that the Armenian academic society has always been interested in the above mentioned database systems (see at Gzoyan, Hovhannisyan, Aleksanyan, Ghazaryan 2015), however, the processes of university accreditations, toughening of academic titles and degrees provision boosted an increase in the interest.

This very increase explains the choice of our subject which is about the analysis of some of the characteristics and features of the international journals and the given systems.

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Since the published academic work turned into a mechanism to share the results of one's own research with the academic community, and why not, to secure one's copyright, scholarly journals have become internal and essential components of the academic life, which would be impossible and maybe undesirable to imagine without these components.

Nonetheless, scholarly journals have stopped being a mere platform for publications since the second half of the 20<sup>th</sup> century and have been already viewed as more serious and efficient tools. Definitely, we should first of all consider their significant and irreplaceable role in terms of the scientometric mechanisms.

Still in the 30's of the 20<sup>th</sup> century, the British mathematician Samuel Bradford discovered that in case of any scientific field, the fundamental data are centralized in less than 1000 journals. He drew the conclusion that only the most valuable "core" of the journals succeeds in formulating the basic data of all the scientific systems. Moreover, the most significant articles get published in a small number of journals. (Bradford 1985, 176-180)

Bradford's researches were later reasserted by other studies, as well. The study of 7621 journals in 2008 showed only 300 journals include articles that feature 50 percent of all the citations.<sup>2</sup>

Above all, these studies show there is no need to follow all the journals and periodicals to reveal the quality and level of researching activeness of scholars or the leading researches of this or that sphere. It is enough to pay attention to the part that, let's say, "does matter". And here one should draw the only inference possible:

<sup>2</sup> See at: <http://www.slideshare.net/ThomsonReuters/incites-russian>

scholarly journals should oversee their quality and care for their academic reputation, which will inevitably result in the increase of citations and a positive change in the scientometric status.

Given the history, the first attempt of indexing publication citations was embarked on still in 1873 (Shephard's citation), which was about legal citations, though. (Index Medicus has launched its activities since 1879)<sup>3</sup>. (Morris 2004, 3)

As for the processes of citation in scholarly journals, the first successful attempt was completed by the index of article citations inserted by ISI (Institute for Scientific Information) founded by Garfield in 1960. This paved a way for the formation of a unit such as the "Science Citation Index". The SCI later entailed the SCIE (Science Citation Index Expanded) as a scientometric database of natural sciences. Additionally, the Social Sciences Citation Index (SSCI) was included for human and social sciences, and, finally, the Arts & Humanities Citation Index (AHCI) as a citation index of Arts was also added.

The Institute for Scientific Information was taken over by Thomson Scientific & Healthcare company in 1992, which led to the Thomson ISI company. (renamed to Thomson Reuters in 2006)

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Currently, the world boasts various scientometric databases that contain data on scholarly journals and periodicals with the difference of a number of factors, (for instance, Google Scholar, Index Copernicus (IC), Directory of Open Access Journals (DOAJ), Periodicals Index Online (PIO), PhilPapers, WorldCat, РИНЦ, etc.).

<sup>3</sup> [Index Medicus - NLM Technical Bulletin to Cease as Print Publication](#). National Library of Medicine- NLM Technical Bulletin. 2004-05-04. Retrieved 2008-04-16.

Anyway, we shall only touch upon the 2 most popular and advanced database systems- Web of Science and Scopus, within the framework of this very article.

To discuss the Web of Science (WoS) database system we should turn back to the Thomson Reuters company, since it is the producer of the system. Particularly, it is not the only one. WoS is strongly linked with the company's 2 other "products" - Researcher ID and Endnote Web. Now about them.

The Research ID is a free interactive environment where the given researcher creates his or her Identification Number (ID) and profile getting the chance to connect it to his/ her publications. The latter is clearly integrated with WoS and provides any scholar with a unique number, which makes finding his/ her works easier and faster.

The Endnote Web is a conditionally free web environment (program) which is integrated into the WoS system. It enables to considerably facilitate citation activities and optimize the process of writing academic works.

These 2 services delivered by WoS, refer to the activities held by researchers and scarcely would they relate to the objectives proposed by this article. So, it is not necessary to discuss them in a detailed way, nevertheless, we may possibly address them in our further studies. Let us only add, that some publications own similar services which make the quality oversight of the works represented by the authors and the process of studies more transparent and simpler.

We are, first of all, interested in the WoS service. It used to be called Web of Knowledge (till 2014), whereas the Web of Science was just its element. After 2014 constructive improvements it was renamed into Web of Science. WoS was generated by the mentioned Thomson Reuters company aiming at creating a universal filter-

ing mechanism to classify the academic efficiency of scientific publications, events, universities and researches.

WoS includes several internal databases with specific thematic focuses and some outer resources. Educational and expert organizations may subscribe to the databases, granting their employees with the opportunity of having an access to the WoS relevant field from their company network computers.

In fact, this company has been engaged in the SCI citation index since 1961. Initially, its database entailed only 600 journals. This number has currently escalated into over 17000 as of September 2015 (SCIE, SSCI and AHCI all together more than 13700). In addition, the company annually publishes the Journal Citation Report that includes Impact Factors of all the journals indexed by the company. Simultaneously, the list of frequently cited authors is published, which serves as a basis for the academic ratings of world universities.

WoS used to possess only 5 databases:

SCIE: Science Citation Index Expanded

SSCI: Social Sciences Citation Index

AHCI: Arts & Humanities Citation Index

CPCI: Conference Proceeding Citation Index

BkCI: Book Citation Index

The rest of the databases were parallelly included in Web of Knowledge. At the moment, they are all entailed in the structure of WoS<sup>4</sup>.

Scopus is represented as the world's largest database that indexes scientific, technical and medical journals (numbering more than 22000), over 370 compositors, 5.5 million conference articles, 29 million materials since 1996 and 21 million from 1823-1996.

<sup>4</sup> [http://ipsience.thomsonreuters.com/product/web-of-science/?utm\\_source=false&utm\\_medium=false&utm\\_campaign=false](http://ipsience.thomsonreuters.com/product/web-of-science/?utm_source=false&utm_medium=false&utm_campaign=false)

On top of this, Scopus features data on about 25.5 million patents. It has made serious steps to increase the number of 75000 registered books since 2013.

The Scopus database is being updated per day. Belonging to the Dutch Elsevier company, the system was previously named "SciVerse Scopus".

The Scopus database was produced in 2004. The system has a wide variety of articles dating back to 1823, although the scientometric tool calculates only the data published after 1996. This tool enables to calculate the corresponding index of scientists and scientific institutions. Like WoS, Scopus also represents hyperlinks only in the case of a relevant registration.

Scopus was generated by the immediate participation of IT and other professionals. According to its official website, psychologists, hundreds of researchers and librarians also had their lion's share in it. This allowed the authors of the system to consider the potential users' preferences and desires while creating Scopus. The authors proudly highlight, for instance, the "Refine Results" element, which was added due to the feedback of the users<sup>5</sup>.

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The two databases discussed prove: despite all the shortcomings, the operating mechanism that evaluates journals and gets regulated and determined by the number of citations, remains the only tool providing a more or less objective criterion that guides international and local academic and related institutions. Though a number of scientometric databases also claim to be in a serious competition with WoS and Scopus, they don't enjoy the universal credence of the international academic community, yet. Nevertheless,

sooner or later, the existing competitive atmosphere in the field is sure to promote an improvement of the database systems, an emergence of new resilience forms and other changes. Additionally, new, revolutionary and advanced mechanisms to calculate and monitor the reputation of scholarly journals are possible to appear in the nearest future which science and scientific activities will only benefit from.

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<sup>5</sup> <https://www.elsevier.com/solutions/scopus>

## SCIENCE AND RELIGION

## Abstract

The main aim of this paper is to undertake a comparative scientific analysis of religions on the basis of the well-known theoretical foundation developed by Jean Piaget. The special feature of his approach is its logical and mathematical underpinnings. We use them to resolve disputes among religious systems. In this case we are obliged to refer to that level of reality which can be disclosed to us only by means of corresponding logical and mathematical tools. Such an apparatus and its accompanying map of reality is a necessary component in the study of what is at essence an evolutionary biological and social process, which is what we are namely dealing with in terms of the analytic study of religions.

This fundamental proposition regarding the connection between logical-mathematical coordination and the morphogenesis of life ought to provide the basis for ongoing progress in unifying the religious worldviews within the framework of the most highly developed and universal among them. My overall thesis is founded on the overwhelmingly universal character of Christianity, encompassing within its embrace all the other religious methodological approaches in the form of partial and particular instances, though not their entire religious teachings.

*Keywords:* science, religions, logical and mathematical tools, society, comparison.

Science, which studies the world, attempts to describe reality using objective means, owing simply to the fact that the world exists. Science tries to exclude the element of human subjectivity, the passions and bias of the human being, his interests and prejudices, in order that the world can stand before us in scientific terms authentically as it is in and of itself. Only after fixating and establishing a certain fact as scientific knowledge, which must be independently and in parallel manner accessible and verifiable to other scientific observers, then the human being can re-engage and participate in this world which has been described and constructed as reality. On the other hand, they label as unscientific, philosophical or religious, such knowledge which is registered on the basis of a single and solitary subject, who

in fact desires to be saved within such a world. Religion sets about to provide the human being with help in that very world which science describes. Operating upon that knowledge, religion strives to prescribe those rules and norms of behavior, which can save the human being within this world. For example, seeing the harshness and cruelty of the forces threatening him, the person seeks to understand how he can behave in order to survive, to protect his property, family, and his own dignity. Seeing how unstable the circumstances of life are, how one situation inevitably changes into another, the human being needs some finite set of rules which encompass both aspects of his existence – the truth as we know it, and how to conduct ourselves in the context of that reality.

If the world is scientifically conceptualized as being an integral unity composed of polar opposites, indissolubly bound by mutually interactive forces, in which any action evokes counter-reaction and struggle, which leads often to the suppression of such action, then correct and proper behavior ought to consist only in those actions which do not generate any kind of resistance or opposition. Different religions offer different types of advice regarding rules of conduct stemming logically from this conceptualization. At the same time, various religions do not recognize such a conceptualization of reality at all, but rather see the world in other terms. Buddhism, for example, advises one not to identify at all with either side in such bipolar interactions. Confucianism on the other hand calls one to seek a third position, i.e., to "observe the power struggle from the hilltop".

Christianity, for its part, recommends that one stirs up the incentive to action. The type of action which can draw others to oneself is that action which is characterized by love for others. The one who acts should forget about himself, not being motivated by his own interests, ambitions or vanity, but exclusively by deeds and relationships which bring about his unity with others or the benefit of others.

As it is well known, any scientific discovery needs to be evaluated in terms of human situation which will ultimately be brought about through its implementation. The application of any such technological innovation takes place against a background of certain values, faith perspectives, and religious assumptions. If these two sides can be effectively synthesized, this gives the advantage to those who can effectively put into practice such a synthesis, whether it consists of formulation of a new set of rules, or an overall plan of action which is capable of taking into account such new scientific knowledge and convey-

ing it to others in the form of a ready-made method or formula.

So, we may state that, when there is syncretic action from the outset, through time this becomes splintered into two increasingly divergent forms of mental activity on the part of human beings, namely that of science and religion respectively, then inevitably there takes place a process of cognition and evaluation of reality.

It is highly possible that even pagan priests and shamans themselves had once been inquisitive scientists who intently observed the world of human beings. Then, as they came to realize that certain truths simply could not be conveyed to people, being distant from intellectual understanding and not inclined to self-reflection, thus these wise men took instead to packaging their knowledge and discoveries in a form which could be received by people – namely in parables, wisdom sayings, tales and exhortations.

Science, on the one hand, seeks regularity and conformity to laws and principles, describes tendencies, calculates various courses of development of events, and predicts the future condition of the world around us. Religion on the other hand endows people with purpose and meaning to their ongoing existence in light of the knowledge uncovered by science. Religion gives us meaning and value to things and ways of behaving, in case we so desire, in order that these may facilitate our salvation in the face of such a cold and heartless world. Scientific knowledge reinforces the sense of the ruthlessness of this world; but religion directs us toward potential avenues of salvation. As long as these paths do not become the subject of systematic study and research, they will continue to remain in the realm of religion. However, even the scientific study of these ways of salvation, which would in any case be possible only through many generations of unbroken labor and investment, considering that



the path of salvation may well be a cycle which takes an entire millennium to complete one round – such scientific study itself will give birth to new religious illumination, which will likewise in turn permeate into the realm of scientific knowledge...

Furthermore, such knowledge, once uncovered, will reach those who had taken on the role of preserving and transmitting it as a heritage to posterity, that is, the priests, the medicine men, the spiritual elite. The passing down of education and knowledge has facilitated the participation of the people as a whole, and has also spared them time and effort by substituting for them in the search for appropriate ways of behaving through wise counsel upheld by tradition. Yet it is this same handing down of knowledge which has served to convert the scientific into the religious. Thus that which was at one time scientific has had to be accepted as a matter of faith. In such a way, what is considered by some to be scientific knowledge became religion for others.

But the world is one, and likewise the rules of salvation in this world ought to be one. Then why is it that there are so many diverse religious teachings and practices?

The world is indeed one, yet the breadth and depth of its cognition are limitless. In the face of such an infinite Reality, finite humans are far from having perfected their paths of understanding and wisdom. Our thinking proceeds in a halting fashion, by notches and increments, then levels off following periods of steady growth. Stopping to look around, it takes time to translate the realm of soul from something inexpressible into a medium accessible to our concrete faculties. From a certain height, the world presents itself in a certain way, but ascending higher, the scientist recognizes that the contours of observable reality have somewhat changed. Hidden in the background of each religious movement

there is a certain worldview, a particular construct of reality, which had been discovered by science at one time. And there are so many different views of reality, and there are likewise so many attempts to describe it!

Various peoples and societies, as they have made their debut on the face of this earth in the course of history, have gone through the process of assimilating reality on various levels. Some of them have already well-established laws and traditions which are passed on by the priests of their society, and other societies and peoples are only in the nascent phases of such an inevitable occupation, that of formulating their religious realm based on their scientific conceptions. And then there is a third group, those who, not having either the one nor the other, knowingly succumb to the deceptions of their former path which they have already recognized as being inadequate, and this leads to their demise. In such a way the forms of religious belief, practice and teachings have continued to multiply, and along with it their mutual confrontation.

Yet science does not stop in its progress toward ever deeper layers of fathomable reality. At the same time, it does not begin from a blank page, but from a preexisting body of knowledge. If this knowledge had been transmuted into religious dogma under the title of Christianity, then science as such might be strictly a Christian category. If instead the knowledge attained had been transformed into the teachings of Buddhism or Confucianism, then likewise science itself could not be extricated or abstracted from the garb of one of those religious milieus. If it would be removed or distilled in such a way, then it would risk losing all and once again have to begin its long process of ascent all over again from the very start. Namely, in that case, science itself would of necessity be "Confucian", "Buddhist", or whatever other religious form it would assume.

We make the statement that every science is the extension and development of a certain religion.

New strata of reality uncovered by science enable religion to correct, update or reformulate its rules and canons. If however this does not take place, this indicates that the level of scientific thought has not yet been able to transcend or surpass the former conception of the world, which had served as the basis of the religion of that civilization or culture. At the same time, science, as it commences its investigation, in fact operates upon the basis of the implicit system of religious values and norms, as well as upon the system of axioms and hypotheses of the science itself as such. As an example of this, systematic investigations of the mental life of the human being were conducted in the medieval era, within the realm of Christian thought, which eventually gave rise to the secular science of psychology.

Two principles operate in science – the principle of cause and effect, and the generalization of particular phenomena. In general we can say in regard to many scientific concepts, that not only do they fixate various facets of one world as a whole; but at the same time one class of concepts reflects a wide array of concrete observations, whereas the other class of concepts describes a pattern of general manifestation of simple universal laws. Then how does this apply to religion?

We can speak of several different angles of approach in considering this question. On the one hand, as we have established, the basis of any religion is a scientifically studied or conceptually cognized worldview. Consequently, it is possible to compare these images of the world by pre-viewing them on one's own in advance, analyzing them to see if they complement one another or if they are subsumed under one another, and to disclose in what ways their terminology and the

basis of their origin may be divergent from one another.

For example, as we can state that the Greek construct of a static world is in contrast to the Chinese conception of a dynamic world, so we would expect that the rules of existence in a static world would differ from those rules relevant to a world of dynamic events.

But it is also possible to analyze the most varied religious teachings, and come up with a harmony and unity of their basic postulates. For example, Buddhism teaches that one can avoid suffering only by severing one's connections with this world and freeing oneself from all attachments with it. Christianity likewise maintains the necessity of suffering and sees it as beneficial for the next life. Then upon what criteria could we evaluate these two positions? Both have been in existence for over a thousand years, and it would seem that we could draw a final conclusion based on many generations of experience. Yet this has not come about, so there emerges a desire to pinpoint the reason – that is, to study this issue in a scientific manner.

A third approach to analysis would be to lay out not only the basic scientific tenets lying at the basis of a given religion, but to describe the mutual connections and relationships of various religions, in terms of the ways in which they balance and stabilize one another. When the scientific method is used to describe the world, as if it were guided by a kind of self-seeking ambition, it encounters the most vociferous reproaches and demands for its neutrality. For example, in the USA, where the general atmosphere in society is permeated by the profit motive, there is by far the highest percentage of voluntary and public service without pay. And where the level of aggression and militarism has threatened the very existence of the society, the most humane phi-

losophy of all has emerged, namely European humanism.

The world seeks its own equilibrium through oppositely directed tendencies. Consequently, the measure of the depth and level of advancement of a given doctrine is not the degree to which its concepts have become diversified, but the level and position of such dichotomies, constituting pairs of competing understandings which describe the ontology of its given sphere. We can readily ascertain this level by examining the topic of debates going on among intellectuals in different countries. Some have already overcome the problem of division of science and religion, and, conserving their intellectual and social resources, are already working on the basis of a unified worldview. Others, still in the darkness of night, are groping like the proverbial blind men to feel the elephant, and continue to insist on adamantly refuting one another.

The basic goal of this presentation is to undertake a comparative scientific analysis of religions, basing this project upon the well-known theoretical foundation developed by Jean Piaget. The special feature of his approach is its logical and mathematical underpinnings. My overall thesis is founded on the overwhelmingly universal character of Christianity, encompassing within its embrace all the other religious methodological approaches in the form of partial and particular instances, though not their entire religious teachings.

#### CHRISTIANITY AS SCIENCE

Let us examine Christianity, which is part of the deep mental make-up of the majority of us of European background, and attempt to compare it with scientific knowledge. In speaking of "Christianity", we mean not its manifestations, such as the "Christian" spheres of East and West, nor the myths, dogmas, rites and liturgy – but the

knowledge hidden in the biblical texts, which can be revealed by means of specialized, detailed, refined scientific surveys. If Christianity is indeed true knowledge, as its followers claim, then it should endow those who possess it with superior strength and authority. If it empowers one in such a way, then surely it must contain certain definable elements of truth. However, if such is the case, then may we warn that this part of the teaching ought not to be freely disseminated. Truth is objective, and should manifest itself on its own. And, like any powerful weapon, it should be screened from uninitiated and incompetent people. It should be the secret weapon of its possessors. What scientific knowledge does Christianity purvey?

It houses the maximum space for all possible types of human beings and phenomena in all their manifestations. Accept all and understand all. The biologist who studies the behavior of mice takes into consideration all mice, not just the laboratory breed. Coming to understand the motivation of a person, one can forecast his destiny. Thus, giving people free rein to act, the observer seeks to comprehend the world around him as it is. The biologist is a kind of "god" for the mice. A Christian, confronting those who present an incompatible lifestyle, does not involve himself in social struggle down to the level of all possible criticisms and reproaches. Rather, he appeals to God as the only resort which will help him to see the meaning of all events. In fact, the scientific conception of the biologist, sociologist, physicist, and so on is not the one and only screen which is capable of portraying reality as it is. Numerous sociological theories insist on the relative character of the world. They exclude the very conception of "truth" from the lexicon of educated people. Yet, in so doing, have they enhanced our comprehension of the social world? Could, in this way, the scientific dogma have be-

come even more all-embracing than God's own conception?

Now and then we can hear people say in a condescending way that the Bible in a very naive way anticipated the modern ideas of social justice and progress. Then don't they overly esteem the modern conceptions? The history of European culture confirms that all these ideas are directly connected by descent to the Bible. But, unfortunately, they have adopted only its transient outer casing.

Meanwhile all the basic principles of human relations explicated in the Bible remain authentic only when linked with their source. If not, then they turn into their antitheses. We can take, as a striking example, the freedom granted us by God. It was reduced to some ersatz – market relationships which can enslave and can never set free.

The same takes place in jurisprudence. The self-conceit of European civilization, which establishes the Supreme Court and in so doing pretends to replace God, could lead to another catastrophe on a global scale.

In other words, the degradation of the social thought of western societies in our times has ended up reversing the progress of scientific thought itself. Today, there is more scientific data in the Bible than in scientific treatises. We broke our own rule, which states that science is to be religious and is thus to elaborate and amplify the regulations given by God.

For instance, based on Christian principles, it is absolutely out of the question to impose any kind of compulsion or constraint in spiritual matters – for the direction of human energy was endowed by God to human beings thousands of years ago. And the more firm is the tradition of enabling and facilitating this energy for all human beings, the more rapidly the subject, the human being, can grow in his development of the mental and physical space and resources available, and

at the same time the more difficult it would be to lead him astray. Yet the fact is that, up until now, no one has ever had the opportunity to assimilate those nations and cultures with rich traditions, before those traditions were obliterated by "modern civilization". That process is now taking place throughout the world. Christianity contains the implicit mandate obliging each and every human being to objectively acknowledge everyone and everything, and to study life on his own independently. This directive resembles the corresponding fundamental postulate of science, and this basic tenet was not adopted by Christianity from science. Rather, Christianity introduced this to us from a very long time ago. According to the Bible, each person is to study life as a scientist, independently deciphering the symbols of God for himself. This rule applies equally to both scientific and religious behavior.

#### GOD AND SCIENCE

Let us return to a thorough analysis of God, religion and scientific theory. Their main role is in the interpretation and explanation of events. Each scientific event receives the imprint of those facts or laws upon which is based the conception of the world as formulated. All in all, this is very complex work, for it requires careful and exact reproduction of the basic facts surrounding each event or action, however incidental. What is necessary? What is needed is to take note of the patterns of habit in every gesture, the formation of character through such habits, and the schematic of destiny being worked out through such a character.

For such a situation, religion appeals to God. God gives the interpretation and explanation of all things, all phenomena, all events. God is the basic foundation which attributes significance to everything and event and imbues in them the hope of salvation. But it is the underlying science

itself which assimilated such a repertoire of concrete theses and facts as its basic foundation.

At our present day there is no significant difference between the methodology of scientific research and religious behavior. Both methods of cognition require a Supreme Judge, which is namely some specific idea. Let us now consider the idea of God in detail. God is unknowable, transcendent and immanent to every living being. Thus, any deeper scientific cognition of reality and the universe draws us closer to God, Who is but the ultimate, unattainable end goal of the universe, and the only possible final deciphering of this world. "All things speak of God, but none of them betells enough. All things testify to Him, but none of them reveal Him." (Pseudo-Dionysius Areopagus) Any final, definitive interpretation of the event, any decision made on this basis, must be a deception and false; the concept of God is beyond our comprehension. "And whatever can be said about God may and is to be denied, for nothing is commensurable to Him, and He stands above everything. But He stands above not only affirmations but above denials as well, for He is the fullness of everything. And though He bears all names, nevertheless He bears none. And being everything in everything, yet He is nothing in nothing." (Pseudo-Dionysius Areopagus)

But if so, then how can we reach a proper decision? Based upon science, we shall begin by searching for highly effective technologies of behavior, efficient or subtle psychological methods of interaction. And over and over again we shall feel dissatisfied, tormenting ourselves over the mistakes made in the process, and cursing our destiny. Where is He, our Lord? Won't He help the wealthy, successful humanity of modern society, to say nothing of outcasts, to rid them of unbearable sufferings, which rend the soul to pieces? Using scientific terminology, God through such sufferings, refutes all the hypotheses and

thought systems accepted by human beings as guidelines for their lives. God demands the revision of these theories. And He demands this with such insistence that a person cannot do neither think of anything else any longer. He scans and checks his life with impassioned frenzy, recognizes his mistakes, and then tries to begin everything over again from the beginning, yet making ever new mistakes, until, finally, he either gives up or annuls his very life, or else gives himself up to God in submission, humility and obedience. But the question is whether God could be gentler, whether He could perhaps disprove human beings' wrong decisions through means other than through suffering? Do indeed these tortures really lead us closer to God and to a realization of His existence? Is not all this suffering nothing but a blind alley which freezes the thought and action and destroys both personality and society? Yes, it does so happen in such a way, generally, if this suffering is not followed by intent and deliberate scientific reflection upon the key reasons and causes. Only in such a case does suffering ennobles the human being.

In our opinion, it is this very schism between science and religion which is what has multiplied the suffering of modern society. Scientific theory has served as a substitute for God, while not attaining to the height of His unattainability in the context of our human existence. This unreachable quality of God has shackled religious thinking and has immortalized suffering as one of God's attributes. Yet it is in fact Christian teachings which implicitly contain science within them. The motive to self-development in science not only enables us to approach God, it also ultimately casts light on the limited contours of Christian science itself.

God is One for all religions, yet the scientific ways of comprehending Him are many. He is the Subject for religion, and the object of science.

Nevertheless, in each religion God possesses more or less concrete features. Upon the long path of development of each religion, in one way or another, these two, the religious perspective and the scientific perspective of God, have frequently exchanged positions. These positions are objective to about the same degree as the world as a whole, in such a perspective. Often they have intersected or repelled one another. Often they have expressed their content in similar or in different terms. Yet at all times they have had some form or other of method and path of scientific investigation. For example, Hinduism fairly clearly formulated the scientific conceptions of Raja Yoga and Jinyana Yoga (Vivekananda, Patanjali). The Western conception of science, which is also dominant in Russia, is actually a simplified and debilitated form of yoga. Islam also has its own similar traditions, scientific disciplines, and corresponding methodology. And then the nontheistic religions, such as Buddhism, in no less fashion, likewise contain a certain understanding of Absolute Being as a transcendental, all-powerful and systematic spirituality. Again, in analogy, those ideas as presented in Buddhist thinking, if translated into theistic terms, can be interpreted, on the one side, as a scientific method (the thought of Buddha), and on the other side, as liberation (Nirvana), in other words, as the object of science.

The obligation of the world religions in the present epoch is to make use of their philosophy and practical science, which is so unique to each religion, as well as their teaching itself, in order to reach God, for the purpose of healing, to give rebirth to the wilting civilizations of the world, and to offer to the world the word and power of God which is capable of saving this world.

## RELIGION AND MATHEMATICS

How is it possible to make a comparison of contents of different religions? Would it be possible to approach this problem from the point of view of mathematics? What brings mathematics and religion into some kind of relationship one to another?

We might state that the world of mathematics exists in an eternal "now", in which "future" and "past" have no meaning whatsoever. There is no question in mathematics of what went before or what will happen afterward. A mathematical function may vary along the time axis, but for mathematics this change of the function does not take place in real time, but in fact in an infinite realm beyond time.

However, in mathematics there is no meaning to the question of cause. There is no meaning to asking what causes something or what generates a particular relationship. There is no sense to seeking a "cause" which precedes it; however, there can be a quest for the connections and the order of an internal system, which exists in a so-to-speak extended present. Consequently, the question of causality cannot exist within the inner world of mathematics, just as we cannot speak of something which will happen in the future.

Now recalling religious conceptions, we note that their axioms, for example, eternal salvation or life after death, are built into these conceptions in such a manner that they cannot be considered as realities in the world, but as parts of a system which exists in a continuous Present, which transcendently and continuously exerts its influence upon man, seeking to protect him from ruinous actions.

If one leaves behind one religious system, right away a person winds up in another, where an array of different understandings very substantially seize hold of him. It is impossible to leave from religion altogether, just as with math-

ematics – one can only stumble into a plethora of errors.

On the other hand, all religious concepts strive for the status of timeless ordinances of God, eternal and unchanging. This is that which unites mathematics and religion. Religion as a system takes hold of a person and claims the entire domain of his life from that point on, in which causality is removed, as in mathematics, and a new system is set up with a reverse connection governed by a set of rules, transforming the world according to the breath of God's word.

Then mathematics, having itself these types of qualities, becomes as it were a canon or model for the construction of religion. Religion for its part strives to introduce into its system these qualities. Most important of all is that it be just as true and irrefutable by experience as mathematics. The declarations or judgments of religion are likewise true in an eternal dimension beyond time itself.

This methodological similarity gives us a basis to apply a method of comparative analysis to religions, namely, one of the most profound scientific theories, encompassing within its system the achievements of such diverse fields as biology, mathematics, psychology, epistemology, and so on. This is Jean Piaget's theory of the intellectual development of mankind – a scientific approach elaborated upon the foundation of Christian tradition. And this theoretical system has as its evolutionary dynamic a mathematical and logical construct.

#### RESULTS OF COMPARISON

One of the foundational ideas of the majority of religions is that of sacrifice, giving without receiving in return, investing for the sake of God or others, and that this is catalytic in the process of self-perfection. The phase of compensation for one's investment, though it generally exists in the

theoretical system, is usually extremely remote, and may be even beyond the life of a person. In any case, this time parameter "t" has different significance in different religions. In some religions such as Judaism and Islam, the time stipulated for compensation may be too short, or even immediate ("an eye for an eye"). In others, for example, in Christianity, the cycle itself may be compared to the cycles of the celestial spheres, where a change may become noticeable only after many generations. Therefore in Christianity a person's activities may be regarded rather as an obligation, with no expectation of any short-term compensation at all.

The duration of the period of investment or sacrifice is a good indicator of the depth and fundamental quality of activity as defined within a given religion. During the whole period during which sacrifice "resonates", or during which a person may not expect any compensation from God, he continues to invest positive efforts in the society, even over a span of many generations. Since religion constitutes a system of incentives to strive for the eternal, all that which extends the correctness of behavior and actions leads one closer to God. And, at the same time, this "correctness" of actions itself also becomes quite mathematical in nature. Multiple repeated application of this principle will lead to the flourishing of the society, which is an indirect compensation to all of its members. In this way, the mathematical dimension of time may be included as an objective working parameter for comparison between religions.

The predominant idea of Islam and Judaism is balanced effect, "an eye for an eye". The phase of compensation ought to directly follow the phase of disruption of balance. This stage ought not to allow a prolonged asymmetry of balance, which would lead to the accumulation of pressure. Incidentally we may note that such pressure



of imbalance tends to induces creative innovation. In light of its reiteration, the mandate for immediate restoration of equilibrium gives rise to the scenario which is all too well illustrated by history. Systemic stagnation is inevitable, as well as what in thermodynamics is known as "heat death". The aggregate potential energy, as the reservoir of creative energy, is approximately equal to zero. The idea of these religions is highly reactive. Such an idea cannot initiate investment without return. Rather, it seeks to pursue and liquidate any violation of the balance in living processes, emphasizing speedy restoration of balance. Since they assume such a viewpoint centered on balance, what Islam and Judaism need in order to realize the goal of development for the future is to have that balance artificially disrupted, which would stimulate the religious devotees to seek a path to effect neutralization. In history the comment has been frequently made of Islam, "It will burst if it does not unleash a war."

The leading concept of Buddhism is the refusal to identify with either side in a given action, since any such identification can violate the balance of motion and evoke consequent suffering. Total decentralization, that is, denial of satisfaction of one's own needs and desires, with no concept of "sacrifice" for the sake of some end, makes any kind of activity senseless, and tends to arrest all activity. The extreme form of decentralization is negative egocentrism, that is, the desire not to cause oneself any stress or affliction. A logical step would be renunciation of life itself, since its prolongation contradicts the prescribed ideal state of mind. Whereas a Christian tries to realize the maximal result for a given expenditure, then the Buddhist in his actions is concerned to realize the minimum loss. The Buddhist does not set up a positive goal; he only seeks to protect himself from loss. Yet, closing the door

against all the negative eventualities, do we not risk missing the positive too? Strictly speaking, the Buddhist has a hard time understanding the Christian who plants the seeds of a tree whose fruits he will never see.

But in fact the idea of complete decentralization exists in Christianity too, for example, in the Lamentations of the Ecclesiast. Nevertheless, such an idea cannot become dominant, for then the active nature of Christianity would be impeded. Christianity overcame this idea by the rationale that, without action centering on love, a new cycle of life could not come about.

Here again we use the mathematical Game Theory for comparing the parameters, for example, in determining the strategy of maximum winning or minimal loss. Thus we see that, whereas in Christianity the emphasis is on the former, although it does not altogether deny the latter, in Buddhism we find that the latter is of greater utility.

The main concept of Confucianism consists in following natural processes and in acquiring skills in getting these processes to work for one's own benefit. The Confucian finds his position in what is called the "Golden Mean" among these processes, avoiding extremes in the direction of either pole in any situation. He tries always to control the counterbalance of two forces without interfering in either of these surging currents of movement. This third, neutral position in regard to the battling and surging sides receives the benefit of the acceleration and deceleration of these tides as they fend off one another. It plays the role of a social catalyst. As Confucianists say, "Observe a squabble among tigers from the hilltop."

Operating upon a Taoist conceptualization of the world, in terms of cycles of continuously transforming processes of yin and yang, Confucianism sets as its ideal and goal in pursuing the

Tao (the "Way") to bring victory in achieving a sustainable and durable order in all things. Such a thing as the linear, progressive or evolutionary development of the world would not be considered relevant to the worldview of Confucianism.

So, upholding such a standpoint could lead to the following: As is well known, within a closed system, according to the laws of thermodynamics, the sum of entropy grows ever larger. An analogous phenomenon may be observed in the declining complexity of social organization, in a society which assumes the position of simply flowing along with the flow of natural processes. In Christianity, the ideal of imitation of Christ, that is, taking the direction of self-perfection, runs counter to the natural degradation of humanity, which is the legacy of the original sin. Only the conscious struggle against the tendency to decline spiritually and morally, concomitant with the increasing complexity of one's behavior patterns, can enable a person to overcome the inertia of entropy.

In Christianity the human being exists as the hero of the natural world, and the only hope for progressive movement in the evolution of the human species is for man to become as God – the process of "deification". Here God is more concrete, and drawn up in lines of behavior which are compulsory for the human being. The measure of heroism of his behavior is in correlation to the stage of progression of humanity. Such struggle is particularly intense during periods of transition.

There is however an indication of warning in connection with cognitive activity. Christianity requires a certain duality in the evaluation of things. For each thing, whatever it may be, there are two parallel sets of characteristics, namely, its determination per se, and the determination as sized up by the one who is evaluating it. Thus it is necessary not only to evaluate a certain thing,

but, in order to present a complete description of that thing, it is also necessary to assess the one who is evaluating it. Both go together in order to present a true picture of a given object. Thus, in socially conjugated classes, for example, doctor and patient, policeman and criminal, teacher and student, and so forth, it is the client who attributes character to the company, which in turn determines its client through the marketing process. No evaluation or description can stand alone in isolation from the dual and coupled determination.

There are two series of attributes – "divine" and "human" which are woven together and invariably coexist in the figure of Christ. Moreover, any evaluation or determination is at the same time a task for the future. The divine "evaluation" of things as they stand becomes an assignment, not only in terms of "prototypes" but also "ideals". Therefore it is both possible and mandatory that there be an ongoing evolutionary movement in this world. The world reflects the heavenly prototype. This prototype is not only a paradigm or model; it is also the ultimate goal itself.

In spite of the dynamic construction of Confucianism, it does not see the world as an evolutionary system. Here again, applying the theory of Piaget, we are reminded that the cognition of an object depends not only upon its empirical characteristics as such, but also upon the battery of logical and mathematical operations with whose help the process of assimilation takes place, and by which the object along with its attributes and characteristics is transformed and systematized. These operations themselves constitute and convey first and foremost accessibility to thoughtful evaluation and consideration of the religious object.

The construction of something new proceeds in the form of recognition and communication based on those connections which already

exist as well as a reevaluation and reformation upon the foundation of all the implications emanating from that which was before, both new and old together. In such a manner we attain to an eventual equilibrium, which heralds the crossover from incommunicability to accessibility, for the latter is the criterion for any type of balance, just as for any intellectual achievement there must be the criteria of connectedness and internal consistency. The higher the level of thought, the more it must be accessible. Then accessibility itself means that there are certain operational transformations in the realm of thought, which enable us to translate from the prior realm, characterized by the partial and the occasional, to the newly opened up and general; and at the same time it facilitates our approach in the reverse sense from the latter to the former too. Alternatively, we may change our tack from that of trying to determine and describe the subject under scrutiny, to instead undertaking an analysis of the observer. To this point, in case of the lack of any observer or attention thereto, we revert to reflexive evaluation of what in fact amounts to our own determination. This then is what renders Confucianism a prisoner to the collective and unconscious norms, which sharply contrasts with the pattern of individual decision characteristic of Christianity. The fundamental Christian position is independent of any leader; it is the individual who assumes responsibility for the destiny of the entire world. In this prospectus, Christianity as a teaching attains the broadest cycle of accessibility.

Our brief analysis had the purpose of demonstrating the universal and scientific character of the Christian conception, and imparting something about the approaches of various other religions in the form of particular instances. In exactly the same manner, the worldview which is at the foundation of the exhortations of Christi-

anity is characterized by an epistemology at an altogether deeper level.

To refer to an example, certain other religions such as Judaism or Islam do not portray the world as a struggle between two opposing tendencies which at the same time both generate one another and also supplement one another, and which are distinctly yet inseparably connected with one another. Therefore, in contrast to Christianity, their scientific thought allows struggle between classes and groups in society, as in Marxism for example, where the classes and social groups are presented as completely separate and contradictory entities.

When we reach a deeper level, equivalent to the growth of knowledge, we come to the perfection of thinking along a logical and mathematical schematic. In the process of this growth, through experience, necessarily cognition arises on the part of those who participate in the mediation of this process. In the same way that life itself in its course of development gives rise to biological forms, the human reason likewise generates the norms of its own functioning. There takes place an integrated genesis of these two currents of development and likewise there is a unified and universal mechanism.

However, in contrast to the spread of rules of verification of scientific truth-statements in Western philosophical circles through experiential tests or even by positing false hypotheses, in this case, disputes among religious systems cannot be solved by analogous procedures or by philosophical arguments. Rather, we are obliged to refer to that level of reality which can be disclosed to us only by means of corresponding logical and mathematical tools. Such an apparatus and its accompanying map of reality is a necessary component in the study of what is at essence an evolutionary biological and social pro-

cess, which is what we are namely dealing with in terms of the analytic study of religions.

"The logical and mathematical structure itself conveys the connection of the organism with its environment." (Jean Piaget) This implies the necessary correspondence and compatibility between the material structure of the living being with the material, physical and chemical structure of the environment and likewise with the cognitive structure of thought. This fundamental proposition regarding the connection between logical-mathematical coordination and the morphogenesis of life ought to provide the basis for ongoing progress in unifying the religious worldviews within the framework of the most highly developed and universal among them.

#### GLOBAL SOCIETY

In this manner, as the ideological basis of the global society, its point of emphasis can only be the unification of religions with the Christian conception as the basis and center. Christians possess the capacity, emanating from their mental characteristic, for embracing and encompassing all the most varied religious approaches and likewise for the creation of multinational communities or associations. It is not by chance that Christianity first and to the greatest degree propagated in the multinational milieu of the Roman Empire. In analogous manner, it is likewise not merely chance that the European Community was organized and assembled out of Christian nations.

Christianity of today differs radically from the ancient and authentic teaching of the first centuries of the Christian era. At that time, Christianity was a true science, philosophy and religion, and as such was the stage for the syncretic process, consuming and assimilating all existing knowledge. The approach laid out in our article, is a modern attempt to return to that former type

of Unified Knowledge, in which a harmonized compendium of science, religion and philosophy, together with the corresponding ontology, axiology (system of values), ethical system, and so forth, as further developed from such a fundamental scientific, religious and philosophical basis. This would indeed be capable of responding to the requirement for the global civilization of a universal, all-embracing conception which transcends the partiality and particularity of the various separate approaches which have existed up to the present time.

What appears to be especially promising and fruitful in this approach is the blend of different paths leading to God. These diverse religious teachings have been carefully studied and considered from the standpoint of absolute criteria for assessing values in light of the integral whole whose synthesis we are seeking. Namely, these center on God's love and God's truth, along with what would be called the fundamental law of the cosmos: All things, all people, exist not for themselves, but rather for the benefit of others and for God's sake. "All existence is for the sake of others."

This all-encompassing criterion of good and evil introduces a highly relevant category which is absolutely indispensable for our interdependent modern world. In spite of all the differences among religious, moral and social systems, nevertheless all together they present an integral structural whole, which determines for and by itself the tempos for the needed modification of the various religious identities of the constituent nations which take part in this process. We can readily foresee that certain nations will encounter systemic crises emerging from the inadequacy of their identification with the universal criteria of good and evil, as one of the decisive conditions of the global society.

## THE NEW DESIGN ARGUMENT AND GOD\*

## I

This paper aims at a critical discussion and evaluation of a new version of the teleological or design argument for the existence of God advanced by Brandon Carter. In this discussion I shall concentrate on his claims and arguments to “Long Number Coincidences and the Anthropic Principle in Cosmology,”<sup>1</sup> limiting myself to what is called the *Strong anthropic principle* and leaving aside the even stronger *Final anthropic principle*. In his paper he makes the following fundamental claims respecting the *Strong anthropic principle*.

In his article entitled “What is the anthropic principle in cosmology?”<sup>2</sup> David H. Bailey explains (1) the *Strong anthropic principle* thus: “The Universe must have those properties which allow life to develop within it at some stage in its history,”<sup>3</sup> and defines (2) the *Final anthropic principle* as “Intelligent information-processing must come into existence in the universe, and, once it comes into existence, it will never die out.”<sup>4</sup> For instance he writes:

This [the strong anthropic principle] stems from some interpretations of the laws of quantum mechanics, wherein a phenomenon cannot truly

be said to “exist” until it is observed. For example, a light beam passing two slots forms an interference pattern on screen behind the slotted medium. Strangely, this happens even when the beam is reduced to just a discrete sequence of individual photons. Yet as soon as some experimental means is used to identify which slot individual photons pass through, the interference pattern disappears. In other words, one cannot really say that an individual photon exists anywhere in the experimental setup until it is measured and/or observed. In a similar vein, *a number of leading physicists suggest that a similar principle applies to the entire universe—it cannot really be said to exist in a scientific sense, unless at some point in its history it spawns conscious observers*. Many scientists are very reluctant to accept this assertion, and believe that once we have a clearer understanding of the laws of physics, such extrapolations will prove to be unfounded speculations. But ... [some] eminent scientists disagree.”<sup>5</sup>

\* I wish to thank the editor/reader of *Philo* for trenchant observations, criticisms, etc. to an earlier draft of this paper.

<sup>1</sup> *Confrontation of Cosmological Theories with Observation*, M.S. Langair, ed. (Dordrecht: Netherlands, 1974).

<sup>2</sup> 1 Jan 2015.

<sup>3</sup> Ibid. Italics in original.

<sup>4</sup> Ibid. Italics in original.

<sup>5</sup> Ibid. My italics. Bailey lists a number of scientists, including Christian de Duve, Freeman Dyson, Stuart Kaufman and Andre Linde. The following passage by Professor Jay Roth encapsulates, in a very general way, the strong anthropic principle (or “fine-tuning”) design argument: “There is so much in the physical nature of the universe we inhabit, the exact balances of everything needed to support life, the piling of coincidences on coincidences, every one of which is vitally necessary for development of a stable star with a planet that can support life. These physical properties of the universe lead me to favor a designer or creator.” (“The Piling of Coincidences on Coincidences,” *Cosmos, Bios, Theos*, Henry Margenau and Roy Abraham Varghese, eds. (La Salle, IL: Open Court, 1993), p. 197.

Bailey comments:

[T]he anthropic principle of cosmology has emerged as the centerpiece of an intense debate among leading physicists, astronomers, cosmologists, and theologians, as to the fundamental meaning and ultimate fate of the universe. While many are eager to see the current debates as a “solution” to the age-old debate between science and religion, clearly considerable caution is in order.<sup>6</sup> More than once, both theologians and scientists have been captivated by some development, only later to see it succumb to a more prosaic explanation. But it will be interesting to see how all of this plays out.<sup>7</sup>

In “Natural Explanations for the Anthropic Coincidences,”<sup>8</sup> Physicist Victor J. Stenger states what he thinks many theists understand by the “design argument,” in the following way: “Many [theists] say that they see strong hints of purpose in the way the physical constants of nature of nature seem to be exquisitely fine-tuned for the evolution and maintenance of life.”<sup>9</sup> And Paul Davies provides what he thinks is a telling example of the “fine-tuning”: “Given a random distribution of (gravitational) matter, it is overwhelmingly more probable that it will form a black hole than a star or a cloud of dispersed gas...”<sup>10</sup> And Roger Penrose writes: “The universe was very special to the Big Bang. It had to be so for there to have been a Second Law of thermodynamics, extending right back to the beginning. All thermalization processes depend upon the Second Law, thus they explain neither why we have a second Law nor why we had a very special universe at

the beginning.”<sup>11</sup> In his book Penrose speaks of the “fine-tuning” of the universe as a “puzzle.”<sup>12</sup> Actually, there are (at least) *two sorts of related puzzles* concerning it: (A) the scientific puzzle that challenges physicists/cosmologists to provide a natural explanation for the physical coincidences, particularly as they helped enable human life to evolve in the universe, and (B) philosophical puzzles concerning the design argument for the existence of God, based on the presumed “fine-tuning” of the universe. As a philosopher and not a physicist/ cosmologist, I shall limit myself to finding out *whether, from (A) the strong anthropic principle—preferably as defined by Brandon Carter-- as a logical premise, (B) follows as a valid logical conclusion.*

## II

In this section I shall examine the views of a number of physicists/cosmologists respecting the scientific aspects of the design argument [A], taking as my point of departure Stenger’s attempt in the first of his two articles (2000, 2006) to refute the design argument,<sup>13</sup> where he encapsulates the views in *Has Science found God?, The Failed Hypothesis* and other writings. In Section IV I shall discuss his later article, “A Scenario for a Natural Origin of Our Universe Using a Mathematical Model Based on Established Physics and Cosmology.”<sup>14</sup>

<sup>6</sup> A view shared by the present writer.

<sup>7</sup> Ibid.

<sup>8</sup> *Philo*, Volume Three, Number Two, Fall-Winter 2000, p. 53. Hereafter referred to as “Stenger 2000.”

<sup>9</sup> Stenger, *ibid.*, p. 55.

<sup>10</sup> Paul Davies, *God and the New Physics* (New York: Simon And Schuster, 1983), p. 178.

<sup>11</sup> Roger Penrose, *The Road to Reality: A Complete Guide To The Laws Of the Universe* (New York: Alfred A. Knopf, 2005)

<sup>12</sup> Ibid

<sup>13</sup> Stenger’s second article is: “A Scenario for a Natural Origin of Our Universe Using A Mathematical Model Based on Established Physics and Cosmology,” *Philo*, Volume Nine, Number Two, Fall-Winter 2006, pp. 93-102. Hereafter referred to as “Stenger (2006).”

<sup>14</sup> *Philo*, p. 53.



In his 2000 article, Stenger offers “natural explanations” for the anthropic coincidences in terms of contemporary physics, thus denying the existence of a scientific—hence, any philosophical—puzzles. He interprets the argument based on the strong anthropic principle (or the SAP-argument) as stating that “... There exists one possible Universe [,] ‘designed’ with the goal of generating and sustaining observers,”<sup>15</sup> or “... An ensemble of other, different universes is necessary in any natural explanation of the existence of our universe.”<sup>16</sup> He responds by arguing that the universe might have had different physical laws, though he admits that “we have little idea what those might be.... Still, varying the constants that go into our familiar equations will give us many universes that do not look a bit like ours. They still have atoms and stars, but the dimensions of these objects will appear weird by our standards.”<sup>17</sup> He also argues that coexisting multiple universes are also possible. Thus “no basis exists for assuming that a random [i.e., alternative] universe would not have some kind of life. Calculations of the properties of universes having different constants than ours indicate that long-lived stars are not unusual, and thus most universes should have time for complex systems of some type to evolve. A multiple-universe scenario is not ruled out since no known principle requires that only our universe exists.”<sup>18</sup> Indeed, “if many

universes beside our own exist, then the anthropic coincidences are a no-brainer.”<sup>19</sup>

### *Alternate Universes*

To show that alternative universes than ours are possible, Stenger creates a computer program [*Monkey God*] he believes enables him to generate 100 different universes, using different values of four constants, including the mass of the electron and the mass of the proton. “... Over half the universes have stars that live at least a billion years,” which is at least one requirement for life; since, according to some physicists, carbon is necessary for life, whose synthesis, and so [“any life based on amino acid chemistry and DNA], “would require an old universe, with long-lived stars producing the needed materials.”<sup>20</sup> He also thinks that we can imagine life based on “silicon or other elements chemically similar to carbon.”<sup>21</sup> By examining “possible natural explanations for the anthropic coincidences, he believes he can show that “a wide variation of constants of physics to lead to universes that are long-lived

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see. Is there an infinite amount of stuff that works exactly like the stuff we can see? Or is there an infinite amount of stuff and conditions that are very different from place to place? \* In some sense, assuming that the entire rest of the Universe is infinitely large and just like the region we see is just as presumptuous as assuming that there’s an infinitely large universe where conditions are very different from place to place.” (Ibid., pp. 156-157). As regards the anthropic principle, he, for example states: “When we consider the multiverse, we necessarily invoke the anthropic principle: If there are many different conditions throughout our universe, intelligent beings like ourselves will find ourselves only in those conditions that are compatible with us existing.” (Ibid., p. 157)

<sup>15</sup> Ibid., p.55.

<sup>16</sup> Ibid., p. 57.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid., p. 61. The multiple-universe or multiverse theory, as Stenger conceives of it, is quite different from the conception described by Sean Carroll in his lecture series, “Mysteries of Modern Physics: Time,” Course Guidebook, *The Great Courses*, 2012, Lecture 23. *The Multiverse*, pp. 150-157. He writes “[W]hen we talk about the multiverse, we’re not invoking a new kind of thing. Instead, we’re observing that there is a point in our universe’s past that we cannot

<sup>19</sup> Ibid.

<sup>20</sup> Ibid., p. 57.

<sup>21</sup> Ibid., pp. 54-55.



enough for complex matter to evolve, though human life would certainly not exist in such universes.”<sup>22</sup> In addition, he rejects the view that if ours is the *only* possible universe, the design argument would be vindicated. As we shall see, this claim is based on his additional claim that contemporary inflationary theory can provide natural, scientific explanations for the physical constants and other “coincidences” in our universe.

A main problem with Stenger’s (2000) *Monkey-God* computer models is that they are only a set of abstract mathematical models; a far cry from any scientific evidence that such alternative universes are physically possible. Alternative mathematical models are just that—alternative abstract mathematical possibilities. What is needed is appropriate actual scientific observations to test the different models and eliminate as many of them as possible that do not tally with scientific observations: an extremely lengthy, laborious process intended to arrive, if possible (if not *per impossible*) at one or at least a few such possible models that fit the observations; thus enabling scientists to make verifiable/dis-verifiable observational predications from them.

#### *Multiple-Universes and the Design Argument*

Stenger states that theists, including Richard Swinburne,<sup>23</sup> generally agree that only the existence of multiple-universes (as conceived by Stenger) *that include our universe*, would make a naturalistic, “accidental” account of the universe’s fine-tuning possible. The general idea is that if the universe is one of an ensemble of *coexisting universes*, it could have come into existence by chance.

In his 2000 article, Stenger argues that “we have no reason to assume that ours is the only possible form of life. Some sort of life *could have happened* in a universe of greatly different form;”<sup>24</sup> by which he means “in another universe *co-existing with* our in a multi-universe ensemble.” And, “within the framework of established knowledge of physics and cosmology” of our universe’s being only one of many universes, “in an infinite super universe or ‘multi-verse.’” “Each universe within the multiverse can have a different set of constants and physical laws. Some might have life of a different form than us, others might have no life at all or something even more complex or so different that we cannot even imagine it.”<sup>25</sup> Stenger considers three different multiple-universe proposals, noting that “multiple random universes within a larger multiverse are suggested by modern inflationary cosmology”. Referring to Andrei Linde’s proposal that a “background spacetime ‘foam’ empty of matter and radiation, will experience local quantum fluctuations in curvature, forming many bubbles of false vacuum that individually inflate into mini-universes with random characteristics. In this view, our universe is one of those expanding bubbles, the product of a single monkey god banging away at the keys of a single word processor.”<sup>26</sup> Stenger also approv-

<sup>24</sup> Op cit., p. 61.

<sup>25</sup> Stenger, Op cit., p.63.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid. Andrei Linde, “Particle Physics and Inflationary Cosmology,” *Physics Today* 40 (1987), pp. 61-68; “Particle Physics and Inflationary Cosmology (New York: Academic Press, 1990; “The Self-Reproducing Inflationary Universe,” *Scientific American* 271 (November, 1994), pp. 48-55. Linde proposed an improved version of the inflation idea in what he calls the “chaotic inflation scenario,” in 1981, according to which the scalar fields take different values, and in which, therefore, different laws of physics operate.” *The Universe: Inflation Out of Chaos*,” *Modern*

<sup>22</sup> Ibid.

<sup>23</sup> Richard Swinburne, “Argument from the Fine-Tuning of the Universe,” *Physical Cosmology and Philosophy*, ed. John Lesie, 154-173. .

ingly describes Smith and Smolin's independent suggestion of "a mechanism for the evolution of universes by natural selection. They propose a multi-universe scenario in which each universe is the residue of an exploding black hole that was previously formed in another universe."<sup>27</sup> In addition, he discusses a multi-verse hypothesis by Max Tegmark, according to which "the ultimate 'ensemble theory' in which all universes that mathematically exist also physically exist."<sup>28</sup> He adds that Tegmark "examines the types of universes that would occur for different values of key parameters and concludes, as have others, that many combinations will lead to unlivable universes. However, the region of the parameter space where ordered structures can form is not the infinitesimal point only reachable by a skilled artisan, as asserted by proponents of the designer universe."<sup>29</sup>

There are, however, serious uncertainties about the preceding multiple-universes hypotheses, as well as about the hypothesis of alternative universes. In both cases physicists/cosmologists do not currently know, and may never know, or be able to know, whether the universe could have been actually different—with different physical laws, cosmic constants, etc.—from those in

the universe.<sup>30</sup> We know that the physical conditions at the Big Bang—the presumed quantum fluctuations, etc.—and the inflationary conditions following the Big Bang causally determined the evolution of the universe as we find it. But we do not know and may never know whether the conditions at the Big Bang could have been in fact different. To this may be objected that if it were determined to have the properties it has, it would be clearly possible to ask whether these properties could have been different.<sup>31</sup> This is true. (But it leads, *inter alia*, to the question whether the concept of time and so the concept of causality applies to the Big Bang. We shall return to these questions later.)

In "Argument from the Fine-Tuning of the Universe,"<sup>32</sup> Richard Swinburne provides a strong argument against "Everett's 'Many Worlds' Interpretation (MW1) of Quantum theory," which Swinburne claims is the only multiple-universes "seriously discussed in the scientific literature."<sup>33</sup> He observes that "as far as our background knowledge is concerned, we have no reason for supposing that there are worlds other than our own with significantly different laws and boundary conditions."<sup>34</sup> Thus MWI does not provide evidence that our world "is different from what it would be if there were no such worlds. Only if

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*Cosmology & Philosophy*, John Leslie, ed. (Amherst, NY: Prometheus Books, 1998), p. 252.

<sup>27</sup> Stenger, *Ibid.*, p.63. Quentin Smith, "A Natural Explanation of the Existence and Laws of Our Universe," *Australasian Journal of Philosophy*, vol. 68, 1990, pp. 22-43. Lee Smolin, "Did the Universe evolve? *Classical and Quantum Gravity*, vol. 9, 1992, pp. 173-191; *The Life of the Cosmos* (New York: Oxford, 1997). Note the similarity of this scenario with Roger Penrose's "cyclic universes" scenario in *Cycles of Time* (New York: Vintage Books, 2012).

<sup>28</sup> Stenger, *loc. cit.*, p. 63. Max Tegmark, "Is 'the theory of everything' merely the ultimate ensemble theory?" *Annals of Physics*, vol. 270, 1998, pp. 1-51.

<sup>29</sup> Stenger, *op cit.*, pp. 64-65.

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<sup>30</sup> *Ibid.*

<sup>31</sup> *Ibid.*, p.64.

<sup>32</sup> *Ibid.*, pp. 64-65.

<sup>33</sup> Swinburne, *op cit.*, p. 177. Cf. Paul Davies, who also discusses what he calls "perhaps the most popular version of the many-universes idea... from [Hugh] Everett's interpretation of the quantum theory. In his theory all possible quantum worlds are actually realized, and coexist in parallel with each other. ... Each universe is complete with inhabitants..." The universes are disconnected from one another "in the sense that it is not possible to travel from one to the other." *God And The New Physics*, pp. 172-173.

<sup>34</sup> Swinburne, *op cit.*, p. 173.

other universes spatially related to ourselves... seriously interacted with our own” would we have knowledge of them. “Thus there are no good reasons for adopting any form of the ‘many-worlds’ hypothesis, except ones which postulate ‘universes’ belonging to the same spatio-temporal realm as our own, which have the same intelligent-life producing properties.”<sup>35</sup>

The preceding discussion directly leads to a fundamental question I have not seen addressed by either theists or their critics, namely the *significance*, if any, of the question of the physical possibility of alternative or multiple universes. More specifically, (1) as the critics of the design hypothesis believe the supposed possibility of alternative/ multiple universes would succeed in showing that the universe was *not* (causally) *determined to come in existence*, hence is an accident. My contention is that the answer to (1) is No: the possibility of alternative/multiple universes *alone* does not show that the universe was not casually determined to come into existence hence is an accident. In other words, was not designed. The universe could be an accident only if its existence and so, its properties, were *in fact not* (causally) *determined*, which would mean that another universe, with different properties, *could have* existed in its place. But that is something we do not and perhaps cannot possibly know.

Again, suppose that the universe was the result of a cosmic designer, he/she could have chosen to create it for some special end—say the evolution of sentient life—out of innumerable possible or multiple-worlds. Yet even if the universe was *not* the result of a cosmic design, the Big Bang’s properties could still have been determined by the particular laws of nature that operated at the beginning-- including its fine-tuning for the rise of sentient life—to give rise to the universe we have.

<sup>35</sup> Ibid., p. 178.

Further, even if the only possible alternative to our universe would have been a universe full of black holes, without sentient life, it would not probabilistically follow that our universe was *designed*. It could still have come into existence by accident. Or it could have been uncreated. (The latter, as we shall see, is, inter alia, the view of Davies, Hawking’s and Krauss.) Thus the question remains whether the supposition that alternative universes are possible, or that the universe is one of a multiple-universe, put the design argument for design to rest.

Like other theists, Richard Swinburne rejects the claim that the multiple-universes hypothesis provides evidence against design. He claims that the only multiple-universes “seriously discussed in the scientific literature are the many worlds of [Hugh] Everett’s ‘Many Worlds Interpretation (MWI) of Quantum Theory’”<sup>36</sup> according to which, as Paul Davies notes in discussing it in “God And The New Physics,” “the universes are disconnected from one another” in the sense that it is not possible to travel from one to the other through ordinary space or time.”<sup>37</sup> Thus he maintains that “MWI does not provide evidence that our world “is different from what it would be if there were no such worlds. Only if other universes not spatially related to ourselves... seriously interacted with our own” would we have knowledge of them. His overall conclusion with respect to “any form of the ‘many worlds’ hy-

<sup>36</sup> Ibid.

<sup>37</sup> Paul Davies, who also discusses what he calls “perhaps the most popular version of the many-universes idea... from [Hugh] Everett’s interpretation of the quantum theory. In this theory all possible quantum worlds are actually realized, and coexist in parallel with each other.... Each universe is complete with inhabitants. ...” The universes are disconnected from one another “in the sense that it is not possible to travel from one to the other.” *God and The New Physics*, pp. 172-173.

pothesis,” is that “there are no good grounds for adopting any form of the ‘many worlds’ hypothesis, *except ones which postulate ‘universes’ belonging to the same spatio-temporal realm as our own, which have the same intelligent-life producing properties.*”<sup>38</sup> John Leslie goes beyond Swinburne in seemingly suggesting that the ‘idea of many universes ruled by different basic laws is a wild one.’<sup>39</sup> But since we do not and perhaps may never know whether any other universes besides ours exist, Leslie is guilty of going beyond any possible evidence.

Returning to Swinburne, if Swinburne’s preceding argument—leaving the part I italicized, is true, Swinburne *would be correct* in stating that MWI does not provide evidence that our world “is different from what it would be if there were no such worlds. But I said “would be correct,” since that account of MWI is not shared by, e.g., Sean Carroll of the California Institute of Technology.

If the preceding conception of a multiverse is adopted, Swinburne’s objection would fail—except, perhaps, with respect to his claim that if the multiverse view is to be feasible, these universes must have “the same intelligent-producing properties” as our universe: something all but impossible for us to know!<sup>40</sup>

Two important conclusions that I think we can draw from the preceding discussion of the many-worlds idea are the following: (1) that at least given the present state of our scientific knowledge, no multiple-universe hypothesis hitherto formulated can provide any valid grounds

*against* the design hypothesis, But (2)—and by the same token—that *ignorance* cannot provide any valid grounds *in support* of design, either.

*The “Coincidences” and the Laws of Conservation of Energy, etc.*

In the section on “Interpreting the Coincidences: They are Natural,” Stenger writes that “Since all scientific explanations until now have been natural, then it would seem that the best bet is a natural explanation for the anthropic hypothesis.” “The most powerful ‘laws of physics,’” “the laws of conservation of energy, momentum, angular momentum, charge, and other quantities that are measured in fundamental interactions”, apply “whenever a system of bodies is sufficiently isolated from its environment.”<sup>41</sup> Emphasizing the idea that the universe is an isolated system of laws, he adds that the universal conservation ‘laws’ are exactly what will occur in an isolated universe with no outside agent acting. They derive from global symmetries, such as space translation and time translation. Only a *violation* of these laws would imply an outside agent. The data so far are consistent with the absence of an agent.”<sup>42</sup>

To establish his conclusions Stenger appeals to the “standard model of elementary particles and fields.” This model, he writes, “has, perhaps for the first time in scientific history, given us a powerful theory that is consistent with all experiments performed to-date. More than that, in developing the standard model physicists have gained significant new insights into the nature of so-called laws of nature.”<sup>43</sup> “The laws of physics are basically descriptions of certain symmetries observed in nature and the way in which these symmetries, in some cases, happen to be bro-

<sup>38</sup> Swinburne, op cit., p. 178. My italics.

<sup>39</sup> John Leslie, *Universes* (London & New York: Routledge, 1989), p. 64. Leslie fancifully adds: “Unless, that is to say, God could be expected to have reason for producing them: for instance, a liking for Variety.” (Ibid.)

<sup>40</sup> Stenger, op cit., p. 58.

<sup>41</sup> Ibid., p. 59.

<sup>42</sup> Ibid. Italics in original.

<sup>43</sup> Ibid.,

ken.”<sup>44</sup> In sum, “The forces of nature have come to be recognized—and described theoretically—as spontaneously broken symmetries.”<sup>45</sup> Stenger next turns to the model of the “inflationary big bang” “as the standard model of cosmology” respecting the origin of the universe, and claims that it “offers a plausible natural scenario for the uncaused origin and evolution of the universe, including the formation of order and structure, without the violation of any laws of ics.”<sup>46</sup> “This particular version of a natural scenario for the origin of the universe... is consistent with all current knowledge and cannot be ruled out at this time.” *That fact “demonstrates that no rational basis exists for introducing the added hypothesis of supernatural creation. Such a hypothesis is not required by the data.”*<sup>47</sup> But Stenger’s conclusion, which I italicized, commits an obvious non sequitur, since the *origin* of the Big Bang is the crucial—indeed, the most crucial—question. For it is at that logical point that the theist would appeal to the idea of an eternal, supernatural being, God as the creator of the Big Bang. Appeal to the Big Bang is not and cannot be the end of the matter. As we shall see later, advocates of the view that the universe came out of nothing, such as Krause and Hawking, advance the idea of A Universe Out of Nothing—the title of Krause’s book—scientifically approach the atheistic conclusion quite differently from Stenger’s.

Further, the basic problem with Stenger’s appeal to inflationary theory, in his earlier paper, is that he does not tell us how inflationary is supposed to explain the physical coincidences, or provide an explanation of a *single* coincidence or

physical constant on the basis of inflationary theory. He just says that it does.

In the section entitled “Successes of Inflation” in “What Caused the Big Bang?”<sup>48</sup> Paul Davies maintains that inflation provides “an elegant explanation of many of the previously ad hoc features of big bang cosmology,” including fine-tuning paradoxes. One of these “remarkable ‘coincidences’ related to the way in which the strength of the [primeval] explosion was exactly matched by the gravitational power of the cosmos such that the expansion rate today lies very close to the borderline between re-collapse and rapid dispersal. *A crucial test of inflationary scenario is whether it produces a big bang of this precisely matched magnitude.* It turns out that because the nature of exponential expansion—the characteristic feature of the inflationary phase—the explosive power is indeed automatically adjusted to yield exactly the right value corresponding to the universe just escaping its own gravity. *Inflation can give no other explanation rate than the one that is observed.*”<sup>49</sup> A problem with this explanation is that the universe is now expanding faster, not slower, as Davies supposes: a fact that was not known in 1984, when he wrote the passage I quoted. For since the universe is escaping *faster* “its own gravity,” it follows from what Davies himself claims that the inflationary theory needs some—possibly some serious—revisions in order to square with our present knowledge of the actual rate of the universe’s expansion.

Like Stenger, Davies adds that inflation also explains the puzzle of the “large-scale [but not complete] uniformity of the universe.”<sup>50</sup> “Inflation occurs while the quantum state of the universe is hanging in the unstable ‘false’ vacuum

<sup>44</sup> Ibid., p. 60.

<sup>45</sup> Ibid.

<sup>46</sup> Ibid..

<sup>47</sup> Ibid. My italics.

<sup>48</sup> *Modern Cosmology & Philosophy*, pp. 226-244.

<sup>49</sup> Ibid, p.238. My italics.

<sup>50</sup> Ibid.. p.239.

state. Eventually the false vacuum decays, its excess energy going into heat and matter. At this point the cosmic repulsion disappears and inflation ceases. However, the decay of the false vacuum does not occur at exactly the same instant throughout space.... Irregularities will therefore appear in the final state.”<sup>51</sup> However, he significantly adds that “The theorists have been modeling the fluctuation mechanism mathematically, though with mixed success. Generally, the effect is too big, the computed irregularities too pronounced. But the models used are crude, and a more refined approach could prove successful. Although the theory is tentative at this stage, it is at least possible to see the sort of mechanism that could give rise to galaxies without the need for special initial conditions.”<sup>52</sup>

Davies offers no inflationary explanation of any other “coincidences.” In short, as in Stenger’s case the promise of “natural” explanations of the “coincidences” in terms of inflationary theory remains only a possibility. The same, perhaps, is no different with Andrei Linde’s appeal to inflationary theory in terms of his improved version of the inflation hypothesis, put forward in 1981—the “chaotic inflation” scenario. Linde claims that the “chaotic inflation scenario provides a simple solution to most of the problems with the standard big bang model.” A little earlier he states that “we live in a domain [the universe] in which the interactions just happen to have been broken into the strong and the weak forces and electromagnetism. *This has clearly influenced the development of life, as well as the evolution of the universe as we know it*, and life of our own type may be impossible in other domains with different laws of physics.”<sup>53</sup> Although the statement I have

italicized does imply some putative general connection between his improved form of the inflationary theory and the fine-tuning of the universe, he leaves unclear how that theory is supposed to explain any one of the coincidences themselves. Similarly, though he says that “the classic inflation scenario provides a simple solution to most of the problems with the standard big bang model,” leaving aside the singularity problem (whose final solution, he says, “will be possible only after the development of a complete quantum theory of gravity”), he does not tell us, once, again, whether, or how, that scenario is supposed to explain any of the coincidences.

Roger Penrose is highly critical of inflationary cosmology, not least because of its adherents’ claim that it can satisfactorily explain the physical constants and other coincidences. His criticism of the theory in relation to the question of the creation of the universe is symptomatic of his overall criticism. For instance, he states that “because of the Second Law [of thermodynamics], there is an extraordinary degree of precision in the way that the universe started, in the Big Bang, and this presents what is undoubtedly a profound puzzle. We ask: is the solution of this puzzle of the Big Bang’s precision something beyond our present-day scientific understanding? [This is essentially my view.] Or must we resign ourselves to it being some kind of ‘act of God?’ The view of the inflationists... is that the puzzle is essentially ‘solved’ by their theory, and this belief provides a powerful driving force behind the inflationary position. However, I have never seen the profound puzzle raised by the Second Law seriously raised by inflationists.”<sup>54</sup>

In his latest book, *Cycles of Time*,<sup>55</sup> Penrose writes the following:

<sup>51</sup> Davies, “The Universe: Inflation Out Of Chaos,” *Modern Cosmology & Philosophy*, p. 252. My italics.

<sup>52</sup> *Ibid.*, p. 238,

<sup>53</sup> *Ibid.*, p. 252. My italics.

<sup>54</sup> Penrose, *op. cit.*, p. 854.

<sup>55</sup> New York: Vintage Books, 2012.



Sometimes the argument is made (perhaps in conjunction with the above<sup>56</sup>) that the presence of a Second Law is an essential prerequisite for life, so that living beings like ourselves could only exist in a universe (or a universe epoch) in which the Second Law holds true, this law being a necessary ingredient of natural selection, etc. This is an example of 'anthropic reasoning'.... Whatever value this type of argument may have in other contexts, it is next to useless here. Again there is the very dubious aspect of such reasoning that we do not have a great deal more understanding of the physical requirements for life than we do for consciousness.<sup>57</sup>

And:

In 1961, Robert Dickie (with a refined latter argument by Brandon Carter<sup>58</sup> pointed out that according to the accepted theory of stellar evolution, the lifetime of an ordinary 'main-sequence' star is related to the various constants of Nature in such a way *any* creature whose life and evolution depends upon its being around somewhere roughly in the middle of the time-span of such an ordinary star's active existence, would be likely to find a universe whose age, in Planck time units, is indeed around  $N^3$ . So long as the particular  $N^6$  value of  $A$  can be theoretically understood, this would also explain the puzzle of the apparent coincidence of a cosmological constant being into play just around now. Yet, these are clearly speculative matters, and

admittedly some better theories will be required to provide understanding of these numbers.<sup>59</sup>

Again:

It has been frequently argued that there are many coincidences in the relations between the constants of Nature upon which life on Earth seems to depend. Some of these might be readily dismissed as being of value only to certain kinds of life we are familiar with.... Others seem to present a more problematic challenge, such as the threat that the whole of chemistry would have been impossible had not the neutron been just marginally more massive than the proton, a fact which leads to a whole variety of different kinds of stable nuclei... that would not otherwise have come about. One of the most striking of such apparent coincidences was revealed by... Fred Hoyle's remarkable prediction of the existence of a particular energy level of carbon which, had it not existed, would have meant that production of heavy elements in stars would not have been able to proceed beyond carbon.<sup>60</sup>

Penrose states the essentials of this principle as follows:

The term 'anthropic principle' was coined by Brandon Carter, who made a serious study of the notion<sup>61</sup> that had the constants been not exactly right in this particular universe, or in this particular place or particular time in this particular universe, then we would have had to have found ourselves in

<sup>56</sup> Namely the argument that our experience of the passage of time is "dependent upon an increasing entropy as part of what constitutes our conscious feeling of the passage of time..." (Ibid., p. 52)

<sup>57</sup> Ibid., p. 53. The rest of page 53, and 54 about the Second Law are also important for the above.

<sup>58</sup> Ibid., p. 264: "'Dirac's Cosmology and Mach's principle,' *Nature* 192 440-441. B. Carter (1974), 'Large number coincidences and the anthropic principle in cosmology', in *IAU Symposium 63: Confrontation of Cosmological Theories with observational Data*, Reidel, pp. 291-98."

<sup>59</sup> Ibid., pp. 163-164. Italics in original.

<sup>60</sup> Ibid., pp. 170-171.

<sup>61</sup> Brandon Carter, "Large Number Coincidences and the Anthropic Principle in Cosmology," *Confrontation of Cosmological Theories with Observational Data* (Dordrech, Holland: D.Reidel Publishing Company, 1874).



another, where these constants did have suitable values for intelligent life to be possible.<sup>62</sup>

He adds *inter alia* that “I am not altogether sure what my own position on the matter is, though I do believe that too much reliance is frequently placed on this principle in attempts to give support to what are, to me, implausible-sounding proposed theories.”<sup>63</sup> He argues, for instance, that the arguments from the anthropic principle are “fraught with uncertainties, although they are not without genuine significance”, consequently, his own principle is to be “extremely cautious about the use of the anthropic principle, most particularly the strong one.”<sup>64</sup>

#### *Stenger on the Natural Order of the Universe*

We now turn to the third major facet of Stenger’s anti-design thesis in his 2000 paper, based on the physical lawfulness of the universe.

As we saw earlier, one of Stenger’s fundamental theoretical claims is that the universe as a whole is an isolated system with respect to the laws of conservation of energy and matter; consequently it requires not outside agency to explain its natural order. In other words, the universe is uncreated. For a consideration of this crucial question I shall turn to several views on the subject: Adolf Grunbaum’s view in “The Pseudo-Problem of Creation in Physical Cosmology,”<sup>65</sup> and Paul Davies’ views in “What Caused The Big Bang?” and “Our Place in the Universe.”

<sup>66</sup>I shall also consider Hawking’s and Krauss’s view about the issue.

In his article, Grunbaum dismisses what he calls the “alleged problem of ‘creation’ posed by the pre-quantum version of the big bang theory, as treated by Lovell, Narlikar, and even Bondi.”<sup>67</sup> He does so, *inter alia*, by examining the models which “at first sight seem to warrant the sort of question asked by Narlikar and Lovell”<sup>68</sup> prompted by the claim that there was a bona fide instant of time  $[t=0]$  “at which ‘the primary creation event’ actually occurred (Narlikar, 1977, pp. 236-137).”<sup>69</sup>

To refute the claim, Grunbaum considers two cases: Case (i) and Case (ii) that Narlikar’s and Lovell’s models “have been claimed to allow.”<sup>70</sup> Case (i) “features a cosmic time interval that is closed at the big bang instance  $t=0$ ), and... *this instant had no temporal predecessors*. Thus  $t=0$  was a “singular, temporally first event of the physical space-time to which all of the worldliness of the universe converge. This means that there simply did not exist any instants of time before  $t=0$ !” Grunbaum adds that it “would be (potentially) misleading to describe this state of affairs by saying that ‘time began’ at  $t=0$ ”; since in the big bang model under consideration, “there were no such instants [unlike, e.g., the start of a concert] before  $t=0$  and hence no instants when the big bang had not yet occurred.”<sup>71</sup> The questions “what happened *before*  $t=0$ ? or “what *caused* the big bang to occur at  $t=0$ ?” are therefore illegitimate, are denied by the “very

<sup>62</sup> Penrose, *op cit.*, p.171.

<sup>63</sup> *Ibid.* Penrose lists Lee Smolin’s *The Life of the Cosmos*, Oxford University Press, 1999.

<sup>64</sup> *Op cit.*, p. 758. And, “My impression is that the strong anthropic principle is often used as a kind of ‘cop-out’, when genuine theoretical considerations have seemed to reach their limit.” (*Ibid.*, p. 759).

<sup>65</sup> *op. cit.*, p. 113.

<sup>66</sup> *Ibid.*

<sup>67</sup> *Ibid.*

<sup>68</sup> *Ibid.*, p. 113.

<sup>69</sup> *Ibid.*

<sup>70</sup> *Ibid.*, p. 114.

<sup>71</sup> *Ibid*

model to which these questions are being addressed.”<sup>72</sup>

Grunbaum adds that “the question-begging presupposition of instants before  $t=0$  is also made in another form by asking in the context of the pre-quantum models, by asking: “How did the matter existing at  $t=0$  come into being?”... To ask how this matter came into existence in the first place is to presuppose not only earlier moments of time, but also the non-existence of any matter at those supposed earlier times.”<sup>73</sup>

“Case (ii) This subclass of the big bang models differs from those in Case (i) by excluding the mathematical singularity at  $t=0$  as not being an actual moment of time. Thus, their cosmic time interval is *open* in the past by lacking the instance  $t=0$ , although the duration of that past interval in years is finite, say 12 billion years or so.”<sup>74</sup>

Grunbaum concludes that the big bang cosmology does not “validate the traditional cosmological argument for divine creation.”<sup>75</sup>

Grunbaum’s argument would seem to deal a mortal blow to the cosmological argument for God’s existence and for the view that the universe was created. One way (a) in which the theist can get round Grunbaum’s conclusions would be by showing that God caused the universe to

exist, and designed it, “out of time,” “in eternity” – a view maintained by some theists. An alternative way of getting round it is to (b) “to distinguish a ‘metaphysical time’ that is distinct from the physical time created at the big bang.” A view “which seems more promising than timeless creation.”<sup>76</sup>

Like Grunbaum but on quite different, highly speculative theoretical grounds, Davies too maintains that the universe is uncreated. Beginning with the presently-accepted view about the Big Bang in terms of quantum fluctuations in a vacuum, etc., he arrives at the novel conclusion that the universe is “self-creating” by the “spontaneous appearance of matter out of empty space.”<sup>77</sup> And “...entirely from within its own physical nature, the universe infuses itself with all the energy necessary to create and animate matter, driving its own explosive origin.”<sup>78</sup> He observes that “The idea of *space* being created might seem exotic, yet in a sense it is happening around us all the time. The expansion of the universe is nothing but a continual swelling of space.”<sup>79</sup> “Just as the quantum theory applies to the activities of matter, so it applies to space and time...if quantum theory allows particles of matter to pop into

<sup>72</sup> Ibid., p. 115. Italics in original.

<sup>73</sup> Ibid., Earlier Grunbaum argues that the same conclusion can be drawn in relation to the steady-state cosmology. But I have omitted his discussion in my summary. It is worth noting that in his discussion of the possible implications of “radiation from black holes,” Stephen Hawking suggests that “Maybe the quantum principle would mean that one could... avoid the histories [of the particles escaping from black holes] having a beginning in time, a point of creation, at the big bang.” (“Einstein’s Dream,” *Black Holes and Baby Universes and Other Essays* (New York: Bantam Books, 1993), p. 81.

<sup>74</sup> Grunbaum, op cit., p. 115.

<sup>75</sup> Ibid., p. 117.

<sup>76</sup> Ibid., p. 117. An alternative to (a) suggested by the reader of the earlier version of this paper.

I might add that in my *Physical Reflections* (Saarbrücken, Germany: Lambert Academic Publishing, 2012) I rejected the Cosmological Argument on the different ground that the extension of the causal chain in the universe backwards in time [e.g., to a purported time before  $t=0$ ], to an alleged Supernatural First Cause, commits a *category mistake*. Whether this criticism applies to contemporary (re-) formulations of the Cosmological Argument remains to be seen.

<sup>77</sup> Davies, “What Caused the Big Bang?” *Modern Cosmology & Philosophy*, p. 238.

<sup>78</sup> Ibid., p. 238.

<sup>79</sup> Ibid., p. 244. Italics in original.

existence out of nowhere, could it also, when applied to gravity, allow space to come into existence out of nothing?"<sup>80</sup>

Whether or not Davies' preceding speculative claims are borne out, Grunbaum's well-grounded argument would seem to deal a mortal blow to the cosmological argument for God's existence and for the view that the universe was created. Indeed, as far as I can see, the only way for the theist to get round these conclusions would be by showing that God caused the universe to exist, and designed it, "out of time," "in eternity," by means of some kind of non-temporal causation. The idea that God created and designed the universe "out of time," "in eternity," is not unfamiliar in traditional philosophy and theology. The problem, though, is whether something's being caused, of coming to be in the absence of time, "out of time," can be given *any meaning at all, let alone any clear meaning*. Unless the theist is able to do so, Grunbaum's argument against the cosmological argument and the creation of the universe would seem to pose an insuperable problem for him/her.<sup>81</sup>

The next question is whether, if the universe is uncreated, any logical room would still be left for the design argument. In "Our Place in the Universe,"<sup>82</sup> Davies essentially responds to this question. He writes:

Now you may think I have written God out of the picture. Who needs a God when the laws of physics can do such a splendid job? But are we bound to return to that burning question: Where do the laws of physics come from? And

why *those* laws rather than some other set? Most especially Why a set of laws that drives the searing, featureless gases coughed out of the big bang, towards life and consciousness and intelligence and cultural activities such as religion, art, mathematics and science?<sup>83</sup>

Davies' conclusion leaves out a crucial question. If the universe is "self-creating," what room can logically exist for a putative divine being's designing, or creating, its laws or order? What would the universe's "self-creation" be minus its laws? Some kind of inchoate "stuff"? What? Some law or laws must exist at or following the Big Bang for the universe to evolve. That too follows from the fact that, as Grunbaum argues, the concept of causation is inapplicable to the Big Bang. Note that that conclusion is not affected by the supposition that an omnipotent God can exercise his/her creativity out of (space and) time. However, the concept of "God's omnipotence remains as unclear and problematic as ever. Note for example David Ray Griffin's critical discussion of the concept in *God, Power, and Evil: A Process Theodicy*.<sup>84</sup> It is also worth noting that the difficulties with the cosmological and design arguments would still leave the ontological argument in Alvin Plantinga's new formulation of it, if Plantinga's concept of God as a "necessary being," a being that exists in all possible worlds, can be made sense of.

It is worth adding that starting from the very same premise, namely that the universe is uncreated, Stenger (2000) and Davies arrive at contradictory, diametrically opposite conclusions about the "naturalness" or "non-naturalness" of the

<sup>80</sup> Ibid., pp. 311-318.

<sup>81</sup> The theist can perhaps appeal to the concept of imaginary time, maintaining that God created the universe in imaginary time. But that would not work against Hawking's proposal in *The Theory of Everything*.

<sup>82</sup> Davies, op cit., pp. 311-318.

<sup>83</sup> Ibid., p. 314. He goes on to speak of "the true miracle of nature," "found in the ingenious and unswerving lawfulness of the cosmos," (ibid., pp. 315-316.) And so on and so forth.

<sup>84</sup> Philadelphia: The Westminster Press, 1976, pp. 265 ff.

universe's order. Since the two opposite views cannot both be true, one is led to wonder whether subjective reasons may not be at play in Davies' theistic as well as in Stenger's anti-theistic conclusion. Evidence for the former at least is found in Davies' earlier book, *God and the New Physics*, where Davies states that "[i]t is hard to resist the impression that the present structure of the universe... has been rather carefully thought out." To which he immediately adds: "Such a conclusion can, of course, only be subjective. In the end it boils down to a question of belief. Is it easier to believe in a cosmic designer than the multiplicity of universes necessary for the [*sic.*] weak anthropic principle to work? It is hard to see how either hypothesis could ever be tested in the strict scientific sense.... Perhaps future developments in science will lead to more direct evidence for other universes, but until then, the seemingly miraculous concurrence of numerical values that nature has assigned to her fundamental constants must remain the most compelling evidence for an element of cosmic design."<sup>85</sup>

Given that physicists/cosmologist do not presently know the source or origin of the (energy) of the quantum fluctuations, which according to quantum theory resulted in the explosion called the Big Bang—or in terms of Einstein's general relativity theory, the gravitational energy that, according to Stephen Hawking, gave rise to it—there is, as far as I can see, no *decisive* theoretical or empirical evidence at present for or against the view that the universe *is* an isolated system. Support for the former would be forthcoming if convincing indirect evidence for one or another of the many-worlds hypothesis becomes available at some future date; given that no direct knowledge of whether any other universe does or does not coexist with the universe is pos-

sible. (This, irrespective of whether the Big Bang itself turns out to be a singularity, hence whether at that point the laws of physics we have break down.)

Like Davis and Hawking Lawrence M. Krauss argues in *A Universe From Nothing*<sup>86</sup> that the universe is uncreated. For instance in Q & A WITH THE AUTHOR, he summarizes his various discussions and claim that the universe came out of nothing:

[T]he remarkable non-miraculous miracle is that combining quantum mechanics with gravity allows stuff to arise from no-stuff. Now, that state of no-stuff may not be "nothing" in a classical sense, but it is a remarkable transformation nevertheless. So, the first form of "nothing" is just empty space. But one is perfectly reasonable in questioning whether this is really "nothing" because space is there, as is time. I then describe how it is possible that space and time themselves could have arisen from no space and time, which is certainly closer to absolute nothing. Needless to say, one can nevertheless question whether that is nothing, because the transition is mediated by some physical laws. *Where did they come from? ... One of the more modern answers is that even the laws themselves may be random, coming into existence along with universes that may arise.* This may still beg the question of what allows any of this to be possible, but at some level it is ... 'turtles all the way down.' There are questions we can address effectively via empirical methods and questions we can ask that don't lead to physical insights and predictions. The trick is to tell the difference between the two.<sup>87</sup>

Concerning the anthropic principle he writes *inter alia*: "The fundamental constants of nature, so long assumed to take on special importance, may just be environmental accidents.... Maybe literally, as well as metaphorically, we are making

<sup>85</sup> Davies, *Ibid.*, p. 189.

<sup>86</sup> ATRIA Paperback (New York: Simon and Schuster, Inc., 2013).

<sup>87</sup> *Ibid.* [pp.]

ado about nothing. At least we may be making too much of the nothing that dominates our universe....Maybe we will never find a theory that describes why the universe has to be the way it is.

Or maybe we will.”<sup>88</sup>

There are a number of fundamental claims in Krauss’ theory of a universe from nothing, summarized in the preceding passages. Among them are the following: (1) And perhaps what is most troublesome about his theory is (2) his continual misconception of the nature of the laws of nature in his book: the constant *reification* of the physical laws of nature; his constant assumption they exist, or could exist, *apart from and so before the putative coming into existence of energy and matter (or energy and/or matter) in the universe* (and before the Big Bang?). Further, (3) the putative empty space Krauss envisions must have predated the quantum fluctuations believed to have caused the Big Bang. Hence it presupposes the existence of *actual time before the fluctuations themselves*. But what scientific evidence exists for that supposition? Or—even-- that it is physically meaningful to suppose that temporal duration existed *before* these fluctuations? That especially since it is supposed that before the fluctuations there was only empty space, according to both Krauss and Hawking. In other words, no energy or matter at all, hence that nothing was happening. The supposition therefore is that despite that, time simply elapsed. Once again, what evidence exists—or even, can exist—for this supposition?

(4) A further problem with Krauss’s theory about the universe from nothing, is his erroneous view that space is expanding because (or with) the (increasing) movement of the galaxies away from one another. For that does not imply or entail that space itself is expanding but that more

and more empty space is being occupied by galaxies as they move further and further apart.

(5) A further problem with his theory is his clear reification of the laws of physics, his conception of the laws of nature as existing independently of, hence apart from and temporarily prior to the Big Bang and the evolution of the universe.

In the Fifth Lecture of *The Theory of Everything, The Origin And Fate Of The Universe*,<sup>89</sup> Stephen Hawking responds, inter alia, to what he refers to as the “anthropic principle”<sup>90</sup> by detailing a “proposal” according to which too the universe is uncreated, but on different grounds than Krauss. There, he appeals to the quantum theory of gravity, in which “there would be no boundary to space-time. He writes:

If Euclidean space-times direct back to infinite imaginary time or else started at a singularity, we would have the same

<sup>89</sup>(Fort, Mumbai- 400 001: JAICO Publishing House, Tenth JAICO Impression, 2009), pp. 71-93.

<sup>90</sup>Neither in that Lecture nor in his earlier book, *Black Holes and Baby Universes and Other Essays* does Hawking distinguish the weak and the strong anthropic principles. But in both works he clearly has in mind the latter principle. In the latter book he writes that the anthropic principle “can be paraphrased as, Things are as they are because we are.” (Ibid., p. 52) He adds: “According to one version of the principle, there is a very large number of different, separate universes with different values of the physical parameters and different initial conditions. Most of these universes will not provide the right conditions for the development of the complicated structures need for intelligent life. Only in a small number, with conditions and parameters like our own universe, will it be possible for intelligent life to develop and to ask the question. “Why is the universe as we observe it?” The answer, if course, is that if it were otherwise, there would not be anyone to ask the question.” (Ibid., p.52)

<sup>88</sup> Ibid. [pp.]

problem as in the classical theory of specifying the initial state of the universe. ... On the other hand, the quantum theory of gravity has opened up a new possibility. In this, there would be no boundary to space-time. Thus, there would be no need to specify the behavior at the boundary. There would be no singularities at which the laws of science broke down and no edge of space-time at which one would have to appeal to God or some new law to set the boundary conditions for space-time. One could say: "The boundary condition of the universe is that it has no boundary." The universe would be completely self-contained and not affected by anything outside itself. It would be neither created nor destroyed. It would just be.<sup>91</sup>

He adds on the same page: "I should emphasize that this idea that time and space should be finite without boundary is just a proposal. It cannot be deduced from some other principle. ...the real test is whether it makes predictions that agree with observation. This, however, is difficult to determine in the case of quantum gravity, for two reasons. First, we are not yet sure exactly which theory successfully combines general relativity and quantum mechanics, ... Second, any model that described the whole universe in detail would be too complicated mathematically for us to be able to calculate exact predictions. One therefore has to make approximations—and even then, the problem of extracting predictions remains a difficult one."<sup>92</sup>

A little later he suggests that "imaginary time is really the fundamental time.... In real time, the universe has a beginning and an end at singularities that form a boundary to space-time and at which the laws of science break down. But in imaginary time there are no singularities or boundaries. So maybe what we call imaginary time is really more basic, and what we call real

time is just an idea that we invent to help us describe what we think the universe is like."<sup>93</sup>

He concludes: "So long as the universe had a beginning that was a singularity, one could suppose that it was created by an outside agency. But if the universe is really completely self-contained, having no boundary or edge, it would be neither created nor destroyed. It would simply be. What place, then, for a creator?"<sup>94</sup>

It is clear, I think, that his proposal has important theoretical advantages over Krauss's theory: (1) that on the former theory, the quantum fluctuations that are presently believed to cause the Big Bang and the Big Bang, would be, in real time, *within* the universe, part of the universe; while Krauss' theory does not explain how these fluctuations and the Big Bang arise from presumed primordial empty space; and (2) how the universe consists originally in nothing but empty space. Indeed, (3) it theoretically leaves open the question whether Krauss has, or can have, any theoretical—let alone observational—grounds for supposing that these fluctuations and the Big Bang did not exist—or came into existence—*before the putative empty space*: which would precisely leave open, for the theist, the argument that these events were caused by agency (God) *outside* the universe: in terms of Krauss' theory, outside the presumed empty space.

(4) A further fundamental question regarding the theory is evidence that the universe originally consisted in empty space; i.e., how it came about, how it arose in the first place. For even empty space needs some causal explanation. Finally, (5) empty space is not nothing; hence it is incorrect for Krauss to state that the universe came from nothing.

<sup>91</sup> Op cit. pp. 88-89.

<sup>92</sup> Ibid., p. 89-90.

<sup>93</sup> Ibid., p. 91.

<sup>94</sup> Ibid., pp. 92-93.



## III

I turn to Victor J. Stenger's fundamental claims in his 2006 article, "A Scenario for a Natural Origin of Our Universe Using a Mathematical Model Based on Established Physics and Cosmology"<sup>95</sup> (hereafter referred to as Stenger 2006), to find out if it provides "the resources for a response to any of the objections to Stenger's 2000 article I have earlier made."<sup>96</sup>

In the *Abstract* to the paper Stenger writes:

A mathematical model of the natural origin of the universe is presented. The model is based only on well-established physics. No claim is made that this model uniquely represents exactly how the universe came about. But the viability of a single model serves to refute any assertions that the universe cannot have come about by natural means.<sup>97</sup>

I shall leave the mathematical model, pp. 93-100 to the mathematically savvy, limiting myself to the *Interpretation*, where he says that the Hartle-Hawking model (considered earlier) "gives one possible scenario for the universe to come about naturally."<sup>98</sup> But Stenger adds: "In this picture, another universe existed prior to ours that tunneled through the unphysical region around

$t=0$  to become our universe."<sup>99</sup> He responds to critics who will argue that "we have no way of observing such an earlier universe.... Nothing in our knowledge of physics and cosmology requires the nonexistence of that prior universe...."<sup>100</sup>

An alternative view to the prior universe is that "the universe simply starts at  $t=0$ . [Where in Hawking's view, the universe begins with 0 in *real time*]. It is just a matter of setting a boundary condition."<sup>101</sup> "Vilenkin interprets his solutions as tunneling from 'nothing,'..."<sup>102</sup>

He sums up that view thus: "Two universes 'begin' in the unphysical region around  $t=0$  that Vilenkin calls 'nothing.' These universes then evolve along the opposite directions of the time axis."<sup>103</sup>

Given the plausibility of Hawking's own proposal, Occam's razor would in fact eliminate the putative "prior universe," contrary to Stenger's *misinterpretation* of that principle in stating that "it would violate that principle to exclude it [the "prior universe]."<sup>104</sup>

#### *How Can Something Come From Nothing?*

Even supposing that it is possible for us to conceive of absolute nothingness, Stenger's attempt to explain how the universe could have come from absolutely nothing is utterly confused, obscure, replete with non sequiturs, and utterly

<sup>95</sup> In an article on the internet entitled "The Beginning of Time," Hawking states that time began at the Big Bang. Quantum theory introduces the idea of imaginary time, which is as real as real time. Euclidean space-time consists of the "three directions in space" together with imaginary time, result in Euclidean space-time. Together with Hartley, he proposed that space and imaginary time are together "finite in extent, but without boundary." In this article he is more confident about the proposal, believing that its predictions "seem to agree with observation." [www.hawking.org.uk/the-beginning-of-time.html](http://www.hawking.org.uk/the-beginning-of-time.html).

<sup>96</sup> Philo Editor/Reader's comment.

<sup>97</sup> Op cit., p. 93.

<sup>98</sup> Ibid., p. 100.

<sup>99</sup> Ibid. This additional scenario must represent Vilenkin-Stenger's addition to the Hartle-Hawking model, which, in neither Hawking's *The Theory of Everything* or in the (presumably recent) article, mentions such a scenario.

<sup>100</sup> Ibid., pp. 100-101.

<sup>101</sup> Alexander Vilenkin, "Boundary conditions in quantum cosmology," physical Review vol. D33 (1986) 3560-3569, Stenger adds: "The Vilenkin wave function is given in *The Comprehensive Cosmos*." (Ibid., p. 101)

<sup>102</sup> Ibid., p. 101.

<sup>103</sup> Ibid.

<sup>104</sup> Ibid.



unconvincing. The fact that Nature is capable of “building complex structures by processes of self-organization; simplicity begets complexity”<sup>105</sup>, and that “many simple systems of particles are unstable... have limited lifetimes as they undergo spontaneous phase transitions to more complex structures of lower energy”,<sup>106</sup> are a very far cry from the universe coming out of nothing! The following passage is a good illustration of the foregoing:

Since “nothing” [note the quotation marks] is as simple as it gets, we would not expect it to be very stable. This consistent with the estimate given above that the universe twice as likely to be found in the physical state than the unphysical state [?] we are identifying with nothing.[?] The unphysical state undergoes a spontaneous phase transition to something more complicated, like a universe containing matter.<sup>107</sup>

Stenger’s unsuccessful struggles to provide a meaningful concept of absolute nothingness, then to successfully explain how something--the universe--can come out of nothing, is a more general question faced by any cosmological theory that maintains that the universe came out of nothing, such as Davies’ and Krauss’s, which we considered earlier. In Davies’ case the special problem is how to account for the primordial existence of empty space—which, by the way, is not absolutely nothing. In Stenger’s case it clearly arises in relation to Vilenkin’s alternative view “in which the universe simply starts [as in Hawking’s

proposal] with at  $t=0$ . ...Vilenkin interprets his solutions as tunneling from “nothing...”<sup>108</sup>

Significantly, the Hawking-Hartle proposal “no-boundary” model seems *at first sight*, to escapes the problem of the cause or origin of the universe—which means responding to the *cosmological argument* for God’s existence as the presumed creator of the universe—a question that would require a separate treatment, since in this paper our concern is with the question of the soundness or unsoundness of the new teleological argument. But as Stenger notes, that proposal includes the view that universe will eventually collapse in a “big crunch.”<sup>109</sup> Despite Stenger’s assertion to the contrary, Hawking’s view that the universe will ultimately collapse would face the question of origin if “our” universe is *not the very first universe* to exist but came about after one of more earlier “big crunch” collapses—even supposing that the very first universe was a “no boundary” universe. The question would be whether the “original” universe was “eternal” or had some kind of origin.

Although we have briefly raised the question of the origin or causation in relation to the universe in relation to Davies, Krauss, and now Stenger and Hawking, that question takes us outside the central topic of this paper to the pros and cons of *cosmological argument* for God’s existence.<sup>110</sup>

<sup>105</sup> Ibid.

<sup>106</sup> Ibid.

<sup>107</sup> Note, for example, the tremendous logical leap from “nothing,” i.e., “the unphysical state”—whatever it is supposed to be—to the universe! And how is the ‘unphysical state,’ whatever that means, “undergo a spontaneous phase transition to something” like “a universe containing matter”?

<sup>108</sup> Ibid., p. 101. Note that Hawking’s cosmology does not, like Stenger, include (in Stenger’s phrase) a “sister universe.” (Ibid.)

<sup>109</sup> Ibid., p. 96; Hawking, *The Theory of Everything*, 106,

<sup>110</sup> In relation to that argument the interested reader is referred to e.g., Graham Oppy “Professor William Craig’s Criticisms of Critiques of Kalam Cosmological Arguments by Paul Davies, Stephen Hawking, And Adolf Grunbaum (1995),” (Internal Infidels... <http://www.Infidels.org/> pp. 1-14.

## IV

*General Assessment of the Scientific Component of the New Design Argument*

What, after the rather lengthy discussion can we validly conclude about the scientific component of the new design argument? Given the fundamental uncertainties, doubts, questions and problems we encountered, which included, among others, (1) nagging questions about hitherto-unverified hypotheses about alternative and multiple universes and other physical/cosmological questions and problems, as well as their significance or lack of significance for the design argument, and (2) the inflationists' failure to date to explain any of the cosmic coincidences (as Penrose stresses), the only tenable position, in my view, is to reserve judgment.

One problem with the fine-tuning argument is its anthropocentric character is clearly seen in Davies and Swinburne. The anthropic component of the new design argument attaches too much importance to human existence. And as Hawking writes, "Many people [and that includes the present writer] do not like the [strong] anthropic principle, because it seems to attach too much importance to our own existence."<sup>111</sup> For instance, the human value extolled by Davies, as well as those human qualities that are explicitly or implicitly extolled by Swinburne, have always been the creation of a relatively small number of creative individuals in the arts, science, philosophy, mathematics, religion, etc., not of humanity in general. It would therefore be more fitting—if we wished to give these individuals extraordinary credit for God's putative creation of the universe—appropriating would be more apt, as far as the actual values "created by man" so far are concerned, to adopt George Santayana's wonderful hyperbole that God created the universe so

that Beethoven may write his Ninth Symphony! (Or, to vary the hyperbole, one could speak in the same breath about the great Greek Tragedies, Dante's *Divine Comedy*, Shakespeare's *Hamlet* and *King Lear*, Michelangelo's Sistine Chapel, etc.) That would make more sense than extolling of Homo sapiens in general as the creator of the aforementioned values, hence "*The be and end*" of the universe's putative supernatural design.

In Davies' extolling art, science, mathematics and religion and in Swinburne's extolling of knowledge, both ignore the opposite picture of the frequent misuse and exploitation of art, science, philosophy for the evil ends of some individuals and groups. What both writers also seem to forget are the powerful malignant, destructive forces in human nature, which have, throughout human history, resulted in demonic evils. If God does (or did) exist, the whole responsibility not only for all the good but also for all the evil we squarely carry on our shoulders would be laid on His shoulders.

It should be emphasized that the first-order and second-order good that concerned individuals and groups do, e.g., in caring and loving relationships to others, even in saintly ministrations to the victims of these "holocausts" and other evils in the world, however great and laudable, does not diminish the quality and magnitude of the evils themselves. Indeed, in a better world than ours supporting a morally superior sentient species than ours, the very need for the compassion and caring that our world sorely needs and sparingly receives would greatly diminish. We do not have to show—what is practically impossible—that human evil exceed, or during the coming five or six billion years of the earth's existence may exceed, the good we may have produced or may produce, to raise serious doubts about the claim that the universe was designed for us. The

<sup>113</sup> *Black Holes and Baby Universes and Other Essays* (New York: Bantam Books, 1994), p. 157.

indubitable fact of human evil is sufficient to raise serious doubts about that hypothesis.

We do not have to show—what is practically impossible—that the evil humans have perpetrated throughout history on their own species, on other species and the environment, exceeds, or during the coming five and or six billion years of the earth’s continued existence, may exceed, the good they have produced or may produce, to raise serious doubts about the claim that the universe was designed for us. The indubitable fact of human evil is sufficient to raise serious doubts about that hypothesis.

The possibility of other forms of sentient, conscious life than ours in certain other regions of space, ignored by Davies and only parenthetically mentioned by Swinburne, further weakens the anthropic claims of the new design argument. Indeed, our ignorance of the conditions for possible sentient life in these regions is other regions of space, is another argument against the strong anthropic principle, weakening both components of the design argument. As far as the anthropic component is concerned, it opens the possibility that other forms of sentient life morally and in other ways superior to us—e.g., with respect to the qualities Davies and Swinburne extol. For in that case these forms of life, not we, would be the divine creation’s putative purpose. For in that case these forms of life, not we, would be the divine creation’s putative purpose. (Compare this to Swinburne’s exclusion of the other higher animals in defending the anthropic component of the design argument, by stressing our putative superiority to them.)<sup>112</sup>

<sup>112</sup> The *Philo* editor/reader retorted that “The possibility of *superior beings* also existing in addition to humans might actually help (at least a little) with the objection raised in the previous paragraph. Question: Why didn’t God make superior beings? Answer: He did.” (My italics.)

The weakness of the present component of the design argument can be further seen by comparing the new design argument with as a whole to Thomas Aquinas’ fifth, teleological argument for God’s existence “from the governance of the world,” which does not limit the putative purpose to human life but leaves open the question of the creation’s purpose. For it broadly argues from the putative action of “things which lack knowledge, such as natural goodness” “always, or nearly always, in the same way, so as to obtain the best result.” “Hence, [he adds] it is plain that they achieve their end, not fortuitously, but designedly. Now whatever lacks knowledge cannot move towards an end, unless it be directed by some being endowed with knowledge and intelligence, as the arrow is directed by the archer. Therefore some intelligent being exists by whom all natural things are directed to their end; and this being we call God.”<sup>113</sup> Whether or not Aquinas’ argument itself is sound—which does not concern us here—it is superior to the new design argument in leaving open God’s putative purpose in creating the universe.

## V

### *Some Final Conclusions*

After the long preceding discussion of the pros and cons of the new design argument, the following conclusions can I believe be drawn:

- (1) On the one hand, if the Hartle-Hawking proposal finds the necessary theoretical and observational support, it would show, as Hawking claims, that the universe was uncreated, dealing the new design argument a coup de grace. But as we know, that theory is only a proposal, as Hawking himself states, thus—

<sup>113</sup> Five Ways to Prove the Existence of God,” *Classical And Contemporary Readings in the Philosophy of Religion*, Second Edition, John Hick, ed. (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1964, p. 43.

as far as it goes-- leaving open, *as far as it goes*, the validity of the design argument.

- (2) On the other hand, the new design argument has problems of its own, a number of which were pointed out earlier in this paper. For one thing, if an omnipotent and omniscient being wanted to create universe hospitable to sentient beings. Why is it that only certain regions of space are or can be habitable to some form or other of sentient life? For it seems theoretically possible for God to

have created a more hospitable world than our own. For instance, Stenger's 100 computer generated universes can surely include some with better conditions than our own. Indeed, going further, we can inquire why a presumed omnipotent, omniscient and perfectly benevolent God—assuming He exists—did not create, in place of our universe, the Best of all Possible Worlds, immeasurably more habitable to advanced sentient beings.

## CULTURE AND WORLD ORDER

## I

Culture, more specifically cultural identity, is a *dialectical* phenomenon in the sense of the philosophy of mind as it is embodied, for instance, in the tradition of idealism. It must not be understood as a never changing “substance” (or ὑποκείμενον, in the literal Greek meaning), exclusively determining an individual’s or a community’s world- and self-perception. Culture is constantly being shaped and reshaped by interaction with other cultures. Thus, “identity” is not something static, but a never-ending process that stretches over space and time, a continuous flow of world perceptions – “life-worlds,” to use a phenomenological term – through the history of mankind.

World order is the status of relations between states, peoples and cultures (or civilizations, in the most universal sense) at a given moment in history. In our era of globalization, it is an ever more complex system of interaction and rules, related to it, that – ideally – results in a *balance of power*, but often in history, as in the present transitory phase, has been characterized by its absence.

It is exactly in the latter case – namely in the absence of a balance of power – that the role and position of culture in the global interplay of forces is most *fragile* and *delicate*, but at the same time also *indispensable* – as is now the case – for the transition from a unipolar to a multipolar order. Only the latter is conducive to a stable and peaceful co-existence among a multitude of political and cultural actors, or states and peoples, in our ever more interconnected “global village,” indeed our *community of destiny*.

In a unipolar constellation, the imbalance of power relations is – almost unavoidably, one might say, as far as the psychology of power is concerned – exploited by the dominant actor for the sake of “canonizing” his own position. As has been evident throughout history, hegemonial powers indeed tend to negate the “dialectics of cultural identity” in a twofold manner:

- (a) Cultural exclusivism: They make efforts to “civilize” those that are subordinated to them by imposing their peculiar worldview and system of values, thus marginalizing “lesser” cultures, stigmatizing them as “primitive.” A claim to cultural universality has indeed been typical of imperial rule, and in particular of the self-perception and practice of colonial empires. This has been even more so in cases where polities have been able to acclaim a status of effectively “global” rule of the then-known world.
- (b) Instrumentalization of culture: At the same time, the dominant player – in many, though not all, instances – uses its own culture as a tool to *legitimize* and *perpetuate* his rule. This somehow *ideological* strategy goes in tandem with a trend towards *cultural uniformity*, which also has become a characteristic of 21<sup>st</sup> century economic globalization.

It would be worthy of some further reflection as to whether, and in what sense, “culture” may indeed be seen, or characterized, as an intrinsic *element of power*, as is also evident in the “soft power” approach of the recent international relations discourse. Can culture adequately be perceived as one aspect of a broad spectrum of power relations that includes, as far as states and

world order are concerned, the use of armed force as last resort? Or would this imply its “instrumentalization” in the above-described sense?

## II

Whatever the answer to these questions about the structural relationship, or interdependence, between “culture” and “power” and its implications for the community of nations will be, the *dialectics of cultural identity*, if negated by those in the most powerful positions internationally, will always return in another shape and form – as an “unintended consequence” of the self-assertion of an era’s dominant players and their strategy to imprint their mark on the global order.

An all-encompassing projection of power, including the claim to cultural supremacy, may somehow trigger a process that activates, so to speak, that very dialectics. Especially under conditions of unequal power relations and social injustice, whether perceived or real, a forceful assertion of a cultural paradigm, its propagation as *universal* standard, may provoke an attitude of *resistance* and lead to a new *self-awareness* of those who are expected to adapt to another culture – on the basis of a claim of universal values represented by that culture. This *actio-reactio* scheme represents the very nature of the dialectics of cultural identity.

The dynamics of this process were manifest in the process of decolonization since the 1960s, especially on the African continent where intellectuals such as Aimé Césaire or Léopold Sédar Senghor, the founding president of Senegal and philosopher of *négritude*, reminded Europe, in particular, of its cultural arrogance, and identified the core issues of cultural alienation between the colonizing and colonized world. I vividly remember my conversations with Senghor in the early

1970s and his enthusiastic support for the International Progress Organization’s conference (in 1974) on “The Cultural Self-comprehension of Nations.”

In recent decades, around the turn of the century, this dialectical process has been particularly obvious in relations between the Muslim and Western or, more generally, secular world, albeit in a different kind – one that now appears to shake the very foundations of world order and challenge the underlying paradigm of peaceful co-existence. The emergence of Islamic revival movements – whether Sunni- or Shia-inspired – has marked a process of ever increasing cultural alienation, often fuelled by conflicts of interests and geopolitical aspirations. It is important to stress that the so-called “clash of civilizations” is a *consequence*, not the *origin*, of these “clashes of interests” on the geopolitical scene.

One of the most consequential events, in that regard, was the Islamic revolution in Iran in 1979. Though dismissed by most pundits outside of the country, a broad popular movement eventually prevailed against an Emperor who considered himself invulnerable – as ally of some of the most powerful countries of the time – and who had arrogantly lectured leaders in Europe about political stability and good statesmanship. Another example, with far-reaching consequences still affecting us today, are the developments triggered by the Soviet invasion of Afghanistan in that same year (1979) that eventually resulted in the collapse of that country’s socialist régime in 1989, one of the defining moments upon the end of the Cold War, and later the emergence of the “Islamic Emirate of Afghanistan” in 1996. The most serious development, however, appears to be the recent emergence of a so-called *الدولة الإسلامية*, or “Islamic State” (IS), in the course of the disintegration of the state system in Iraq and, partially, also Syria, with ramifications in the wid-

er Arab and Muslim world, whether in Libya, Egypt, Tunisia, Mali, Nigeria or even Mindanao in the Southern Philippines. Whichever its actual status may be in terms of governance and territorial control, this new entity understands itself as the **very antithesis** to Western (secular) civilization. A quick glimpse at this “state’s” quasi-official magazine, *Dabiq*, especially its theological and doctrinal articles, makes this more than obvious. The IS derives its strength not only from the *alienation* of Sunnis in Iraq and Syria (since the events of 2003 and 2011 respectively), and the centuries-old Sunni-Shia rift, but from a deep sense of cultural humiliation that accumulated over decades of colonial tutelage and foreign, essentially Western, supremacy in the region – in fact since the disintegration of the Ottoman Empire at the end of World War I. These events have contributed, and still are contributing, to a dramatic change in the regional power constellation, and have triggered a chain of events that has now also reached Europe.

As these and many other examples drastically demonstrate, a claim to cultural superiority, backed by measures of conventional power, may, so to speak, “dialectically” produce a counterclaim, or a new, more radical form of cultural exclusivism. Especially as religious belief, one of the most decisive factors of cultural identity, is concerned, time and again efforts at “reeducation” – by way of “enlightenment” or “modernization” campaigns – have proven unsuccessful in the long term. This is a lesson one can learn, among others, from the collapse of Communism, and it is a lesson that should be heeded by all those global actors who have embarked on a strategy of exporting their culture in the name of universal values. As Amy Chua (“Day of Empire”) has brilliantly shown, even the most powerful actors in history, the global empires of their time, have been subjected to that law. Only those that were prepared

to **include** cultures and religions on the territory they ruled into their realm, to accept and integrate distinct identities instead of trying to **exclude** and eventually eradicate them, were able to preserve their power and guarantee a stable order over a longer period of time, often over centuries. The destiny of radical exclusivist approaches, however, has almost always been their sudden demise. This, it is to be hoped, will also be the fate of the most exclusivist approach, so far, in recent history, namely that of IS.

### III

A just and stable world order will require mutual respect among cultures and civilizations – and this is even more so in our era of global interconnectivity. Culture must not be made an *instrument* of world order, or a tool to enforce obedience from the less powerful; it has to be accepted as *expression of a community’s identity* on the basis of mutuality. Neglecting this principle may trigger a cycle of aggressive self-assertion, which it will be difficult to arrest. Trying to recreate, or “reinvent,” other cultures in the image of a dominant one will ultimately be an exercise in self-deception. No one can arrest history and establish his paradigm for the rest of the world until the end of times. The world has rather quickly woken up from the post-Cold War proclamation of the “End of History.”

A stable world order requires a balance of power in a multidimensional sense. In the 21<sup>st</sup> century, and under the conditions of globalization, this is expected to be a multipolar one, based on a system of rules agreed upon among sovereign nations. Sovereign equality of states should be complemented by sovereign equality of cultures and civilizations if “culture wars” – that always in history have carried the risk of “perpetual” conflict – are to be avoided. It goes without saying that the principle of **equality** can-



not be defined, and practiced, without **mutuality** (mutual respect) and that there can be no tolerance vis-à-vis those who reject it. This is the dilemma the world is faced with when cultural paradigms exclude each other in the name of universality.

Good statesmanship on a global scale will try to avoid actions that trigger an aggressive as-

sertion of identity – as difficult and delicate a task as this may be in today's multicultural world. World order – and peace as its ideal characteristic – is ultimately also a function of culture, implying mutual respect among different expressions of identity. Negation of this truth may bring a state of global disorder – with no end in sight.

SOCIAL PHILOSOPHY, SOCIOLOGY

## THE CHIEF AND HIS SACRAL POWER

## Abstract

The emergence of the chiefdom is associated with a qualitative change in the nature of political power. Unlike the bigman, who was constantly forced to prove the right on the authority by his actions, the chief uses to strengthen his authority a new, unprecedented means. He becomes the mediator between the community members and the deities, and largely because of this he increasingly distances himself from the bulk of the congregation. Often the chief transferred his functions to assistants, that to deduce himself from the blow of criticism for mistakes and miscalculations of his policy, taking the role of the sacral authority owner. The chief's authority has strengthened even more due to the fact that the chief often have arrogated to oneself the right to carry out religious rites.

Occupying a central place in the political, social and cultural life of the archaic society, representing the stability and the prosperity, the chiefs became a sort of pivot point for the whole structure of the worldview of the ancient human. As such, the chief appropriated additional symbolic resource which he used to further consolidate his power. He surrounded himself with professional assistants and soldiers, he strengthened institutions for the transfer of power. Thus, the sacralization of the chief's power becomes an important condition of the society's transformation from chiefdom to more complex form of social organization – to the early state.

*Keywords:* the authority, the archaic society, the chief, the chiefdom, the sacral power.

The emergence of the chiefdom is associated with a qualitative change in the nature of political power. Unlike the bigman, who was constantly forced to prove the right on the authority by his actions, the chief uses to strengthen his authority a new, unprecedented means. He becomes the mediator between the community members and the deities, (Claessen 1978; Kradin 1995: 47) and largely because of this he increasingly distances himself from the bulk of the congregation.

The abilities of the chief to possess the sacral power found the most complete forms of one's incarnations, probably in the societies of Central Asian nomads. There the chief had such a

high social position that he often distanced from worldly affairs, by transferring their jurisdiction to the deputy. P. B. Golden, said the following: "There were created explicitly sacred system of dual power in the Khazar khanate. "Senior", or "greatest" ruler, the Khagan, was only a ceremonial figure... "Junior" the Governor, the Deputy of Kagan ... in reality solved the affairs of the khanate, commanded the troops. This trend in the development of the institution Hagan to a certain extent even earlier was used by the Turks". (Gil'ferding 1855: 223)

But the distancing the chief from worldly affairs did not mean that he does lose his power and control over his congregation. On the contra-

ry, transferring his functions to assistants, the chief thereby deduced themselves from the blow of criticism for mistakes and miscalculations of their policy, taking on the role of the sacral authority owner. It was strengthened even more due to the fact that the Central Asian nomads' chiefs have often arrogated to oneself the right to carry out religious rites.

For example, the chiefs of the Xiongnu conducted sacrifices, which were related to the occurrence of particularly significant events – such as the conclusion of an agreement, oath of office, Declaration of war etc So, ancient records say that "Chan Myn, shanyu and his elders went up into the mountain of the Huns on the Eastern side of the river No-Shui and has killed a white horse. Shanyu has taken the road sword, and has soaked its spearhead in a wine; they solemnly drank wine from the skull of the head of the Yacheist Emperor, who was killed by Laoshan-shanyu". (Bichurin 1998: 94)

The shanyu also performed daily rituals and rites addressed to the celestial bodies. Chronicles say it this way: "in the Morning shanyu exited out of the bet to perform the worship for the rising sun, and in the night, for performing of worship the moon." (Materialy... 1968: 40-41)

The ancient Chinese chronicle "Josho" also says that similar functions were vested on Turkic kagans: "Every year Khagan led nobles to the cave of the ancestors to make sacrifices, and in the middle decade of the 5-th month they gathered near the river Tamir to sacrifice to the God of Heaven." (Potapov 1991: 122-123)

One can detect leaders-priests also in societies of the Uighurs, the Naimans, the Kipchaks and the Kanglies, etc. (Potapov 1991: 122-123) Thus, we can agree with the opinion of the Chinese historian Liu Mauza that the nomads' leaders may be considered as "the Supreme spiritual person of the state" and "his sovereign authority

flowed from the magic power." (Potapov 1991: 122-123)

It is important to understand that the resources of sacral power were owned to the Supreme rulers in most traditional societies. (Kradin 2001: 162) And this statement is fair also in relation to the settled people. These resources stemmed from the belief of the subjects of the leader in his mystical powers.

In societies of farmers the chief often used his superhuman strength to maintain the fertility of the land. Summarizing the observations of anthropologists in archaic cultures, J.Fraser wrote: "Most of tribal leaders are makers of rain, and their popularity is depending on the ability to call for his people the rain at the right time of the year. Wanting to cause rain, the sorcerer plunges the stones in water, takes in hand the purified from the bark of the stick, makes for the clouds come-hither sign or drives them in the right direction, muttering the spell. Or he pours the water in a depression in the stone and plunges in it the entrails of a sheep or goat, and then sprays water in the air." (Frezer 2001: 118-119)

Similar views prevailed among the ancient people. For example, the ancient Greeks in the Homeric period believed that the ruler provides them the abundance. This is reflected in the "Odyssey". (Od., XIX: 111-114) Probably we should agree with M. Nilson, who believed that perceptions of the leader as the giver of wealth existed in the Mycenaean culture. (Nilsson 1933: 220) In a similar way the beliefs in the mystical power of the leader were represented in the Indian "Mahabharata". Here the Supreme ruler also provides irrigation of the land by rain. (Vasil'kov 1979: 112; Romanov 1991) We can see similar beliefs in other ancient cultures. (Eliade 1995; Sidahome 1964; Tumans 2002: 134-135)

In chiefdoms, which wealth was based on the seizure of foreign economic resources, the

chief has gained mystical qualities of brave and successful grappler and commander. (Puzanov 2007: 126-127) This is not surprising, because the unpredictability of the soldier's fate during the clashes gave rise to belief in his luck, which in a large degree is determined by happiness and good fortune of his military leader. (Gurevich 2005: 17)

The belief in mystical powers of a military leader was so strong among the ancient people, that they endowed their leaders with superhuman abilities. For example, according to the mythology of the Caucasian princes, chief's families have assistants, the spirits-genies, who gave magical power to the aristocrats. With their help, according to Balkar legend, Princess Meleese Bicanova sent damage to his nephews, Digor princes the Kubedievs. Jinns have appeared before them from the "lower world", after which the young Princes have contracted with a severe disease (кетмез ит аппы). (Eski dzhylra: 282-283)

Ethnographic information about the supernatural abilities of chiefs are in good agreement with the historical.

For example, in Russia "motif ....of the light emanating from the Prince to the people, too often found in the literature... the Light from the Prince ... like a divine light, in fact, is his emanation. Prince is the translator of this divine light to the people. ... The divine light is an attribute of Christ, therefore Prince, in a certain sense, is a Superman, is a demigod." (Tolochko 1994: 18-19)

Similarly, the Franks believed that their leader Clovis had supernatural powers. According to the testimony of Gregory of Tours, "the Lord gave Clovis such heavenly grace, that walls themselves were crumbling from one his look". (Kradin 2001: 33) It is noteworthy that not only Western authors (Pavel Diakon: 488-489) believed in the powers of their leaders. It is known that even well-educated and rational the Byzantines have

such beliefs. (Prokopii Kessariiskii: 194-196) They also believed that even a powerful state can fall to the feet of the commander who is resolute and endowed with mystical power. (Puzanov 1997: 126-127)

Interestingly, societies in various parts of the world and at different times believed in space forces of their rulers the. One should agree with the opinion that "in early societies, the monarch – not so much the product of social development, as the ritual figure. Therefore we can see a sanctification of the person of the Keeper, as the center of the cosmic order and as the impersonation of the collective." (Tolochko 1992: 15)

If, according to ancient beliefs, the leader was able to ensure the maintenance of universal harmony, it seems natural, that he ranked in a central position of the world order, which was given to him by mythology. For example, "song of creation" of Kumulipo tells about the formation of the world from darkness to light and from chaos to order. The order of the world is embodied in the social order, and that, in turn, is represented in the form of a single whole body. In this body the Supreme chief was as its head, his subordinate chiefs were as the shoulders and chest, the high priest of the Kahuna Nui was as a right hand and Advisor to the Supreme leader kalamaku – as left hand. Body relied on the legs, the right of which was the soldiers, and left – the fishermen and the peasants. (The Kumulipo 1951)

Occupying a central place in the political, social and cultural life in archaic society, representing the stability and the prosperity, the chiefs became a sort of pivot point for the whole structure of the worldview of the ancient human. There is therefore nothing strange in the fact that the death of the leader became an extraordinary event for society. It plunged the people into confusion, and demanded that they find ways to ex-

press their grief, which would be adequate to the severity of the loss incurred.

Not accidentally, that funerary cults has taken an important place in the spiritual life of chiefdoms. They were designed to perpetuate the memory of the departed chief and to provide him with some ritual of transition to the spirit world and comfortable stay in the afterlife, but, equally important, to demonstrate their dread before the face of the coming chaos and darkness and to propitiate the departed leader by expression of despair and grief.

For example, according to Herodotus, before the burial of their leaders Scythians embalmed the deceased and showed him to his former subjects during a funeral ceremony of farewell detour in the farthest corners of the steppe Empire. Meeting a funeral procession, the Scythians expressed the severity of the loss. They inflicted the wounds, tore those clothes, pulled hair, and bitterly wept. At the conclusion of a farewell detour one must bury the leader. His body was placed in the burial chamber, around which were built the funerary complex, symbolizing the unity of the living and the deceased. (Herodotus 1972: 71) Often these buildings became centers around which were regularly performed elaborate rituals. An example of such sacred centers are the Pazyryk burials of Altai, which apparently, repeatedly used by nomads as cameras-chapels. (Savinov 1997: 30-39)

Such worship of deceased chiefs probably can be explained that after death they did not lose their sacred power over the living, and had the ability to influence the fate of mortals.

In some cultures the people were so believed in sacral powers of died chiefs that they invaded in the halls of the dead lords in the hope that they will hear their appeals and satisfy the requests. Of course, the grave-robbers were often invaded into the peace of the dead with the

purpose of personal enrichment. But often their purpose was another - to take forces of "farn" or "mana", which contained in the remains of a great warrior. (Khazanov, Chernenko 1979) In some cultures, people at all saved themselves from having to invade in the tombs of the deceased chiefs, in advance of making the "lines of communication" with them. For example, this was done by Mayans in the first Millennium BC. The contact with the deceased chiefs implemented either remotely through the stone pipe, or directly with help of the internal staircase which led down to the chief's remains, as that was done in the burial of the high priest at Chichen Itza. (Guljaev 1990: 164-170)

Gaspar Antonio Chi who was one of the members of the genus of the Tutul-Sivs, which ruled the Maya, told about the rituals of the cult of the dead chiefs before the Spanish conquest of America. According his words the main idols which the Maya made sacrifices were statues of men in their natural form, who were outstanding and brave people, and which they called, so who were able to help them in the war, to bestow prosperity and extend their lives. (Thompson 1954: 41)

Spanish Bishop Diego de Landa complements this information. He describes religious practices, which could have shocked the Christian. For example, he wrote that the Maya "separated the head of dead seniors of the ancient family Cocom, then boiled the heads and cleansed it from the meat; then sawed off the back half of the skull, leaving the face with the jaws and teeth. Then they replaced on these parts the missing meat with a special resin and did them very similar as they were during the life. Maya held them together with their idols, with great reverence and awe. In the days of their feasts and amusements they offered them the dishes, that they have had a food in the other life,

where, as they thought, rested their souls, that they were able to use their gifts". (De Landa 1955: 163-164)

However, even after the arrival of the Spaniards, despite their terror against the pagans, Indians some time kept cults of the dead chiefs. So, the Spanish chronicler Juan de Villagutierre Soto-Mayor, suggests that the chiefdom of Tayasal, who had taken refuge in the jungles of Northern Guatemala until 1697 kept the cults of veneration of the dead. He writes that the Indians "worshipped their dead kings like Gods ", (de Cogolludo 1964: 355) and in their capital was located a large sanctuary, owned by the Governor Kaneko and his ancestors who were once kings in the province of Yucatan. (de Villagutierre Soto-Mayor 1933: 387)

The foregoing allows to conclude that the leaders of the era of chiefdom were not only endowed with the broadest political, economic and military-administrative authority, but also were a carrier of sacred power. Ancient people believed that they possessed superhuman powers and thus guaranteed the well-being of the group. The chiefs personified the power and the world of cosmic harmony, and in this capacity they have not only abilities to act as a mediator between people and higher powers, but even became equal to God.

Occupying a central place in the political, social and cultural life of the archaic society, representing the stability and the prosperity, the chiefs became a sort of pivot point for the whole structure of the worldview of the ancient human. Possessing with sacral power the chief was able more confidently to fulfill his secular functions. The chief was separated from the community members by considerable social distance. He appropriated the right to be the mediator between the community members and the deities, the right to appeal to the gods and to perform sacri-

fices and became living embodiment of prosperity, order and world harmony. As such, the chief appropriated additional symbolic resource which he used to further consolidate his power. He surrounded himself with professional assistants and soldiers, he strengthened institutions for the transfer of power. Thus, the socialization of the chief's power becomes an important condition of the society's transformation from chiefdom to more complex form of social organization – to the early state.

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PECULIARITIES OF THE PERCEPTION OF THE PHENOMENON OF THE  
ARMENIAN GENOCIDE ON PUBLIC OPINION  
(Comparative Analysis of Sociological Survey Results)

Abstract

The research study was conducted in two stages, in 2015 and 2016 from March 15 to April 15 utilizing the method of formalized interview. Each phase of the survey involved 560 Yerevan residents.

As the results of the research come to prove, the mosaic of the public perception and the psychological reflection of the phenomenon of the Armenian Genocide is very sophisticated. The moods of regret, pain, depression, declining moods, complaint, wrath, revenge, hope and optimistic views for future are intertwined and bound together. These moods and feelings appear next to each other and quickly alternating.

According to the results of both 2015 and 2016 surveys the moods of overcoming pain, faith and hope, optimistic attitude towards the future (91.4%) are dominant over complaint, anger, revenge, struggle for compensation (85.5%) and regret, pain, depression, declining moods (69.6 %).

The indicators of the moods and feelings of the first and second groups are generally stable. In this connection both studies in 2015 and 2016 recorded similar results. However, the indicators of the following moods decreased from 76.2% to 69.6%: regret, pain, depression, declining moods, the manifestations of the complex of a victim. The indicator of more intense expression of such moods dropped from 47.2% to 35.6%.

The authors explain such change by the influence of three internal and external political factor groups.

*Keywords:* genocide committed against Armenians, public perception, moods, feelings and positions ways, changes in public opinion, overcoming and lightening the consequences of the genocide, ways to overcome the consequences of the genocide.

(I)

THE METHODOLOGICAL BASES OF THE STUDY

*Introduction*

Public opinion is a unique sphere of transformations taking place in social system with the respective moods, positions, stereotypes and dynamics. The experience testifies that the projects

and policy which are being implemented without the proper examination of the public opinion regarding vital problems and consideration of the existing dynamics, often lead to mistakes and unwanted results, bring forth the public's mistrust and discontent. Meanwhile the policy and tactics based on the studies of public opinion

have a desirable productivity and positive consequences.

The genocide committed against Armenians living in the areas of historical Armenia and Ottoman Empire has left an indelible trace in the mentality and public consciousness of the Armenian people. The genocide that in its various manifestations, particularly repudiation of the fact, blockade of the Republics of Armenia and Nagorno-Karabakh, military aggression against the latter, falsification of history, anti-Armenian propaganda policy, is being committed even up to nowadays. Memories and the aftermaths of Armenian Genocide have become a vital part of the collective identity of Armenians.

International recognition, condemnation of the Armenian Genocide and the factor of elimination of its consequences really have crucial role in the agenda of the foreign policy of the Republic of Armenia. In this regard, it is essential to reveal and examine the viewpoints formed in public opinion regarding this phenomenon.

#### *The Purpose of the Research:*

- to bring forth the spectrum of moods and positions existing in the public opinion regarding the fact of the Armenian Genocide planned and committed by the authorities of the Ottoman Empire in the beginning of the 20th century,
- to highlight the spectrum regarding the possible ways of easing and alleviating its consequences,
- to prepare an analysis based on the received data that can be actionable for the official bodies pursuing certain policy in the sphere.

#### *The Problems of the Research:*

- to bring forth the spectrum of perception of the Armenian Genocide, the moods, emotive responses and reasonable viewpoints regard-

ing this historical event among the citizens of Yerevan,

- to reveal the dynamics of transformation of the mentioned viewpoints and moods,
- to analyze the positions of the public opinion and their changes on a number of different options discussed in the political circle regarding the elimination and alleviating of the consequences of the genocide,
- to evaluate the positions of public opinion as well, regarding the Armenian Genocide and the countries and political bodies which play or have played any role in the process of its recognition and condemnation.

#### *The target audience and tools of the study*

The study has been conducted in two stages in 2015 and 2016, in Yerevan (among Yerevan citizens). The target audience has been made up with the method of multivariate lamination according to the data of the census of 2011. The conglomerate of the target audience has been formed according to *a) gender, b) four age groups (18-30, 31-45, 46-60, 61 and older), c) three levels of education (incomplete secondary, secondary and secondary vocational, high education)* and has been divided into 24 groups with the principle of proportional representation. Each research had 560 Yerevan citizens as participants of the survey.

The sociological study has been implemented with the method of formalized interviews. Preserving the methodology and tools of the study gives an opportunity to spot and follow the changes in the research subject. The initial collecting of the sociological information has been done from 15 March to 15 April, in 2015 and 2016.

## (II)

## WHAT MOODS AND FEELINGS DO THE RECOLLECTION OF ARMENIAN GENOCIDE AND THINKING ABOUT IT AWAKE AMONG THE RESPONDENTS?

The participants were presented a list of probable moods and feelings comprising twelve variants and they were offered to mark the ones they experience and how much they do that while speaking about the Armenian Genocide.

In 2015 and 2016 surveys recorded stable results in terms of eight components of the moods and feelings list. But in terms of four components of the list there are changes in comparison with the study done at the same time period in 2015.

As the results of both 2015 and 2016 study come to prove, the mosaic of the public perception and psychological-axiological reflection of the Armenian Genocide as a phenomenon is very sophisticated. The moods of regret, pain, depression, declining moods, complaint, wrath, revenge, hope and optimistic views for future are intertwined and bound together. The moods and feelings included in those groups appear next to each other alternating quite fast. *See Graph 1.*

***As in 2015, in 2016 as well the feeling of regret and pain of loss are on the first place with 97.5%: The 26.1% of the participants experience this feeling considerably strong, while the 71.4% sense the feeling much stronger.*** Moreover, the existence and strength of this feeling is not only nearly the same for both men and women but also for all the age groups.

Moreover, the presence and the strength of the feeling is almost the same both in case of women and men, and in case of all the four age groups. In terms of prevalence of the feeling of regret and pain of loss is nearly the same for both the respondents whose ancestors personally suf-

fered from genocide or had to live their homeland and the citizens of Yerevan who did not have such losses. However, the respondents of the first group had most intense expressions of the feeling, which was significantly (17.1%) higher than the indicators of the second group respondents.

By the way the psychological-ideological expressions of the public perception of the genocide that will be presented later stand out with their intensity among the Armenian Genocide victims and descendants and relatives of the dispossessed.

***The second one is the feeling of hatred against the ones who organized and committed the genocide. This has been marked by 94.5% of the participants.*** Moreover, the indicator of this feeling is nearly the same for all the age groups. It decreases slightly with the simultaneous increase of the educational qualification:

- the ones with incomplete secondary education - 95%
- the ones with secondary, secondary vocational education - 96.3%
- the ones with incomplete high and higher education - 91.7%.

***The third one is the feeling of endurance and the determination to live despite the catastrophe of genocide – 93.3%.*** This mood is nearly the same for both males and females for all the age groups and it is more expressed among the respondents who are heirs and descendants of genocide victims.

***On the fourth place is the feeling of determination to get the loss back at least partly – 92.2%.***

This mood is a bit more noticeable among the 40-60 year old respondents – 95.8%. Among 18-30 year olds it makes up 90.8%.

Based on intensity on the ***fifth place is the mood of improving and making Armenia power-***

**ful with everyday work – 91.1%.** This indicator rises based on the levels of education: the ones with incomplete secondary education – 85.0%, and the ones with incomplete high and higher education – 91.3%.

**On the sixth place are the moods of struggle for demand and compensation – 90.9%.** These moods are more expressed among 31-45 year old respondents (95.1%) and the ones who have higher education (93.3%).

**The seventh is the feeling of hope for the future and optimism – 88.9%.** The indicator of these moods is more expressed among women – 91.3% (for men – 86.0%) and it is nearly the same for all the age groups and is slightly rising according to rise of the educational level.

**On the eighth place are the moods of wrath and revenge – 88.4%.** This feeling is more expressed among the representatives of older generation (61 and older) – 91.7%, than among younger people (18-30 year olds) – 84.2%. This feeling is strongly expressed among the victims of genocide and their descendants who lost their homes.

**The ninth one is the wish to speak to others (to the people from other nations) about Armenian's pain – 68.2%.** (Compared to last year this figure dropped to 8.8%). Among women the indicator is – 70.3 % and 65.6% for men. Moreover, with the rise of age, the number of people with this mood increases (18-30 age group – 60.3%, 31-45 age group – 69.8%, 46-60 and older – 71.3%).

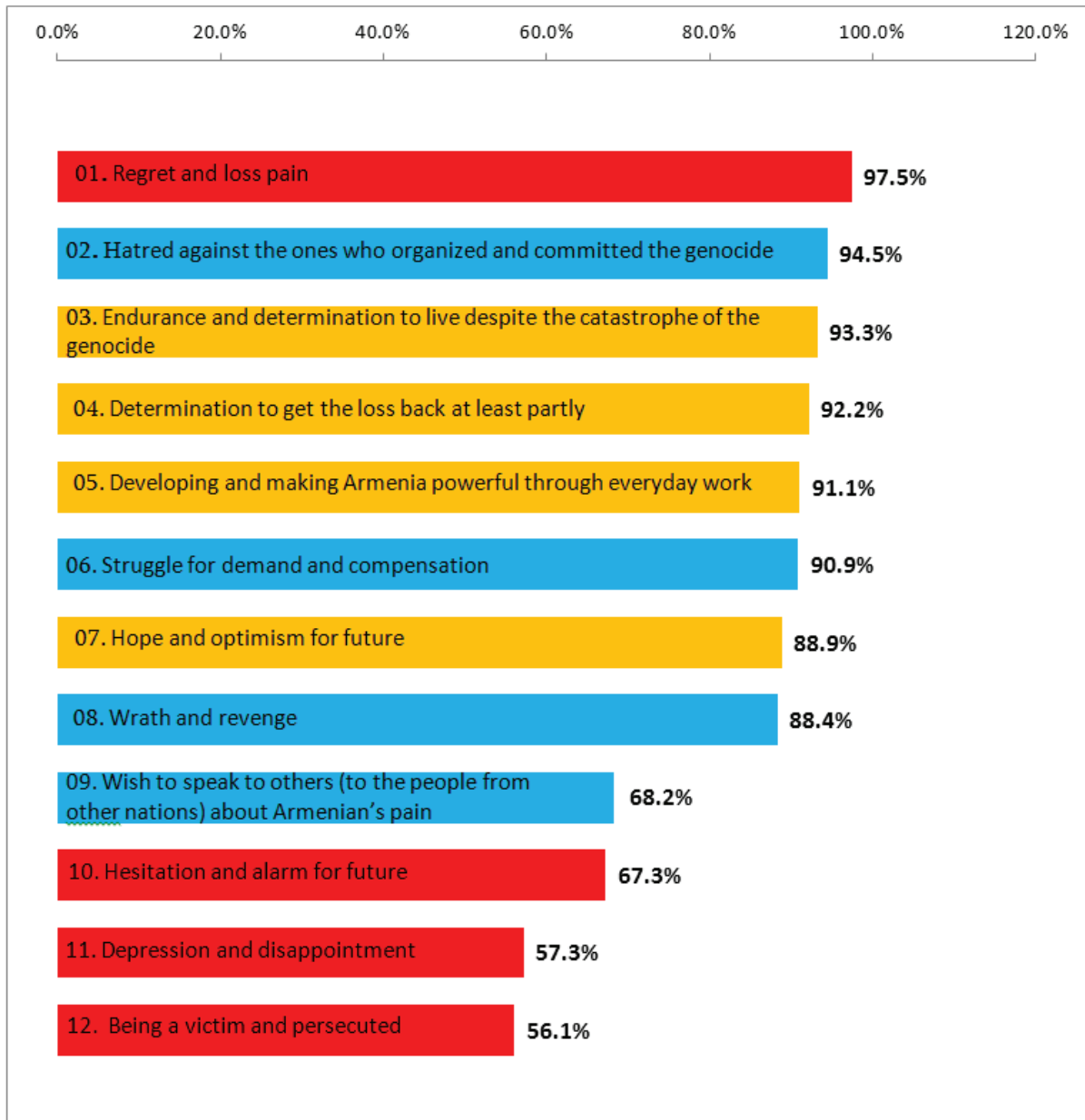
**The tenth one is hesitation and alarm for the future – 67.3%.** (Compared with last year's results this indicator has decreased with 5.8%). It

is comparatively more expressed among older generation (46-61 and older) – 72.1%, than among younger generation (18-45) – 63.4%. This mood is expressed more considerably among the participants with a low educational qualification (incomplete secondary) – 85.0% (among respondents with secondary education – 70.5%, higher education – 61.0%).

**The eleventh one is the feeling of depression and disappointment – 57.3%.** Compared to last year's results this year it decreased with 9.5%. The feeling of depression and disappointment is more considerably expressed among the 24.5% of the respondents. With its intensity it is more expressed among the age group of 61 and older respondents (considerably expressed among their 27.8%). For example for the age group of 18-45 this feeling is generally expressed among the 52.9% of the participants, more considerably among the 19.3%. This feeling significantly decreases along with the increase in educational level.

**The final mood summing up the list of the moods and feelings connected with the genocide is the feeling of a victim and persecuted – 56.1%, the indicator for which last year was higher with 11.7%.** By the way, the indicator of this feeling is higher among women (29.4%) than men (20.4%). This feeling is more considerably expressed among 25.4% of the participants. This feeling more considerably exists among the participant of 61 and older age group – 63.9% and the most considerably among 37.0% of them. For comparison, it is of note that this indicator makes up 21.9% among 18-45 year old people and 24.0% among 46-60 year olds.

Graph 1: A table of the existing moods and feelings in the public opinion regarding the Armenian Genocide.



The worldview shifts in psychological peculiarities of the perception of the phenomenon of genocide becomes more evident when the moods and feelings from the questionnaire are grouped in three clusters:

1. regret, pain, depression, declining moods,
2. complaint, wrath, revenge, struggle for the compensation moods,
3. reliving, belief and hope for the future, optimism feelings.

The indicators of moods and feelings of the second and third groups are generally the same as the results of the research conducted in 2015. However, it is noticeable that the indicator of regret, pain, depression, manifestations of a victim identity and other declining moods decreased from 76.2% down to 69.6%. The indicator of more intense expression of such moods dropped from 47.2% to 35.6%. See *Graph 2*.

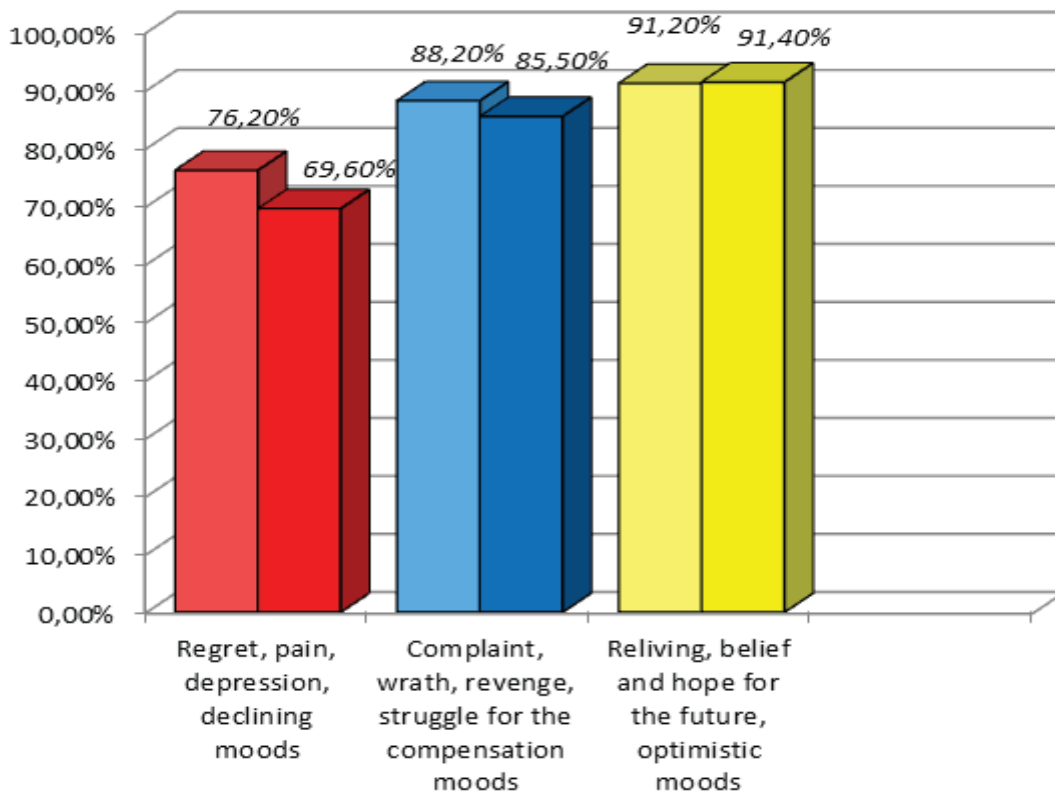


Such changes can be explained by several factors:

- 1) The cultural policy of getting rid of the complex of a victim, the discussions and propaganda undertaken by many politicians and organizations that stress its importance.
- 2) The ongoing process of recognizing and condemning the Armenian Genocide by different countries and international organizations. Aside from political this is as significant moral and psychological support for Armenians and an additional guarantee of security and protection.
- 3) The four-day unbridled war started by the Republic of Azerbaijan over Nagorno-Karabakh in April 2 and lasted up to April 5, 2016. It is known that in critical and marginal situations the

individual and the social collective entity as well is able to mobilize its potential to shed inhibitions and uncertainty, in order to display appropriate behavior and rational thinking according to the situation. The four-day war of 2016 was such a sobering and motivational drive for self-determination for Armenia and Karabakh citizens. Thousands of volunteers went to the zone of military operations in order to support the soldiers. Millions of Armenians took part in material-financial support programs for the army and its soldiers. These moods perhaps are reflected in the results of the survey, the "field" works of which were accomplished from March 15 to April 15, 2016.

*Graph 2: A comparative table of the existing moods regarding the Armenian Genocide in the public opinion. 2015 and 2016 (From each three pairs of columns shown below the first bars from left represent the results of 2015, and accordingly the second ones reflect the results of 2016 survey)*



## (III)

THE VARIETIES OF THE ALLEVIATION OF THE  
CONSEQUENCES OF THE GENOCIDE  
ACCORDING TO THE PARTICIPANTS  
OF THE SURVEY

The participants of the survey were offered to choose from 10 options which are being studied in political and experimental circles, and also from the ones which appear in Mass Media choosing the most realistic and useful utmost 2 options.

***As in 2015, in 2016 as well on the first place is getting the areas of Historical Armenia back – 60.9%.***

***On the second place is the recognition and condemnation of the fact of Genocide by Turkey committed against Armenia – 47%.***

***The third option according to the public opinion can be the resettlement of the victims, their relatives and heirs in the historical homeland – 30%.***

***The rest of voting result is as follows:***

4. The provision of material and financial compensation to the victims' heirs -29.3%.
5. The recognition of the Republic of Karabakh by Turkey – 22.5%.
6. The provision of a favorable location as a territorial compensation for the Armenian side, particularly provision of the exit to the Black Sea – 21.4% The supporters of this option are more common among men -24.8%, (among women it is – 18.7%), among the respondents with high education 22.9% and among the heirs of the genocide victims and dispossessed – 25.4%.
7. The provision of a financial compensation to the Armenian side (the republic, Panarmenian organizations) from Turkey – 18.9%.
8. The implementation of propaganda, cultural projects for the Armenian society which would

shed off the psychology of a victim – 7.5%.

9. The implementation of some historical, cultural, propaganda projects which would shed off the denying and anti-Armenian moods – 7.1%.

10. Provision of some privileges (business, tax etc.) for Armenians in Turkey – 5.4%.

## (IV)

THE ATTITUDE OF DIFFERENT COUNTRIES,  
POLITICAL BODIES TOWARDS ARMENIA AND ITS  
PROBLEMS ACCORDING TO THE PUBLIC OPINION  
AND THE ATTITUDE OF OUR CITIZENS  
TOWARDS THOSE BODIES

The international recognition and condemnation of the Armenian Genocide is an issue of vital importance to the foreign policy of the Republic of Armenia, which supposes close relationships and considerate work with different international organizations and countries.

***What is the attitude of different countries and political organizations towards Armenia and its problems according to Yerevan citizens?***

*France was picked as the first country with a positive attitude among 24 organizations and countries both in 2015 and 2016 by the 79.6% of the survey participants.*

*Russian Federation is on the second place – 69.8%.*

*The third one is Greece – 54.3%.*

*Uruguay, the first country to officially recognize and condemn the Armenian Genocide (1965), is on the forth place – 43.0%.*

*The fifth country is Italy – 41.4%.*

Among the first ten countries and organizations with **positive attitude** towards Armenia and its problems are also included: *Germany – 44.1%, Syria – 40.9%, the United Nations – 39.6%, Eurasian Economic Union - 35.4%, Commonwealth of Independent States - 35.0%, Georgia – 35.0%,*

*European Union – 33.8% and Council of Europe – 33.8%.*

Among the countries with **negative attitude** towards Armenia and its problems *Azerbaijan and Turkey* are in the lead with 96.6% and 95.7% respectively. The third one is the Islamic State – 60.9%, the fourth is Iran – 32.1% (though 24.3% of the respondents mentioned Iran as a friendly state as well), the fifth is Hungary – 21.8%.

*What is the attitude and position of respondents towards different countries and organizations?*

The most favorable country for the respondents is again France – 83.0%. The indicator<sup>1</sup> of the mutuality of the positive attitude in case of France according to the answers of Yerevan respondents is 0.96.

*The second one is Russian Federation – 77.5%.* The indicator of mutuality according to respondents' evaluation is a bit less than in case of France – 0.9. The results of the survey show that participants have more positive attitude for the countries (77.5%), than the country towards Armenia and its problems (69.8%).

Among the first ten countries and organizations which gained the goodwill and positive attitude of the respondents are also included *Italy – 61.2% (the indicator of the mutuality of the*

*positive attitude – 0.67), Germany – 57.3% (the indicator of the mutuality of the positive attitude – 0.78), Greece – 57.1% (the indicator of the mutuality of the positive attitude – 0.95), the USA – 42.9% (the indicator of the mutuality of the positive attitude – 0.5), the UN – 41.1% (the indicator of the mutuality of the positive attitude – 0.9), Uruguay – 39.5% (the indicator of the mutuality of the positive attitude – 1.04), Belarus – 38.4% (the indicator of the mutuality of the positive attitude – 0.83).*

*Azerbaijan leads the list of countries which received a negative attitude from the participants of the survey – 92.7%. Turkey is on the second place – 91.4%. The third one is Islamic State – 65.2%.*

The truths and facts received through analyzing public opinion should not be perceived as expertise. Very often there are essential differences between them.

However, the acquired data based on public opinion regarding such vital problems create a huge fundament for further scientific studies, researches and analysis, as well as increase the productivity of similar projects and policy in a particular sphere.

<sup>1</sup> Shows the relation of the indicator of expressing the positive attitude to Armenia and its problems of that country according to the survey participants' attitude, to the indicator of the respondents' positive attitude towards that country.

## IDEOLOGICAL INTERSECTIONS OF PERSONALITY'S ANALYSIS IN ARMENIAN AND RUSSIAN SOCIAL-PHILOSOPHICAL THOUGHT

### Abstract

This article presents ideological intersections of personality's analysis in the Armenian and Russian social-philosophical thought. In particular, between Russian sociologists of the end of XIX and the beginning of XX centuries (A.I.Stronin, N.I.Kareev) and the Armenian philosophers of IV - VIII centuries (Mesrop Mashtots, David Anhakht).

*First are discussed Mesrop Mashtots' ideas about developing personality's cognitive abilities and social-pedagogical aspects of personality in A.I.Stronin's manuscript.* The Russian and Armenian thinkers are united by aspiration to show education significance for personality's development. *The second issue is the essence of practical and theoretical philosophy according to David Anhakht and theoretical and practical aspect of personality's analysis according to A.I.Stronin's conception.* In total, the approaches of David Anhakht and A.I.Stronin agree in the opinion that the practical and theoretical aspects of personality's analysis are complementary to each other, by submitting a personality as harmoniously developed social creature. Thirdly, this paper deals with *the David Anhakht's conception of human emotional world, ethic aspect of personality's analysis in the A.I.Stronin's manuscript and morality in personality's formation according to N.I.Kareev.* The central idea that unites David Anhakht, A.I.Stronin and N.I.Kareev is the following: the main factor in personality's development is perfection by means of intellect and height of morality.

**Keywords:** personality, cognitive personality's abilities, social-pedagogical aspects of personality, personality's theory, the essence of practical and theoretical philosophy, theoretical and practical aspect in the personality's structure, human emotional world, ethic aspect of personality, morality in personality formation, Armenian philosophers and Russian sociologists.

The search of the ways of effective collaboration and integration between different national schools and directions of sociology acquires special value in the modern terms of globalization and geopolitics. In particular, special interest is presented by the goal of exposure of ideological contiguity points between the Armenian and Russian thinkers, since mutual relations of our countries have deep historical roots, that underline their ability to solve by mutual agreement any

problem and strengthen the high level of Russian and Armenian co-operation.

Let us consider common features in the viewpoints of Russian sociologists of the end of XIX and the beginning of XX centuries (A.I.Stronin, N.I.Kareev) and the Armenian philosophers of IV - VIII centuries (Mesrop Mashtots, David Anhakht) regarding the problem of personality development.

# 1. Mesrop Mashtots ideas about developing cognitive personality's ability and social-pedagogical aspects of personality in the A.I.Stronin's manuscript

Mesrop Mashtots considers human cognitive ability important in preventing and weakening social evil in society, "through trying to find out, by what methods and how man cognizes the surrounding him world, and by what consciousness he fights against the social evil, that emerged independently of him". (Gasparyan 2014: 210)

Environments cognition, according to Mesrop Mashtots is a prolonged process, and man after his birth does not have the opportunity directly to demonstrate his mental, cognitive abilities and capacities. They show up gradually, in parallel with the increase of man's body weight, due to instructions from the teachers abilities to recognize and study come to light.

Here the question is about developing individual's cognitive capacities, where a major role belongs to education and teacher, that fill man's spiritual world, according to his age and mental abilities. (Arevshatyan, Mirumyan 1991: 109)

Personality's aspiring to cognition and self-perfection was examined by the A.I.Stronin, the classic of Russian sociology, in his manuscript "Theory of personality". The "Theory of personality" is an historical-philosophical and sociological work, where the A.I.Stronin's views are clearly positivistic. The manuscript's original is presented by five notebooks. In this work A.I.Stronin exposes the "program of personality's theory", presented by "philosophy of past", "philosophy of present" and "philosophy of future". (Stronin 2013: 132-176)

Analyzing A.I.Stronin's presentations about personality we educed the next aspects of her study: ethical, sociological (Oganyan 2011<sup>a</sup>: 134-

137; Oganyan 2011<sup>b</sup>), psychological, social-pedagogical and social-psychological.

We will analyze the socially-pedagogical aspect of her study in the context of comparison of A.I.Stronin's ideas with personality's viewpoint of Mesrop Mashtots.

The social-pedagogical aspect of A. Stronin's personality study is examined in the following two aspects:

- a) Disclosure of the personality-oriented technologies in education and the necessity of their application; (Stronin 1883: 12-13)
- b) posing the problem of education quality (Ibid: 32).

*A) Disclosure of the personality-oriented technologies in education and necessity of their application.* A.I.Stronin asserts that the process of individualization in the education system opens before personality the possibility of original development, and this is the aim of education. The Russian sociologist considers that there is no necessity for examinations and transfers: "let every man put himself in the class, which should be adequate, otherwise school prefers itself to the student and sacrifices reality to ideals". (Ibid: L. 10)

The analysis of this problem brings A.I.Stronin, in our view, quite absurd and unjustified arguments: "The exams are necessary there and such, where and what cognition is required by practice and life. When you need the known specialist, then examine him, when you need a generally well-educated man - then examine him; and why to examine one, who will not ask any rights for specialty or universal education? Why you must examine a man that has to be a merchant, artisan, author, and scientist"? (Ibid)

The educating process is the system, in that a significant place occupies the control of student's knowledge by means of tests, examinations. This verification form assists the exposure of a feed-back between students and

teachers, allow estimating teaching quality and the level of students training. Thus, all students must undergo procedure of knowledge verification, regardless of giftedness degree, propensity to one or another type of activity.

B) Setting the quality of education issues. It draws our attention to the question that pedagogy is always concentrated on the content of education: the specificity of subjects, the number of hours taught. Thus, that problem of different pedagogical technologies application and shortage of pedagogical stuff – does not deserve due attention. According to A.I.Stronin's opinion, the problem - "how to teach and who to teach"? - is most the most essential one.

Thus, the pedagogical aspect of personality's study is considered in the frame of humanistic paradigm, where primary objective of pedagogical process - to assist developing man's abilities, his personality development, his spiritual growth, morality, self-realization.

From the pedagogical point of view personality, for A.I.Stronin, is the spiritually developed moral man apt at self-development and self-perfection.

*The Russian and Armenian thinkers are united by aspiration to show education significance for personality's development.*

2. David Anhakht on the essence of practical and theoretical philosophy and theoretical and practical aspects of personality's analysis in the personality's structure according to A.I.Stronin

David Anhakht, analyzing and discussing the theme free will, and, and, in particular, the consistent implementation of human social norms, comes to the conclusion that the necessity to solve these problems depends on that, what place in the system of sciences is given to ethics, moral and problems of personality's socialization.

And for this reason, due to the creation of the Armenian alphabet appeared the possibility considering the "requirement of legal citizens' education". (Mkhitaryan 1983: 248-249)

In this context, practical philosophy, according to David Anhakht, embracing man's desires, selectivity, and consent shows, how an individual makes a choice to satisfy his desires, and, reasonably organizing his behavior, how he can avoid passions and emotions. All of these ideas are arming people with the help of the theoretical part of philosophy that continuously takes into account his thoughts and opinions, providing intellectual power.

As a result, theoretical and practical parts of philosophy, according to David Anhakht, serve not only to the development of sociological thought but also to its improvement, as far as "in the process of moralization of public life areas all kinds of relationships can't be imagined without truth and without good will of man". (Gasparyan 2014: 215)

In this regard, we have identified some of the points of intersection with the vision of the structure of personality in A.I.Stronin theory presented by means of analysis of theoretical and practical aspects of its study.

In the center of A.I.Stronin's conception of the structure of personality there is an aesthetic component of the development of the personality as an ideal form of a harmonious human (see. Fig. 1). One of such ideal forming terms are the external feelings, expressed by five senses: tactile, sense of smell, hearing, sight, as well as by internal feelings: love, hatred, fear et al.

The theoretical aspect of personality's study, according to A.I.Stronin, are expressed in three parameters: psycho-physiological functions and organic necessities; religious consciousness and behavior; status and social functions-roles.

Thus, the theoretical aspect, according to A.I.Stronin, implies the contemplative, intellectual personality's activity, expressed by means of co-operation of three personality's sides: man as psycho-physiological creature, religious man, and social man.

The practical aspect of personality's study is presented by the system of value orientations of

the personality comprising three blocks: selfish personality traits; moral qualities and values of goodness and justice; material, economic values and interests. Thus, the practical aspect is examined by A.I.Stronin in three personality's types: selfish man, moral man and economic man.

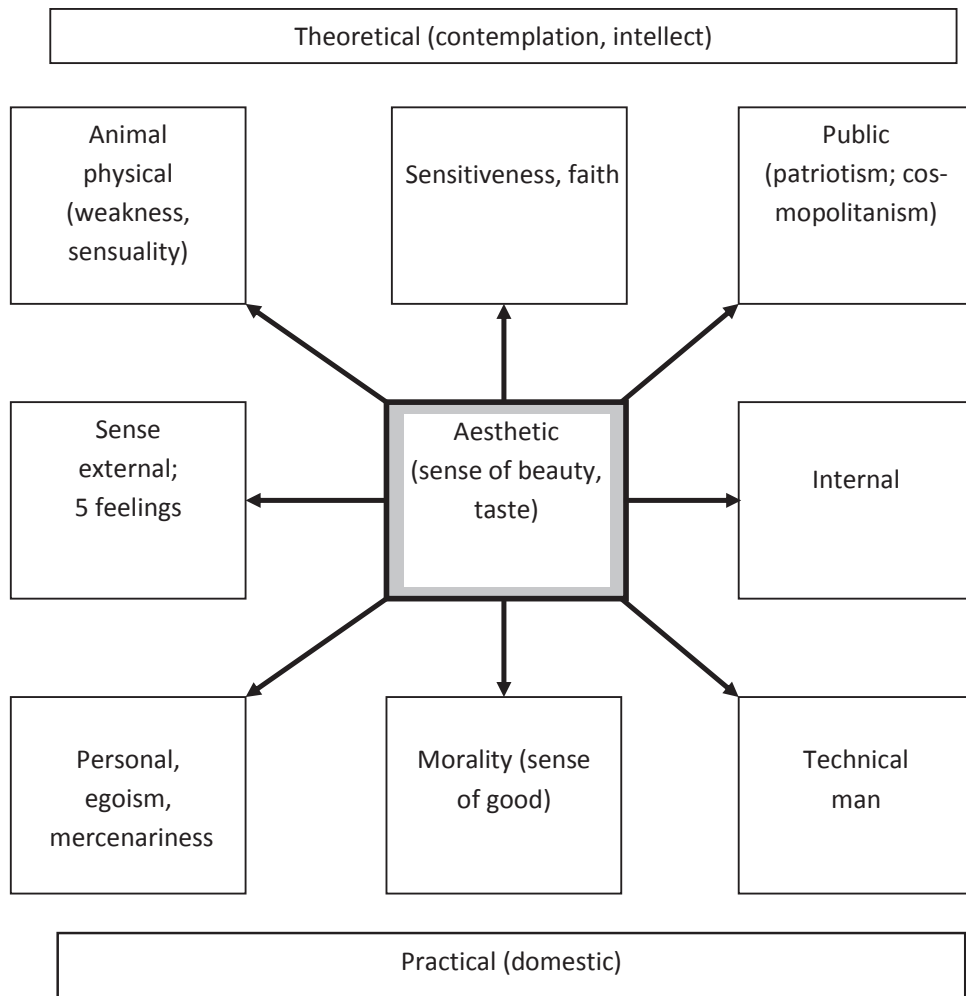


Figure 1. Personality's structure by A.I.Stronin

A personality's structure in the A.I.Stronin's theory includes totality of objective and subjective personal properties, arising up and functioning in the process of his various activities, under influence of those communities and associations, into which the person is involved.

*To sum up, David Anhakht and A.I.Stronin agree that the practical and theoretical aspects of identity analysis are complementary, representing the person as a social being developed harmoniously.*



3. Analysis of examples of human emotional world in David Anhakht's conception, ethic aspect of personality in the A.I.Stronin's manuscript and morality in personality's forming according to N.I.Kareev

David Anhakht, according to his personality's analysis approach, considers that the source of human power is comprised by his feelings and intellect. He "often makes examples from man's emotional world, in order that to ground the positive and negative lines of rational and inefficient behavior. He analyzed laughter and desire, anger and sorrow thoroughly" (Tutundzhyan 1980: 242), characterizing the psychological side of human emotions, and also analyzing categories of logic.

A.I.Stronin, as a representative of Russian sociology organic school, in this context, pays considerable attention to morality in the analysis of the personality.

The ethic aspect of personality's study is presented by the analysis of the following points:

- a) the interdependence of fear and moral quality – the lie (Ibid: 10, T. 1);
- b) interdependence of external and internal displays of personality's qualities (Ibid: 1, T. 2);
- c) features of moral qualities and personality's feelings displayed in public relations (Ibid: 21, T. 2);
- d) moral qualities characteristic for different social strata (Ibid: 22-23, T. 2);
- e) features displaying the content of types of love (Ibid: 23-24, T. 2; 23-24, T. 4).

***B) Interdependence of external and internal displays of personality's qualities.*** There is close intercommunication between personality traits of character and their external expression showing up in the nonverbal behavior. Smile well only clean and honest people, unclean and evil people can't smile clearly, a person's smile is always

distorted by his dominating trait. It's hard not to agree with A.I.Stronin, since in the mimicry of the individual in many ways is reflected his inner world, particular worldview. A pragmatic person often would smile rather arrogantly, cold-bloodedly, slyly and in the same manner he would communicate with the people around him. Such description is got by business representatives in modern society. Sincerity, kindness, openness manifests itself in facial expressions and behavior of an honest and decent man, as he is ready to share all he has got with surrounding people and has nothing to hide. Such qualities, in contrast to businessmen, you can meet in people involved in the creative and intellectual work.

Nevertheless, if we talk about the signs of nonverbal behavior, then one factor is not enough, that it was possible to do sound conclusions about man's character, negative or positive parties of his behavior. It is necessary to take into account the whole complex of nonverbal behavior different displays, such as: gestures, poses, clothing colors, in order that to form the certain socially-psychological personality's portrait.

The idea of morality meaningfulness in personality's development is examined in the works of N.I.Kareev – a representative of Russian sociological-psychological school.

The expansion and multi-faceted interpretation of the moral personality concept is proposed in the N.I.Kareev's sociological conception. This concept N.I.Kareev considers by analyzing the relationship between personality and individuality, as well as by discussing the nature of social activities. (Oganyan 2013: 1250-1254)

In both his writings: "Thoughts about the morality's basics" and "Thoughts on the essence of social activity" N.I.Kareev. considers the individual person, and concludes that all of the dif-

ference lies in the fact that in one case the question is about the individual as a moral person, and in another case - about the individual as a public figure; in the first case, a moral person is considered in his relationship to himself, and in particular in the relationship to other people, in the second case is considered only individual's social activities, his public life rather than private (Kareev 1895; Kareev 1901).

The spiritual development of the person's consciousness is a constant creativity and improvement of his moral and social ideal. N.I.Kareev argued that a person can't become a person, not having learned of his social nature, and a person can't acquire independent existence, without becoming a personality. The essence of a moral person by N.I.Kareev is as follows: individuality (ethics emerges as one of its sides) is the center of the personality, its inner core.

*This idea unites David Anhakht, A.I.Stronin and N.I.Kareev: the main factor in personality's development is perfection by means of intellect and height of morality.*

### Conclusions

The analysis for identifying the ideological intersections between the Armenian philosophers and Russian sociologists showed that this topic requires further development, in-depth study of the specifics of the individual and personality in the works of Armenian thinkers.

Special consideration is required by ideological intersections between ideas of Armenian subjectivist sociologists, in particular E.Frangyan and ideas of the first generation of Russian subjectivist sociology – P. L.Lavrov, N.Mikhailovsky, S.N.Yuzhakov and the second generation.

The presented Russian and Armenian thinkers are united by one - all of them examine per-

sonality as social creature, aspiring to intellectual and moral self-perfection.

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## THE SHY STALINISM

## Abstract

The current mode of life in Russia combines the features of desperately daring steps in geopolitical domain with an amazing shyness of thought when facing the tiniest changes in theoretical constructs.

Today, crowds of laymen, officials and many “learned” dignitaries in the West and in the East face the need to reject the prejudices concocted using dirty data techniques. The time has come to release Stalin from the Nazi captivity and to reinstate his Membership within the Great Triplet of Roosevelt – Stalin – Churchill. The call for serious changes in the theoretical constructs has become a vital demand for the survival of mankind. Both the West and Russia have to act urgently. Periculum in mora.

As of today, having been brought to bay, the correct estimation of the genuinely large merits by Stalin before Motherland and Humanity is popping up irresistibly, as if it were a moth piercing through the pupa, dumping as a useless shell the prejudices like “Stalin equals Hitler”. This concerns primarily the evolution of the shy Stalinism by Putin. The time has come to update the judgments on Stalin at the governmental level. The bigotry by Brzezinski is to be terminated. The Destiny of Russia is at stake.

*Keywords:* Shy Stalinism, Roosevelt, Stalin, Churchill, Putin, war hawks, prejudices, war of information, Liberal Communists, timocracy.

The current mode of life in Russia combines the features of desperately daring steps in geopolitical domain with an amazing shyness of thought when facing the tiniest changes in theoretical constructs. The resolute measures on repatriating the Crimea to Russia and extraordinary energy in the country’s defense go hand in hand with a bashful rejection of commonplace truths thrust upon the world by the American Hawks. Their aim is to demolish the state from the inside while unleashing aggression against Russia from the outside.

Prior to Khrushchev’s contriving the personality cult of his deceased Sovereign, Stalin, alongside with Roosevelt and Churchill, was recognized both in the West and in the East as a personality on the scale of world history. Courtesy of Khrushchev, Both Brzezinski and the American Hawks

have post factum equalized the imaginary cult of Stalin to the genuine cult of Hitler. Today, the prejudices like “Stalin equals Hitler”, “Stalinism is Totalitarianism”, “The USSR is an evil empire” threaten the survival of the human kind. (Poghosyan 2014)

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Today, crowds of laymen, officials and many “learned” dignitaries in the West and in the East face the need to reject the prejudices concocted using dirty data techniques. The time has come to release Stalin from the Nazi captivity and to reinstate his Membership within the Great Triplet of Roosevelt – Stalin – Churchill. The call for serious changes in the theoretical constructs has become a vital demand for the survival of mankind. Both

the West and Russia have to act urgently. Periculum in mora.

Suppression of Stalin's merits inflicts considerable damage upon Russia. Cui bono? The Liberal Communists, i.e., betrayers of the proletarian thought, who had abruptly defected to their class enemies by the late 1991. How to stay sane in it? The Liberal Communists are neurotics. It is common knowledge that the neurotic upstarts will always overdo it with the genuinely liberal sentiments. Not unlike savages, the neurotics taboo the words and names that remind them of their former ideals bred into them since their infancy.

According to Vladimir Putin, the problem is that if you say something positive about Stalin, someone will be displeased, and if you say something negative, again someone will be displeased. As we see, the problem is reduced to evaluating the grand total of Stalin's rule. It is needed to understand the interior connection of the positive and the negative in Stalin's rule, to identify the principle linking the one to the other, and to find out the overbalance. Will the positive side outweigh, then the Stalin rule gets positive rating, if it is the other side, the rating is negative.

The statehood principle of both the USSR and the CPR is indicated by the term "Democratic Centralism", merging the two elements: democracy and despotism. The former is the objective, while the latter is the expedient. The strife for civilization and democracy is the positive side of Stalin Rule, while the despotism is negative. The will for democracy is a permanent, while the despotism is a provisional element of Democratic Centralism. As soon as the goal is achieved, and democracy takes routes, the despotism will die out. The internal link between democracy and despotism was made up as early as at the time of antiquity. As noted by Hegel, "it was necessary, after Solon had given the Athenians free democratic laws, that Pisistratus seize power, so as

leaning on it to teach the Athenians to obey those laws." And only after that obedience had taken roots, the supremacy of the Pisistratides became superfluous."

Thus, which side of Stalin's activities overweighs: striving for civilization and democracy or the despotism? To provide a correct answer to this question, it is sufficient to make a comparison between Stalin's contribution to the crushing defeat of Nazi Germany and his share of guilt for the repressions of 1927. There is no doubt that in the comparison of those two outstanding manifestations of the positive and the negative the contribution by Stalin into the Great Victory will overweigh. The victory in the Great Patriotic War will explain (with no vindication) the repressions of 1937 aimed at preparing the Nation to the upcoming war. Thus, the activities by Stalin are integrally evaluated as positive.

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The American hawk-agitators keep digging into the pre-war archival documents all along, hunting for new evidence of connections between the USSR and the Third Reich. In their biased opinion, the negative activities by Stalin overweigh. The correct unbiased evaluation of the political figure impersonating the principle of Democratic Centralism, will bring together both the adversaries and adherents of Stalin who judge him more with political passions than with scholarly reasoning.

Historically, Democratic Centralism has been added up as the principle of the Great Revolutions of the West: the English, the American and the French. It has been adopted by the Bolsheviks. However, in contrast to the independents, the American Patriots and the Jacobins, they had committed two, rather than one, revolutions: the sociopolitical one and the cultural. As noted by Lenin, "our political and social turnover

preceded the cultural turnover, the cultural revolution that we are all facing now". In France, the Cultural Revolution went under the name of "The Age of Enlightenment". In the USSR, the Cultural Revolution prompted to retain the revolutionary despotism. It was needed to boost civilization and to train the population in using books and trading in the European fashion. The Cultural Revolution was instrumental in establishing a state-of-the-art system of education. Then, one decade later, a direct threat ripened to the very existence of the Soviet Union on the part of Nazi Germany. Under that situation, renunciation of despotism as promoter of democracy would have to wait.

Thus, the balance of Stalin Rule cannot be regarded as unfavorable for the country that he ruled. There were repressions, but they cannot be inculpated to Stalin personally. Successful actions by Hitler and Franco incited rumors and gossip in Moscow about plots, treasons and "the fifth column". Popular discontent was going over the top. In 1937, the country was engulfed with the mania of button pushing and persecution of suspects.

Dmitry Medvedev is appalled by the idea of rehabilitating the good name of Stalin. He is convinced of the importance of barring the vindication of those who used to kill their own people. Those utterances are word-for-word reiterations of the anti-Russian superstitions. It is to be mentioned that both the Jacobins and the Bolsheviks are the true leaders of the masses. They led the way to be the first to fall. Oswald Spengler admired them. "The Jacobins were prepared to sacrifice all others because they sacrificed themselves. They fought against the majority of their compatriots and against half of Europe at the fronts. They fetched and dragged along everything. They created armies out of nothing; they fought with no officers, with no weapons". Ac-

cording to Spengler, "the Russian revolutionaries never put at the head of their program the cowardice before the enemy". The Russian revolutionaries, the Bolsheviks, established the courageous Socialist Republic, which in under three decades substantially contributed to the defeat of the Third Reich that had proudly pronounced itself a totalitarian state.

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In the years of ruling by the defectors Gorbachev and Yeltsin, the subservient criticism of Stalinism resulted in the leaders' complete loss of the feelings of danger and civil virtue. The Soviet Union and Russia became regional states, obedient to the West. Since the time of Plato it has been known that with no definitive judgment of danger there is no courageous state. "A state can be courageous due to one of its parts, due to this part providing the state with the power to permanently retain the idea of dangers, i.e. that they have some specific features inspired by the legislator through upbringing" (Rp. IV 429 c.). The word "silovik" (strongman) ascends to the doctrine on courage by Plato. Civil courage is bred in man as prompted by the legislation inspiring him a correct idea on the dangers. As noted by Plato, man retains courage in suffering, pleasures and passions, as well as at the time of fear, renouncing it at no time. This type of man in today's Russia is most probably Vladimir Putin. He restored civil virtue to the huge country. The current leaders of Russia may be not so much in possession of political wisdom, social justice or consensus-generating prudence, but rather of inflexible courage.

This form of governance was made up in all USSR following its collapse, i.e. after the democratic centralism was broken down into its constituents. Democracy and despotism go together. Therefore, the political system of today's Russia

is often called “controlled or sovereign democracy”. Its precise name is timocracy. The vice of today’s timocracy is “prikhvatization” (private appropriation) of state assets by official and private persons under the guise of the newly introduced privatization. Heading the timocratic state are Liberal Communists, people of mixed morals and manners, partly courageous, partly inclined to predatory hoarding of wealth and to extravagant luxury. If they can change their character and reverse the situation using the remnants of decency to crush the runaway corruption, then timocracy will transition into democracy. Otherwise, it will be completely distorted into a commonplace oligarchy with a democratic revolution in prospect. (Poghosyan 2011)

Putin is a leader of the Stalin’s red hot tempering. He is confronting a transition from the shy imitation to the fruitful conscientious tracing of Stalin’s patterns. Stalin was a skillful tutor. He impressed upon the Red Army warriors a legitimate concept of danger, injected them with an all-conquering courage, expertly appraised the sacramental and the popular character of the initiating war, stirred up the huge country using the biblical address “brothers, sisters”. The Red Army warriors assaulted the enemy with a battle cry: “For Fatherland! For Stalin!”, because in Stalin they saw the personification of Fatherland. The soldiers of Wehrmacht did nothing of the kind. They simply fulfilled the orders by the Führer. The Great Patriotic war involving the complete Nation, is a single iron grip, a single volition for self-sacrifice, a single sacramental wrath, a single symbol of victory. The symbol of victory was Stalin, whether or not it was in line with anyone’s wishes or not.

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As of today, having been brought to bay, the correct estimation of the genuinely large merits

by Stalin before Motherland and Humanity is popping up irresistibly, as if it were a moth piercing through the pupa, dumping as a useless shell the prejudices like “Stalin equals Hitler”. This concerns primarily the evolution of the shy Stalinism by Putin. The time has come to update the judgements on Stalin at the governmental level. The bigotry by Brzezinski is to be terminated. The Destiny of Russia is at stake.

Brzezinski is a man who is malicious, mean, entirely unscrupulous and possessed by obscurantism. He bullies the layman by what Putin called the greatest catastrophe of the 20<sup>th</sup> century: “the disappearance of the state wherein he was a secret agent of the KGB. He wants to resuscitate the Soviet Union”. Brzezinski is an agitator and a troubled person (a term by the Jacobins). He will distort facts and utterances until he can see Russia in ruins. Putin’s discourse however is that under the guise of a totalitarian state denied the right to existence; they dismantled the state of Democratic Centralism. Complaints against “the evil empire” are only occasions and pretexts for the cold war unleashed by US and England against the USSR. Its genuine reason concealed itself in the rising Soviet might inciting fear and envy in the Anglo-Saxons. The US President by that time was already the cynical hawk Harry Truman. He was alien to the spirit of camaraderie and sincere collaboration of the Great Triplett Roosevelt – Stalin – Churchill. He never concealed from Stalin that the atom bombing of Japan had targeted the USSR.

In tangled arguments by Brzezinski, we have found no deep analysis. He equated Putin to Hitler (who else?), because the current leader of Russia, unlike Gorbachev or Yeltsin, did not play the yes-man to the American Hawks juggling with the fascist word “totalitarian”: yes, the USSR is a totalitarian state. “Putin had been a secret agent of the KGB”. What a scare! Brzezinski is far from



realizing that it was there that Putin had been put together as a real and true strongman, as the holder of the fortitude that always retains the true and legitimate opinion of the threats to the state that is known as courage. At this point Putin stands high as a conscientious follower of Stalin's example.

At the start of the Great Patriotic War, the idea of courage had already been materialized. Which was not the case in Nazi Germany. Hitler was not a strongman in the classical sense. Of the right and legitimate opinion on danger, unlike Stalin, he had none. As to him, the principal threat to the existence of the German Nation was coming from the Jews. This wrongful and illegitimate opinion of Hitler on danger had become the proximate cause of the Jewish Holocaust. Clearly, to kill a tiny oppressed nation what is needed is extreme brutality, rather than courage. The Third Reich was a brutal, but not a courageous, state. That was why Wehrmacht was doomed since the moment of its treacherous attack on the USSR. Annihilation of his own people was done by Hitler, not Stalin. The main threat to the state, according to Stalin, was coming from the Third Reich, rather than from the own people. The deportations of the Germans, the Crimean Tartars and the Chechens, like the deportation of the Japanese in US were resettlements to alternative areas of a vast country, rather than relocations to the other world.

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Events in Ukraine show the vitality of fascism. What is the stimulant of its growth? The line of Khrushchev – Brzezinski. Equating Communism to Fascism is a double-edged sword. On the one hand, it really throws a shadow upon Communism, but on the other it exalts Fascism. Why? Because a humane idea-rich doctrine is being equated to a lean racist theory. It is tanta-

mount to the statement "two equals one". Democratic Centralism combining the two elements requires a sustainable democratic development. Meanwhile, Fascism is a total uniformity of ideas and people, their unification (*Gleichschaltung*), a monotonous reiteration of the same principle of implicit obedience to *Führer*. It is clear that equating Communism with Fascism will exalt Fascism stipulating its growth. That is not understood by the adherents of obscurantist prejudices in Russia. Thus, Alexander Tsipko has reached as far as to equate Marx to Hitler. "There is much in common between the social racism of Karl Marx who had distinguished between the full-fledged and defective (outdated) classes, and the ethnic racism by Hitler drawing a distinction between the full-fledged and defective races". (Pogosyan 2015) A conversion of Nazi No.1 into a great thinker not yielding to Marx in theory is hilarious. The social racism discovered in Marx by Tsipko is fiction. It will glorify the doctrine by Hitler making it more attractive. Here is your growth of Fascism in Ukraine; there you are the rise of Nazi spirit worldwide.

Racism is always ethnic. Instead of proliferating on the abstract "crimes of the Jacobins" and "Crimes of the Bolsheviks", the Russian political leaders and philosophers should rather comment on the specific offence committed by a conscript soldier from the Russian military base in Gyumri. On the threshold of the Centenary of the Armenian Holocaust the Russian youth ruthlessly gunned down a whole family of people and tried to escape to Turkey. On the Russian heavy-handed approach by Orjonikidze in Georgia Lenin said: "Before I was taken ill, Dzerzhinsky briefed me on the work of the Commission and on the incident, which made a viscous effect on me" With regard to Putin and Medvedev, the crime of Gyumri did not affect them at all. This is attested by their silence and by the deferred work of the

investigating authorities. The Russian leaders keep a deep silence because their concept of “good Russian nationalism” had evoked the spirit of great-power chauvinism in the young generation stirring up “the sea of the Great Russian chauvinistic riffraff” (Lenin). True, after the blood-curdling event in Armenia the Russian leaders effected a sharp turn from nationalism to military patriotism. Love for Home Country is an important attribute of democracy. The American Revolution started with declaring the emergence of a new nation – the Saxon Tribe. However, the newly made Americans were wise enough to name themselves patriots, rather than nationalists.

This turnabout of the front of ideological struggle in Russia, rejection of the “truly Russian disposition” (Lenin) and the transition to the patriotic upbringing of the young generation terminates the period of an amazing timidity of thought before the tiniest modifications of theoretical constructs. The time has come to cast off the shackles of obscure prejudices.

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To disclaim the chief prejudices of these days, it is sufficient to use a simple and clear discourse leaning upon common sense: if Stalin had indeed been equal to Hitler, the USSR would have fought on the side of Nazi Germany. However, it was allied with the Anglo-Saxon states and fought against the Third Reich. Therefore, the prejudices of the type “Stalin equals Hitler” are sheer fabrications not worth a bean. The matter is that the American Hawk-agitators use dirty technologies to suppress everyone’s thought with such a mass of prejudices, that, according to Spinoza, “not a single corner in the soul is left for common sense even for a doubt”. That is why it never enters anyone’s head to ask: if Stalin and Hitler are so much alike, why then they come to be at different sides of the barricades? I have many times

recommended the Russian leaders to eliminate from the official political vocabulary the battle words of the American Hawks “totalitarian” and “authoritarian” aimed at demolishing Russia following the example of the USSR. Those words have been contrived by the Fascists, they can be used only to describe the Italian Fascism and the German Nazism. Brzezinski failed in his calculations. He is emanating conspiracy, or rather, obscure prejudices threatening today not only Russia, but also life on the planet Earth.

Meanwhile, Russia is losing the information war. That can be seen from the ease of the illegal anti-Russian sanctions being introduced and hardening. The American hawks are as good as the medieval obscurants. They have re-established “the realm of superstitions, prejudices and delusions” (Hegel). Political knowledge at this time has become nothing but information and prejudices. “And what prejudices! The ones that transform people from intelligent beings into cattle by completely preventing each one from using one’s own judgement to tell the truth from the lies” (Spinoza, “Tractatus Theologico-Politicus”. Preface). Nonetheless, the Hawks are winning on account of their false theoretical constructs being assumed to come from the great ideology of the founding fathers perceived as a philosophic-political program for changing the world. The Russian leaders can boast none of any similar ideology. Under the given circumstances, Russia will need an advanced ideology of sustainable democratic development, rejection of obscurantist prejudices and retention of inviable world order established by the Great Triplet at the Yalta Conference. Without advanced ideology Russia is doomed to perdition.

The timid, shy Stalinism by Putin has exhausted itself completely. He is currently doing his service to Russia with a genuinely Stalinist perseverance. On June 29, 1941, in the wake of

the treacherous assault on the USSR by Nazi Germany, Stalin said: “Lenin had left us a great legacy, we, his successors – we have blown it all...” Fortunately, the great legacy has been preserved and magnified. Meanwhile, in 1991, fifty years later, in the time of peace, having been born in the USSR, we allowed our high-ranking drinking companions and their henchmen to destroy and to loot the Great Legacy left by our Fathers. And those scoundrels are still yelping: “Stalin equals Hitler”, “the USSR is an evil empire”, and so on. I have done this referencing to show, how significant it is, at the level of state governance, to put an end to the obscurant prejudices designed to destroy Russia. The talent of Putin and his comrades is needed precisely at these circumstances. They will not allow Russia to be looted and destroyed.

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## FRACTIONALIZATION OF UNRECOGNIZED STATES IN EUROPE

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### Abstract

**Aims:** The data on ethnic fractionalization is out-of-date in some cases, and in the case of some countries there are no such data at all. We measure the ethnic, linguistic and religious fractionalization of unrecognized states in Europe –of Abkhazia, Northern Cyprus, Nagorno-Karabakh, Transnistria and Kosovo, which were up till now excluded from the scope of interest of fractionalization observers. **Methods:** Using the population census data of these countries, we measure the fractionalization with the one minus Herfindahl index. **Results:** Whether homogenous or heterogeneous, the levels of their fractionalization remain different. Therefore, the (non)recognition of a state has no effect on its level of fractionalization.

**Keywords:** fractionalization, unrecognized states.

### Introduction

It is almost impossible to find a concrete definition of the term „unrecognized states“. The so-called “nonexistence” of these states means that they de jure don’t have “international recognition”, which in turn leads to the fact that the de facto existing states or the new “state associations” remain out of “lists” of states and are not examined. We use the definition of Caspersen N. (2012), which states that *“unrecognized states are the places that do not exist in international relations; they are state-like entities that are not part of the international system of sovereign states; consequently they are shrouded in mystery and subject to myths and simplifications”*. Caspersen (2012) has created a dataset of unrecognized states since World War II. Based on this list, we selected all the unrecognized states in Europe.

Studies of ethnicity and ethnic fractionalization have become increasingly prominent in re-

cent years and are being used as basis for cross country comparisons. Most research using ethnicity or ethnic fractionalization as a variable assesses neither the precision nor the age of data, thereby contributing to the incompleteness of any data obtained. The focus is mostly on the combined data containing two different variables rather than on the up-to-date data of ethnic fractionalization itself. The data of ethnic fractionalization is out-of-date in some cases, and for other cases there are no such data at all. The rationale for this can be the “nonexistence” of these states.

The data on the populations living in these areas are not included in the database of provisionally called “parent” states, and this also reduces the accuracy of the examined data of those “existing” states. These countries are also not monitored and recognized as a separate unit. As a

result, we have problem areas even on the map of 'advanced' Europe.

To measure the fractionalization of states that have so far been ignored by previous fractionalization observers we use the classic one minus the Herfindahl index. In addition to ethnic and linguistic fractionalization, we also measure the religious fractionalization of The Turkish Republic of Northern Cyprus, The Republic of Kosovo, Abkhazia, Nagorno-Karabakh, and Transnistria, which, due to political or international legal controversies, were barred from acceptance as part of the 'civilized world'.

In order to avoid spurious data our research excludes the Donetsk and Lugansk People's Republics. Even though they are in Europe and declared their independence in May 2014, they are still suffering active hostilities, which in turn has had a decisive impact on both human migration and ethnic composition.

Due to the lack of existing census data, we also do not calculate the fractionalization of the Republic of South Ossetia, where the last population census was held in the Soviet era (1989). There is also no data for South Ossetia in the Pan-Russian population census of 2002. Although it was still under Moscow's political influence in 2002, it nevertheless considered itself a part of Georgia (the 2002 census of Georgia also does not provide any information about the ethnicity, language or religion in South Ossetia).

#### Existing literature

Ethnicity is a common variable in investigations of democracy, economic inequality, civil war, education, life expectancy etc. Alesina et al. (2003) provide a new index for measuring ethnic, linguistic and religious fractionalization in 190 countries. This paper has become a basis for many fractionalization studies, e.g. Campos and Kuzeyev (2007), which update the ethnic frac-

tionalization data for 26 former communist countries and found that ethnic fractionalization is negatively related to growth. Bossert et al. (2006) build a new index - the generalized ethno-linguistic fractionalization index - arguing that it is more flexible than the commonly used ethno-linguistic fractionalization index (ELF) and can also be applied to non-state cases e.g. industrial organizations. Posner (2004) creates the index of politically relevant ethnic groups (PREG) arguing that most measures of ethnic diversity are inappropriate for testing the impact of ethnic diversity on economic growth. The Distance Adjusted ethno-linguistic fractionalization index developed by Kolo (2012) measures different aspects of ethnicity for 210 countries and focuses on the (dis)similarities between ethnic groups. Laitin and Posner (2001) criticize the standard ELF index and Reynal-Querol (2002) analyzes the effect of ethnic division on civil war and the role of political systems in preventing these conflicts. Montalvo and Reynal-Querol (2002) build their index on polarization and argue that this has a positive effect on civil wars. The relationship of ethnicity, ethnic fractionalization and civil war was also studied by Cederman and Girardin (2007) who argue that "specific ethno-nationalist configurations are more prone to generate violence in civil wars". (173)

To measure ethnic and linguistic fractionalization Hudson and Taylor (1972) use the index from Rae and Taylor (1970), who have calculated party cleavages in legislative seats and original votes cast. Alesina et al. (2003) measure the ethnic, linguistic and religious fractionalization in 190 countries and create a new database using a similar index - the one minus the Herfindahl index.

Recently, researchers have paid increasing attention to unrecognized states which were formed in the 1990s as a result of ethnic conflict. Various authors examine their internal and ex-

ternal relationships, their history of recognition and their process towards a possible recognition. Protsyk (2012) discusses the political system of Transnistria. King (2001) viewed the educational and cultural institutions, the external relations and also the economic situation of Eurasian unrecognized states (Nagorno-Karabakh, Transnistria, Abkhazia, Ossetia). Bolshakov and Mansurov (2013) discuss the causes of conflict in the unrecognized states of the South Caucasus and come to the conclusion that “the settlement of the conflicts of identities in the region greatly depends on the formation of a national idea based on pragmatic approach to national development by a state, which assumes taking into account and supporting cultural, ideological and political versatility” (47).

Blakkisrud&Kolstø (2012) examined the internal and external political behavior of unrecognized states in the South Caucasus and undertake a comparative analysis of how these statelets have attempted to consolidate statehood through processes of state- and nation-building (2008). They also focus on the example of Nagorno-Karabakh, namely by discussing its democracy with reference to a list of the factors influencing it - cultural homogeneity, size, existential threats, and role of the diaspora (2012). Based on official sources, interviews and political science literature they study the Transnistria conflict and the options available for its recognition as a state (2011).

The fractionalization of unrecognized states in Europe and its bordering countries has, however, still not been studied.

#### Data

The main data source of the authors who have examined fractionalization is the same: Alesina et al. (2003) and Fearon (2003) use the data from Encyclopedia Britannica and the CIA

World Factbook while Posner (2004) translates Atlas Narodov Mira (1964) from Russian. All the missing data these authors took from the corresponding census data.

There is no data for our group of countries in any of these sources. Data for the provisionally called “mother” states are available from Alesina et al. (2003), according to whom it is impossible to get an insight about the unrecognized states in that area.

Because none of the above mentioned sources have data for our group of countries, the last census data in these countries has served as the main (and only) source for our research.

The study of the questionnaires of the censuses of unrecognized states shows that there are many differences between the questions. In the case of some countries there is no question about religious adherence. In other countries there is no question of what language the people speak or what their mother tongue is. The lack of these data have unfortunately had a negative impact on our research and as a result we study only the ethnic and religious fractionalization (without the linguistic fractionalization) of Abkhazia, Northern Cyprus, Transnistria and the ethnic and linguistic fractionalization (without the religious one) of Nagorno-Karabakh. In the case of Kosovo we measure all 3 fractionalizations.

Because the population censuses in these countries were conducted in the period between 2004 and 2011, our study primarily covers this period.

#### Method

To measure the fractionalization in 190 countries Alesina et al. (2003) use the classic one minus the Herfindahl index of ethnolinguistic group shares, in which two randomly selected

individuals from a population belong to different groups, and apply it to different underlying data.<sup>1</sup>

For our study we also use this index and apply it to measure the ethnic and religious and in two cases also the linguistic fractionalization of unrecognized states:

$$FRACT_j = 1 - \sum_{i=1}^N S_{ij}^2$$

where  $S_{ij}$  is the share of group  $i$  ( $i=1...N$ ) in country  $j$ . The index varies from 0 (completely homogeneous society) to 1 (every member of society is a separate group).

#### Fractionalization

Based on our fractionalization database (Table: 1), we classify our group of countries according to the spreadsheet of fractionalization examples developed by Fearon (2003), where A-class countries are considered to be perfectly homogeneous, and H-class and I-class countries are the most heterogeneous. According to this spreadsheet, in terms of the ethnic fractionalization Nagorno-Karabakh is perfectly homogeneous – 99,74 % of its population is Armenian. Nagorno-

Karabakh is also perfectly homogeneous in terms of linguistic fractionalization with 99 % of Armenian language speakers. From the religious point of view Northern Cyprus and Kosovo are perfectly homogeneous, with respectively 98 % Muslim and 92,72 % Sunni Muslim citizens.

Fearon (2003: 208) argues that the fractionalization scores for countries E and F (respectively with average values of 0.67 and 0.59) are not that different. The ethnicity and religion of Abkhazia and the ethnicity of Northern Cyprus belong to these classes.

The most ethnically heterogeneous country is Transnistria and the most heterogeneous in religious terms is Abkhazia.

If we apply the theory of Fearon, countries with the average value of 0.48 (Ibid.: 209) to the example of ethnic fractionalization in Northern Cyprus, there is about a 50-50 chance that two randomly selected people would come from different groups: The ethnic fractionalization of Northern Cyprus is 0.46, with 66,7 % of the population being TRNC, 29, 29 % Turks, and 3,99 % other ethnic groups.

<sup>1</sup> Hudson and Taylor (1972) use a quite similar index to measure the ethnic and linguistic fractionalization:

$$F = 1 - \sum_{i=1}^n \left( \frac{n_i}{N} \right) \left( \frac{n_i - 1}{N - 1} \right)$$



Table 1: Ethnic, linguistic and religious fractionalization scores:

Country/ source of data	Census	Ethnic fractionalization	Linguistic fractionalization	Religious fractionalization
Abkhazia	2011	0.656	-	0.598
Kosovo	2001	0.135	0.105	0.0852
Nagorno-Karabakh	2005	0.005	0.0197	-
Northern Cyprus	2006	0.467	-	0.0392
Transnistria	2004	0.720	-	0.184

Source: Authors' calculations.

### Conclusion

We believe we are the first to study the fractionalization of unrecognized states in Europe. Measuring the fractionalization with the one minus Herfindahl index has shown that, whether or not unrecognized states are as perfectly homogeneous as Nagorno-Karabakh or as fully heterogeneous as Transnistria, the fractionalization levels of the unrecognized states remain different. When Taylor and Hudson measured the ethno-linguistic fractionalization of a large group of countries, they aimed to help researchers "in their triple functions of explaining, predicting, and evaluating political behavior" (1972: 3). Measuring fractionalization in unrecognized states, we also aim to build a basis for further research about their political behavior, economy, democracy, and potential for recognition.

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## THE PRINCIPLE OF SEPARATION OF POWERS IN POLITICAL SCIENCE

## Abstract

The twentieth century doctrine considers separation of powers as a mechanism of constitutional technique that must be present in Political Science. In order to achieve this particular sense of separation of powers, this doctrine is based on the principles of specialization and independence. Separation of powers, therefore, refers to the division of government responsibilities into distinct branches to limit any one branch from exercising the core functions of another. The intent is to prevent the concentration of power and provide for checks and balances and establishment of democratic society.

*Keywords:* separation of powers, legislative body, political institution, structural development, functions of power.

The principle of separation of powers has been being defined for many centuries.

The origins of the principle of the separation of powers can be traced back as far as Ancient Greece. This principle was popularized much later by French philosopher Charles de Montesquieu in 1748 in his work *L'Esprit des Lois* (Spirit of the Laws) and by John Locke's ideas on collaboration of powers with legislative supremacy.

The corresponding article in *Encyclopedia Britannica* in 2007 concludes the contemporary view of the principle of separation of the legislative, executive and judicial powers. In the 20<sup>th</sup> century, and, especially, since World War II, governmental involvement in numerous aspects of social and economic life has resulted in an enlargement of the scope of executive power. Some who fear the consequences of this for individual liberty have favored establishing means of appeal against executive and administrative decisions (for example, through an ombudsman), rather than attempting to reassert the doctrine of separation of powers.

Certain government systems prefer several principles, introducing certain exceptions to the separation of powers — since absolute separation is not only inexistent but would also be useless — in which the 'unchosen' principle shall be sacrificed, although not necessarily. These different interpretations of separation of powers, which will be explored thereafter, are generally identified as the European and American interpretations. (Lafitskii 1994; ed. by Strashun 1996)

The main goal of this article is the complex approach of separation of powers. This principle should be investigated in three aspects necessary for state management: structural, addressable and functional. The exclusive role in the process of formatting the principle of separation of powers is attributed to the legislative power which, generally, is implemented by such a body, whose members are representatives of people. A parliament holds a special place and in the constitutional system of any state it plays an exclusive role which, together with government form and state regime peculiarities (presidential or parlia-

mentary republic) of the given country, can be different. A parliament is a nationwide representative body, the main function of which is the exercise of legislative power in the system of separation of powers. (ed. by Strashun 1996: 405; Avak'yan 1991)

The term “separation of powers” is defined as division of the legislative, executive and judicial functions of government among separate and independent bodies. Such separation has been argued as it delimits the possibility of arbitrary excesses by government, since the sanction of all three branches is required for making, executing, and administering of laws. (Encyclopedia Britannica 2007)

The origins of the principle of the separation of powers can be traced back as far as ancient Greece. It was made popular much later by French philosopher Charles de Montesquieu in 1748 in his work **L'Esprit des Lois (Spirit of the Laws)**. He wrote that a nation's freedom depended on the three powers of governance—legislative, executive and judicial—each having their own separate institution. This principle has been widely used in the development of many democracies since that time.

According to Montesquieu's ideology the state is like a human body: the human heart is the Legislative Body, the brains – the Executive Body and the blood vessels – the Judicial Power. They should act mutually agreed, otherwise the state – the organism can't act properly and naturally and it will lead to willfulness of various characters. According to the provisions of the work «Spirit of the Laws» by Montesquieu in 1748, there can be no freedom as long as the legislative, executive and judicial powers are not separated and the judge endowed with legislative powers could turn into a tyrant, and the legislative power – into an “oppressor”. (Montesk'e 1995: 215)

Montesquieu's argument that liberty is most effectively safeguarded by the separation of powers was inspired by the English constitution, although his interpretation of English political realities has since been disputed. Under his model, the political authority of the state is divided into legislative, executive and judicial powers. He asserted that, to most effectively promote liberty, these three powers must be separate and acting independently. Montesquieu's work was widely influential, most notably in America, where it profoundly influenced the framing of the Constitution. The US Constitution further precluded the concentration of political power by providing staggered terms in the key governmental bodies.

A historical analysis about the conception of the separation of powers was presented by M. Troper who points out some differences of understanding of legislative branch back in the eighteenth century from the one that we have nowadays. There the preeminent power was conceived as a subordinate task. This can be clearly seen in Montesquieu's description of the control tasks amongst powers, in which they are not portrayed as equally important, due to the preeminence of the first and the limited nature of the latter. (Troper 1990: 71-85)

What can be found in Montesquieu's work is the separation of powers as a negative rule that is consistent with the dominant theory of the time, the theory of state functions (Troper 1990: 79). This negative rule means that trusting all government functions to a single body must be avoided. According to the nature of the state power system this idea has its origins in the terms of “flexible” and “rigid” separation of powers which is exercised in the constitutional practice. (Montesk'e 1995)

The «flexible» separation is based on John Locke's ideas on collaboration of powers with

legislative supremacy, while the “rigid” method starts with John Locke’s observations on power balance and more correct separation of powers. The European constitutional and political practices make use of both of these models, whereas the classical example of the second model can be seen in the USA. Each model functions in particular conditions depending on many factors: political culture of society, the level of fulfillment of political institutions, legal traditions and mentality, psychology, legal awareness, level and development tendency of various branches of power, the dialectics of their functional and structural development etc.

Thus, if we assume what contemporary authors understand as separation of powers, to use the same name for Montesquieu’s proposal would not be the best of ideas, just as Eisenmann argued. (Eisenmann 1933: 165-192) A question about functional or material separation which shall be discussed next is not just a disposition that avoids either the confusion of the different authorities’ tasks or the fact that one authority holds an entire function. The idea is to achieve that ‘power limits power’. Nevertheless, this theoretical negative rule must be complemented in such a way that it can be put in practice. We shall see in the following subsections that, in order to achieve this, scholars during the eighteenth century devised two key principles: specialization and independence. These principles break down into the two following senses of the notion ‘separation of powers’ in Michel Troper’s theory.

The twentieth century doctrine considers separation of powers as a mechanism of constitutional technique that must be present, amongst others, in the design of a constitutional system in order to successfully limit power. In order to achieve this particular sense of separation of powers, this doctrine is based on the principles of specialization and independence. (Troper 1990;

Vile 1967) Specialization means that the three classic functions of government – legislative, executive, and judicial— are distributed amongst different bodies, and must be carried out exclusively and entirely —without another body’s influence— and it consequently must not interfere, prevent or render ineffective the exercise of functions of the others. Independence, on the other hand, refers to the relationships between said bodies, which must have enough freedom to act and eventually restrain each other from interfering with their functions. Independence manifests in the design of the various institutions that embody these powers, specially their constitution or appointment —the latter must not be made by another body—, their operation, and tenure of office —i.e., that their eventual revocation lays in pre-established legal causes instead of discretionary acts of other bodies. Nevertheless, independence can also be found as a prohibition of physical contact amongst bodies, the establishment of financial independence, and even rules on military safety. We must highlight that this doctrine has faced throughout the years strong objections (Troper 1990) that have had to be dealt with, not only from a theoretical perspective, but also through a practical approach. Firstly, the contradiction with the indivisibility of sovereignty was noted where the sovereign does not manifest but in the adoption or revision of the Constitution, and under the Constitution’s rule no one is sovereign; all bodies are essentially limited. The second objection refers to an imminent state paralysis because of the opposition of powers. This eminently practical concern has existed for a long time, and has fostered a significant institutional evolution that has aimed to improve and give efficiency to the government functions. The third objection highlights the false perception of equivalent functions —i.e., that these are

not hierarchized— and the consequent impossible prospect of a real inter-organic control.

So, the modern constitutional systems show a great variety of arrangements of the legislative, executive and judicial processes, and the doctrine has consequently lost much of its rigidity and dogmatic purity. In the 20th century, and especially since World War II, governmental involvement in numerous aspects of social and economic life has resulted in an enlargement of the scope of executive power. Some who fear the consequences of this for individual liberty have favored establishing means of appeal against executive and administrative decisions (for example, through an ombudsman), rather than attempting to reassert the doctrine of the separation of powers. (Encyclopedia Britannica 2007)

Separation of powers, therefore, refers to the division of government responsibilities into distinct branches to limit any one branch from exercising the core functions of another. The intent is to prevent the concentration of power and provide for checks and balances.

As a guarantor of freedom and independence the separation of powers implies three separate functions: legislative, executive and judicial (justice).

The legislative body is represented by different names in different countries. The word “parliament” is a general term. In Great Britain, Italy and Japan it is called “Parliament”. In the United States of America it’s called Congress, in the Russian Federation – Federal Assembly, in Poland and Latvia – Sejm, in Germany – Bundestag, in France and Armenia – National Assembly<sup>1</sup> (Xropanyowk 1997).

The executive body has different names in different countries too: in Armenia, Russia,

France, Columbia, Czechoslovakia it's called “Government”, in Germany – “Federal Government”, in Japan – “Cabinet”, in Italy and Poland – “Council of Ministers”, in China – “State Council”, in Switzerland – “Federal Council”. The name of the government may depend on the fact, whether the government session is chaired by or who participates in it. For example, in France or Belgium, if the government session is chaired by the President, then it’s called Council of Ministers and if it's chaired by the Prime Minister – Cabinet. In Great Britain, for example (whose government staff - the Cabinet consists of 100 members, but never a single session was convened with this staff) the basic problems of the government are solved by the Cabinet. The latter consists of the Prime Minister and about 20 of the most influential ministers. Within the framework of its jurisdiction the Government adopts and publicizes decisions. Departmental units in the state are different, but they are all designed to preserve public order, to ensure the country's security, to create favorable conditions for the management of various spheres of public life. (Starodubovski, Chirkin 1986)

The executive authority bodies and public officials are not entitled to publish such mandatory acts that are not intended by law or are contrary to it. The executive power is of legal nature only if it presents a sub power. The executive power is accountable and responsible to the legislative power. In a legal state every citizen can appeal the illegal decisions and actions of executive bodies and officials. It should be noted that the role and the significance of government in the system of state bodies is largely perceived due to the form of government, the state mode features of the given country.

The availability of a legal state implies organization and existence of a strong and an independent legal authority. The judicial power is to

<sup>1</sup> HH orenq «Azgayin jhoghovi kanonakarg» (The RA Law on “the National Assembly Regulations”) (20.02.2002.). [www.parliament.am](http://www.parliament.am)



ensure the implementation of laws, to protect the state law from violations related to the life activity of individuals and public spheres. As we know, the judicial power system implements jurisdiction based on the Constitution and laws. The application of coercive rules set by the Legislature is allowed or dictated by courts, while the executive body, not having legislative or judicial functions, functions based on the laws and in compliance with the implementation of laws and court decisions.

In modern countries the Court ensures the constitutional order, the legitimate rights and interests of citizens and organizations. The Court carries out a special control over the acts adopted by the other two bodies of the authority. (Vile 1967)

This quasi-exclusive nature of the independence and specialization principles will become evident when certain government systems prefer one of these principles, introducing certain exceptions to the separation of powers —since absolute separation not only is inexistent, but would also be useless— in which the ‘unchosen’ principle shall be sacrificed, although not necessarily. These different interpretations of the separation of powers, which will be explored in the following sections, are generally identified as the European and American interpretations. (Lafitskii 1994; ed. by Strashun 1996)

Referred to as the European interpretation, functional separation is a system in which authorities are specialized, yet not independent. In this case ‘separation of powers’ can be referred to as ‘separation of functions’. It consists on a distribution of powers in which an authority has a single function and has no decisive participation in the exercise of the other. This is the case of parliamentary systems; in which independence is set aside since there is a fused executive/legislative authority manifested in a cabinet, yet is special-

ized, although there are exceptions. What stands out is that the organic interdependence allows collaboration from its own sector. This cooperation is the reason this interpretation is called “flexible” by those who encourage it. It refers to a necessary independence of powers, without them being necessarily specialized (Shokhin 1997). This is the case of presidential regimes, which is why this is also called the American interpretation. As mentioned above, the accent lays on its designation and duration, and exceptions are introduced mainly for specialization needs. Two clear examples of these two features are that in presidential regimes a rigorous independence would mean the absence of control mechanisms of parliamentary systems such as dissolution of parliament or political accountability, and, on the other hand, authorities do not necessarily confine themselves to their sheer functions, an example being the participation of the President in the legislative process besides its executive functions. At this point, and because we have already analyzed functional separation, important questions arise. Should we say that we are before a rigid separation because of a rigorous independence? Or is it a flexible separation because of the lack of a strict specialization? Should we highlight the foreseen result of the exceptions and therefore speak of ‘checks and balances’? And, according to this last hypothesis: should we say that the ‘checks and balances’ system is a synonym of a ‘rigid’ or of a ‘flexible’ separation of powers? Now let’s analyze of a term balance of powers that is no related to the specialization/independence dichotomy, but can be seen as a step forward in the theory of separation of powers, and is also one step closer to power control. This organizational constitutional technique, considered a synonym of ‘division of powers’ or ‘checks and balances’, intends to achieve a state of balance between the authorities, once

they have been separated —the way this is achieved varies from system to system. Seen like this, the separation of powers is incompatible with the specialization principle, since the bodies do not execute their functions as a whole in an exclusive manner; it therefore fosters collaboration and the necessary functions to oppose to each other, conditioning or preventing its exercise, so that “power restrains power”. The goal is to avoid that different government authorities exceed their given functions. As a consequence, in order to avoid despotism, political power is first distributed, trusted to a variety of bodies — which means that, since concurrence is necessary, the action of one may eventually be stopped by the action of another— and subsequently control and influence powers are given to these bodies. At first, since a balance between the legislative and executive branch was not conceivable because they were not considered as equivalent functions, the only way to achieve this balance was inside the legislative branch, by its division into two chambers that historically represented different social strata —such was the case of the House of Commons and the House of Lords in United Kingdom— but that today represent different interests —e.g., the representation of the members of a federation on one hand and the representation of the people on the other. In order to complement this control, each chamber has both a partial legislative function and a distinct function. Over time the functions and importance of the executive branch increased, which is why it was eventually given recognition and control functions through several techniques, such as veto during the legislative process, introduced by presidential systems. Another significant contribution of the first presidential system was the set of mechanisms established in order to avoid a potential paralysis without sacrificing autonomy. (Chirkin 1999) To achieve this, the

constitutional validity of certain government activities —also known as ‘contact points’ or ‘strategic points of the political process’— was conditioned to a mandatory cooperation between powers, creating a coordination interdependence, essentially different from the integration interdependence of parliamentary systems. The general acceptance of this technique made cooperation a key instrument to distribute and balance powers. This seems ironic, since the last section described this sense of ‘separation of powers’ as ‘a step forward in the theory of separation of powers’. We must therefore point out that even though concepts such as ‘checks’ and ‘balances’ are already present in the literature from far back, we do not refer to a chronological evolution, but a conceptual one. The existence of articles in which one would already find concepts as balance or cooperation did not stop the conception of the separation of powers of specialization and independence from being developed —a conception that, even though this paper has tried to prove that is not perhaps the best approach to study the different systems of government, is the most widely used in our time, until recently. On one hand we have horizontal controls that operate within the government and move from side to side on the same level. (Chirkin 2001) According to the author, these ought to be complemented by and confronted with vertical controls, which involve an interaction — or confrontation — between the power holders that have been constitutionally established and are in charge of conducting government process — parliament, government, courts, and the electorate — society, which can manifest itself in three different ways, constituting three techniques or scopes for this kind of control: federalism, human rights, (and its guarantee mechanisms), and pluralism<sup>2</sup>.

<sup>2</sup> HH Ankaxowt’yan Hr’chakagir (RA Declaration of Independence) (23.08.1990). [www.parliament.am](http://www.parliament.am)

Federalism was not considered a control technique until the late eighteen century. The very first federal unions of state governments were based at first on vassal or feudal relationships, which meant the preponderance of some of the members of the association. It was until the federal government created by the American Constitution that we observe a true vertical control, in which there is a confrontation between two separate territorial sovereignties —two different sets of government institutions— and a distribution of functions established in the Constitution. This distribution of functions allows the achievement of national and regional goals by giving both the central and regional governments the necessary autonomy to work independently but at the same time ensuring a mutual balance that allows the control of power when needed. Even though one may think of federalism as a different constitutional technique than that of separation of powers, its belonging to these different meanings of the concept has sense, as mentioned above, since it applies the principle of distribution of powers and is therefore incompatible with an autocratic regime —characterized by a concentration of political power, either it is in a single person, an assembly, committee, board or party. (Kozlova 1999) From this analysis of the six senses of ‘separation of powers’ we can note some sort of continuity between the concepts, whose basis is search for deconcentrating of power. However, we can also observe important differences, nuances in the interpretation and application of what began as a mere negative rule that have had an important effect on government design, a matter that is still subject of debate in the ongoing process of democratization of governments. No federate state can function without a written Constitution. This is specifically the case of functional and material separations of powers, a widely spread theory that has been used to

identify different systems of government: functional separation as a feature of parliamentary systems, and material separation as characteristic of presidential systems. The debate has focused on determining which the best system; the best way to interpret and apply this kind of ‘separation of powers’, and therefore which elements can be considered as essential and which can be sacrificed in order to successfully implement this constitutional technique without it losing its essence. The main problem of this kind of approach is that scholars tend to generalize and stereotype when speaking of rigidity or flexibility of the separation of powers in either presidential or parliamentary regimes, when the truth is that it this is a comparison that doesn’t have much sense, since we can speak of rigidity or flexibility in either system, because both have introduced exceptions. To this we must add that there is a theoretical consensus in this particular aspect, and it is difficult to find a single scholar that advocates for a rigid separation. In this sense, it would seem that the interpretation of the separation of powers in which there is a search for balancing all government powers —which means a necessary cooperation between them — is a step forward in perfecting a separation of powers that allows an effective control of power, especially because the methods used to achieve this balance vary from system to system and therefore may easily respond to specific contextual needs. This brings us to another observation that should also be taken into consideration: we must distinguish between the separation of powers as a theoretical product —in which we can speak of paradigms, dissect, classify, compare, etc. — and as a historical product, as a consequence of the evolution of institutions as a response to the changes of the political, social, and economical environment. (Shokhin 1997)

The separation of powers should be in three aspects: structural, addressable and functional. The structural approach of separation of powers implies the activities of each of the branches of power through separate levels and bodies of state apparatus, which are relatively independent from each other. Its purpose is not to concentrate the powers in the hands of one body, which can lead to state power abuse. Each branch of power should deal only with the functions entrusted to it, and only in some cases they can be granted certain control rights, for example, state budget execution control of powers by the National Assembly. Any form of connection of the judicial power to the legislative or executive power, is simply, unacceptable. (Hakobyan 2007)

The addressable aspect of the separation of powers also plays an important role in the realization of the principle of separation of powers. To ensure this principle, parliamentary members can't be engaged in entrepreneurial activities, hold positions in public or self-governing bodies or non-profit organizations, perform other paid job except for scientific, educational and creative work. This restriction also applies to government officials, judges and members of the Constitutional Court<sup>3</sup>. (Harowtyownyan, Vagharshyan 2010)

The incompatibility of parliamentary mandate with other positions is inherent in the absolute majority of states. Although it should be noted that not in all states parliamentary members are banned to hold any other position simultaneously. Parliamentary members in countries with features typical for a parliamentary republic and a parliamentary monarchy may also be simulta-

neously government members, with the exception of the Netherlands, Norway and Sweden. For example, in Great Britain a parliament member may also be a government member.

A parliament is not only a law-making body, but a representative one as well. With RF Constitution "The Federal Assembly...is the representative and legislative body of the Russian Federation". This means that it acts as a body expressing the will and interests of the people (nation). In addition to the law-making activities, the grounds for the decision of domestic and foreign policy, the development and adoption of fundamental projects and budget approval etc. are within its jurisdiction. (Grankin 1999)

In order to be able to fulfill their entire social functions, a number of authorities are assigned to parliaments, which, together with these functions, make up their constitutional status.

In a state the powers in terms of a parliamentary role are both limited and unlimited.

States, having parliaments with unrestricted powers, as a rule, do not set an exhaustive list of parliamentary powers.

Japan's Constitution, for instance, does not contain any provision that might exhaustively define Parliament's authorities. The same we can say about China or the former USSR. Great Britain is a striking example of the said.

In Armenian reality, the national or secular assemblies were held even in ancient times. National assemblies, of course, not by modern perception, were held in Armenia from time to time, when the nation had to make fateful and serious decisions on the issues they were facing at that time, as well as to adopt social relations regulating rules. The Armenian Church, due to circumstances, was obliged to become the head of the ministerial power and legislation. This is, of course, very far from the essential parliament institute, which implies permanently functioning

<sup>3</sup> HH Sahmanadrowt'yown. *Hodvac'ner* 65, 45, 88, 98 (*y'ndownvac'* 05.07.1995, *p'op'oxvac'* 27.11.2005) (RA Constitution. Articles 65, 45, 88, 98 (adopted on 05.07.1995, amended and supplemented on 27.11.2005)). [www.parliament.am](http://www.parliament.am)

representative legislative body elected by people, but it contains its original elements: the alderman, discussed and debated issues, adopted by voting rules and decisive decisions and accordingly organized its activities and established relations. (Xachatryan 1994)

Thus, speaking of the peculiarities of the legislative power, almost in all countries the supreme law-making function is implemented by such a body, whose members are representatives of people (society)<sup>4</sup>. A parliament holds a special place and in the constitutional system of any state plays an exclusive role, which with government form and state regime peculiarities (presidential or parliamentary republic) of the given country can be different. A parliament is a nationwide representative body, the main function of which is the exercise of the legislative power in the system of separation of powers (ed. by Strashun 1996: 405; Avak'yan 1991).

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<sup>4</sup> HH Y'ntrakan Orensgrirg (RA Election Code) (26.05.2011). [www.parliament.am](http://www.parliament.am)

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## MODERNISM AND FEMINISM

### *Representations of Women in Modernist Art and Literature*

#### Abstract

This article demonstrates the place and role of the image of women in modernist art and literature, mainly focusing on Impressionism and Post-impressionism. It discusses the unique works of modernist painters and writers (Marie Cassatt, Edgar Degas, Edouard Manet, Pablo Picasso and Virginia Woolf) to explore how modernist art and literature both defined, reflected and shaped gender roles. The article discusses on the representations of feminist views and gender inequality in the works of some modernist artists.

**Key words:** modernism, feminism, gender, art, artists, painters, Marie Cassatt, Edgar Degas, Edouard Manet, Virginia Woolf, Pablo Picasso, Wassily Kandinsky, degradation, isolation, boredom.

Each masterpiece of art and literature is the offspring of a specific time. As the famous painter Wassily Kandinsky (1866–1944) has pointed out, modern art brought a spiritual revolution by letting artists express their inner lives, emotions and feelings in abstract forms. Every era produces its own art which can be replicated but never repeated. Attempts to give new life to the already existing artistic principles can only create an artwork that resembles it. (Kandinsky, 1977) The soul of a human being is an unexamined source of emotions and feelings that are experienced based on different factors. Through capturing the moment or time in their works artists try to decode their soul and identity. Creating various works of literature and art, artists either depict their own inner world, or their attitude towards things happening in the world. The themes, issues and feelings that each author chooses to build on are influenced by many subjective, social, national and other features. Throughout each time period people are concerned about

specific and different issues. Artists are not only reflecting their own perceptions, but the public's as well. As Kandinsky claims, all of the representations are unique and can never be repeated, due to the authenticity of artists and time periods.

Literature and art works have their unique characteristics of a specific time and issue. Art cannot be repeated, but it is always alive and it conveys messages to generations. In different time periods the same issues were presented differently by artists. In this paper I would like to discuss the unique works of modernist painters and writers (Marie Cassatt, Edgar Degas, Edouard Manet, Pablo Picasso and Virginia Woolf) that reflect upon a serious issue of all times – feminism and gender roles, in order to identify the inner feelings and attitudes that each author had towards this issue. In other words, to explore how modernist art and literature defined, reflected and/or shaped gender roles.



Gender inequality and women's struggle for their rights has always been a serious issue for the humanity. Women have been sexualized, objectified, mistreated historically, as well as slightly nowadays in other ways. The role of women in workforce has been undermined for so many years that even now in the 21<sup>st</sup> century we face the offspring of this ideology. Women were regarded as mothers and family people only. The female body has always been used to please the senses of male representatives. Even the advent of advertising did not stay away from using females to sell products and send out messages to gain consumer attention. Throughout different times people had slight different approaches to this issue. Sexuality and gender were significant cultural topics during the modernist time period.

With the development of Modernism and its rise as prevailing art of that time, it was also the first wave of woman's rights and feminist movement. Modernism is a product of the emerging industrial society with all of its advantages like the unprecedented dimension of mass production and fantastic technological progress as well as disadvantages and disasters like the World War I, political brain washing, pop art, etc. Yet many theorists see the rise of modernism already in Edouard Manet's tremendous success at the first Impressionist *Salon des Refuses* in 1863 or at least at the end of the 19<sup>th</sup> century Impressionism (Berman 1994). And almost in the same decades one can observe the first wave of feminist movement struggling for equal rights in education and women's suffrage – equal rights to vote (Dicker 2008). Starting from these days there emerged a vast literature on the theory (Code

2004, *Hooks 2000*) and practice (*Messer-Davidow 2002*, Lingard & Douglas 1999) of feminist struggle, of its achievements (Brownmiller 1999) and mistakes (Rowe-Finkbeiner 2004, Kassian, M. 2005).

It is worth going back to Kandinsky, who declared that each artwork is a child of the epoch in which it was produced. (Kandinsky, 1977) Understanding and analyzing the history of modernism, one can notice that it is gendered as well. The experimental, difficult and progressive style of modernism often can be viewed as characteristically male-authored and masculine. So, women were traditionally left out or disregarded in discussions of modernism with exception of Virginia Woolf due to her masculine high literature. However, Modernism had not only fathers but mothers as well.

Women in Impressionist paintings were covered within a wide range of social pertinence – from elite to working class depictions. Impressionists portrayed women in historical and conceptual shifts by highlighting visual and traditional schemes with encoded and added new meanings. (Strauber, 2007) Marianne Dekoven, an author and writer, discusses the concept of “New Woman” in her *Modernism and Gender* chapter of her work (Dekoven 1999). According to her the protagonist of the modernist movement the “new woman” was relatively educated, independent, sexually liberated, engaged in more productive life (Dekoven, 1999).

In this regard, Marie Cassatt – an American famous painter, representative of Impressionism – creates a series of her most distinguished pieces of art.



In this painting *In the Loge* (1878) Cassatt depicted the modern or the “new woman” who is presented in a theater context. The painting highlights the importance of educated women engaged in social life. However, in case of better analysis one can notice a man in the back watching her through his glasses. The protagonist – the

“new woman” is observing the stage while she has become an object of gaze herself, by a male. Though the initial step towards fighting for women rights was made the stereotype of females being just a source of pleasure for man was still prevailing.



Another painting *Lydia Reading the Morning Paper* (1878-79) by Cassatt presents her older sister. With the help of typical Impressionist colors the painting evokes light-hearted mood. While in fact it alludes the significance of growing literacy among women. The involvement of

women in society beyond home was increasing, as the fights for voting rights had already began. Going back to Kandinsky, one can acknowledge how each and every painting has something about the particular time, the issues, morals and feelings of people.



The last painting from Cassatt, *The Child's Bath* (1893) portrays a woman in her household and one and only responsibility of raising children. In case of other time period when feminism was not a topical issue, one might view this painting as a beautiful representation of maternity, which partially is the case. But it still is an effective depiction of a woman who's isolated from the society carrying her "every day responsibilities."

Along with the portrayal of the "new woman" modernist artists used the concept of bore-

dom to shape the understanding of feminism's and women's struggle to be defined as individuals, as well as to highlight the male obsession of female sexuality. (Pease, 2012) French impressionist Édouard Manet's painting *The Balcony* (1868) depicts two women, one of them with a really bored manner and in the middle a man with his superior posture. Women had struggles not only with their rights and roles, but self-realization and identity search as well. The painting perfectly depicts the authenticity of the time and topical issues.



Edgar Degas's painting *L'Absinthe* (1876) is a scene of two individuals in a café. The painting discourses a sense of degradation, isolation and boredom. Degas communicates the emotional and intense boredom of two people. The painting exemplifies the obsession of Impressionists from the portrayal of light and motifs of modern life. Even though the woman is engaged in the society and so called social life, still her face conveys her inner state of boredom and struggle for self-realization.

The painting "The Young Ladies of Avignon" ("Les Femmes d'Alger"; 1907) by Pablo Picasso is totally different from the previous paintings with its style and forms. This painting through geometric forms and African art ele-

ments inspired or constructed a base for the coming of abstract art and cubism. Picasso's painting destroys the expectations of an idealized representation of women and female nudity. His painting is more focused on the forms of art, the painting's quality as a work of art rather than as an accurate depiction of reality. The subjects of the painting are prostitutes. This painting itself intentionally or unintentionally objectifies women presenting them as a subject of gaze and satisfaction for men. The ways that painters create are different from each other and present diverse styles and approaches of modernist art. The ways are different, yet many of the paintings are gendered and tell us a lot about the ideologies of that time.



Women started to have access to higher education during the 19<sup>th</sup> century. The skills that they developed were in use to advance their art.

The growth of cities, market economies and life changed the ideologies of how in Europe and in the United States women were supposed to obey



the new societal burdens and pressures. This in its turn made many women way more aware and conscious of the legal, social and political inequality imposed to them. Even the most gifted women from the old times to the modern day, faced obstacles on account of their sex, yet each produced works of stunning originality (Gittins 2014).

Virginia Woolf reflected on the tense situation of women in many of her works and novels. For instance, in *The Voyage Out*, she writes about the society showing it to be governed by patriarchal and traditional values, where women are excluded from political life and are perceived to be incapable of any kind of intellectual activity. Woolf used her extraordinary style and tone to convey the exact emotions and meanings.

Each art work is product of its time and ideology. Different artists have their own unique ways of portraying and conveying messages. Modernism was a period of radical changes and coming of drastic changes. Feminism and fight for women's rights is as well connected to this time period. Thus, it had its huge influence on the artists and writers accordingly on the art works created during that time. Feminist movement eventually brought about the most far-reaching transformations in artmaking (Heartney et al. 2013). And it seems not accidental that women became the most active writers in declaring the coming age of the posthuman art (Hayles 1999).

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## PHILOSOPHICAL FOUNDATIONS OF SECOND LANGUAGE ACQUISITION

## Abstract

The following article attempts at shedding light on the role of metacognitive practices in second language acquisition, in particular, the role of critical thinking skills as a boosting factor for the language learning process. The article suggests using some psychological-methodological mechanisms that aim at promoting critical thinking in language learning thus attaching worth attention to the role of metacognitive practices in the field.

*Keywords:* metacognitive practices, foreign language, apply, intellectual traits, critical thinking, psychology.

The following article addresses one of the main and central concerns of contemporary philosophy-metacognitive practices, in this particular case, in language acquisition process. Metacognition is an indivisible element in cognitive actions, and language learning is more than a highly cognitive process. The main goal of the article is to explore and show the potential of the metacognitive practices in second language acquisition, thus clearly stating how this new approach to the second language learning has changed the former perception of the language learning process. Besides, if experts have full awareness of the concept of metacognition, it might provide them with the necessary knowledge of understanding the evolution of cognition itself. Metacognition is often defined as “thinking about one’s own thinking, the function of controlling and monitoring one’s own cognitive actions, more precisely, it refers to processes used to plan, monitor and assess one’s understanding and performance, therefore, it includes a critical awareness of one’s thinking and learning”. (Filosofskaya entsiklopediya 1964: 519-522.)

Metacognition offers a variety of strategies of learning, thinking and problem solving skills which are of great help to language learners making the learning process easier and more understandable. Metacognitive practices help learners be more successful in problem solving, creative thinking, innovative learning, it helps them reveal their competence or incompetence in reading, writing, speaking, listening or any other field, it assists them in acquiring specific skills which make them learn the language based on creative thinking, rational judgment, logic, thorough analysis. (Adams & Hamm 1996: 55-63.)

In the given article I want to put emphasis on an innovative approach to teaching a foreign language based on critical thinking and creative potential which became renowned as the basic language learning skills of the 21<sup>st</sup> century illustrating some general concepts that were behind the development of philosophy of language before. These two skills are crucial not only for people who choose languages as a major but for any other discipline and any other profession: meta-



cognitive practices are used in every domain of knowledge and belief.

I will start the article with the claim that one of the major reasons for ineffective teaching or low efficiency in teaching students is the absence or underestimation of metacognitive practices in the second language acquisition. Metacognitive practice is an interdisciplinary field being a combination of psychology, intelligence, autonomy, creative-critical thinking skills. But this does not necessarily mean, that if a student lacks one of them, he or she cannot rely on metacognitive skills while learning a language. In the following paper I will talk about the measures and the steps a teacher needs to take to help students develop critical thinking skills and creative potential thus making the learning process more effective and challenging in the classroom. It goes without saying that critical thinking is not typical of everybody as it's a complex made of special skills of analyzing, discussing, arguing, concluding, inferring, presenting, pondering, observing, counteracting, etc., the development of most of which can be closely related to inner speech.

Critical thinking skills are necessary for any discipline, including foreign language learning. The most important thing in the second language acquisition theory that needs mentioning is that the major goal of critical thinking is not only about learning the theories, principles and rules of the language but also perceiving and applying them appropriately which is already a big step from theory to practice. Critical thinking is a skill which makes learners aware of their problems in their thinking which never occurred to them unless they faced a problem that needed a solution. For the beginning students can be taught critical thinking skills on the theoretical domain but later it should be transferred to the practical domain. However, I think that certain psychological factors should be taken into consideration in order

for students to learn critical thinking skills: students should readily or even reluctantly accept that they have a problem with their thinking and only then they can take steps to change, adapt, or transform their way of thinking. Nowadays various educational institutions provide their students with a range of interesting errands which aim at making their students think even if they hate thinking or are slow in it. In this paper I will suggest using some thinking-inducing tools or mechanisms which are used in psychology nowadays but they are worth using in language learning as well as they positively impact the foreign language learning process making it more effective and enjoyable. The nine thinking tools applied in psychology these days are worth attention and should be attached great importance to as they introduce a completely new approach to foreign language learning. They are the following:

- Use "extra" or "wasted" time
- Solve one problem a day
- Assimilate intellectual qualities
- Keep an intellectual diary
- Redefine your character
- Consent with your ego
- Redefine your perception of the world
- Get in touch with your emotions
- Analyze the influence of any group on your life.

As we see, most of the above-mentioned tasks are of psychological nature and thus, in order to have common sense and healthy criticism one needs to have psychological stability and stable mental state. Now let's see how each of the above mentioned mechanisms works in second language learning and how we can apply them appropriately in the classroom. (Lipman 1988: 38-43)

The strategy called "use your wasted time" is one of the initial phases of promoting thinking. It implies that you use the time, that you spend

on having pointless conversations on the phone or in some social websites or lying on the sofa for hours, on something more useful that can promote your thinking mechanism. You can go back to the previous day of your academic calendar, evaluate in mind all the academic acquisitions and failures of the day, discover strengths and weaknesses, reassess your mistakes. While thinking and analyzing, you can ask yourself questions like ““How did I deal with this or that problem?”; “What was my mistake?”; “What would I change if I were given another chance?”; “What negative thought made me nervous?”; “What did I do to get a bit closer to my long-term learning goals?”; “Do I act in harmony with my system of values and principles?”, etc”. Each of these questions, definitely, takes some time to ponder over, but after you allocate some time to them, your thinking and behavioral patterns will gradually change.

The second tool, namely “solving a problem a day” is a very good means of developing critical and analytical skills. You can choose any academic-related problem or issue that upset you a bit and analyze all its elements in depth, asking yourself questions like “What is the nature or the gist of the problem/issue?”; “How did it hinder you from reaching your learning goals or satisfying your academic needs?”; “How can you solve the problem more easily and faster?”, and most important of all, “Is the solution to the problem in your hands or under your control?”. (Moore & Parker 1986)

The third mechanism is assimilation of intellectual patterns: it is the development of one intellectual trait every week, like clearance, accuracy, preciseness, punctuality, appropriateness, correspondance, logic, significance, etc. For instance, if the teacher wants students to focus on clearness in speaking skills class, students must be helped in understanding when exactly they had problems in communicating with this or

that person, or who was unclear in their verbal cues, or while reading which fragment was not clearly perceived, or while writing what exactly they wanted to say that they couldn't. From the linguistic point of view there are different ways of teaching clearness or accuracy in language. For instance, one of the theories states - be cautious and tentative while talking and choose words carefully and try to express yourself accurately with the help of special words, then redefine the same idea or phrase in another way, give examples judging from your own experience, use metaphores, idioms, phrases, pictures, diagrams, charts to depict what you want to say in a more picturesque way. It's the best way to not only develop critical thinking skills but also to multiply the foreign language word stock.

The forth tool called “technique of keeping an intellectual diary” has its unique efficiency, if it carries a continuous and responsible character. In their diary students describe an academic-related situation which is of certain importance to them, stating in detail how they reacted to that situation, then analyze how exactly it occurred, what exactly happened there, then they try to penetrate into the issue and finally assess what exactly the situation has taught them and what they would do if they ran into it again.

The fifth intellectual trait, namely “redefine your character”, needs special attention as it's one of my favorite tools to make students more responsible, autonomous, ready to accept their mistakes. The following tool includes teaching of such traits as intellectual stubbornness, autonomy, sympathy, courage, modesty, academic readiness and many other similar traits. E.g., while teaching modesty, students should be taught to notice and most important of all, accept their own mistakes, or if students reluctantly admit being mistaken or don't accept their mistake at all applying self-defense mechanism the

teacher should help students understand that their intellectual arrogance prevents them from successful and efficient academic process as they might think that teachers are keen on finding faults with their work or thinking style.

The next mechanism, called “come to agreement with your ego”, is of no less importance. This is a tool that hinders students from having an efficient language learning process. Every day students should observe their own self-centered thinking pondering over the following questions: “How it happens that I always think and draw conclusions in my favor in different circumstances; what makes me think so; have I ever been upset by some trifles; have I done something irrational or stupid because of my stubbornness; have I imposed my will on others; have I ever wanted to say something to people and I have restrained myself from saying it and that has caused my anger, and questions like these”. As soon as students reveal that their self-centered and egocentric thinking “exploit” them, they can change their thinking through systematized self-reflection and self-query with the help of some questions like “How would a rational man act in my stead?”; “What is the difference between deeds and acts of a rational man and mine?”; “Why do I think in a different way?”.

The seventh mechanism of redefining one’s perception of the world implies that all of us live in a world which is both personal and social and where every situation has definition and significance, therefore, giving definition or significance to the situation is determined not only by our attitude towards it but also by our actions in that specific situation. We can label this or that situation as something negative, whereas others can label it as something entirely positive. To be more precise, the way we perceive everything surrounding us, the way we look at our mistakes, the way we deal with a task that seems a vicious

circle to us, is our choice. Some students look at their mistakes as an opportunity to learn new things, others switch on the button of self-criticism, for some students every task is a dilemma, others think of possible ways out of any catch-22 situation.

The eighth mechanism, that suggests establishing a firm relation with emotions, tries to teach students to listen to their emotions, understand the factors that caused this or that emotion. This is more psychological and works better with the combination of the mentioned mechanisms.

The last tool is the analysis of a group influence on one’s life which offers people to analyze some behavioral patterns that are encouraged or discouraged by groups which you belong to. To be more precise, one needs to analyze what is required from them, what is forbidden for them, who puts pressure on them and if so, should they accept or reject the pressure. These social groups can be embedded in teachers, classmates, other people engaged in an academic process of a student. (Tikhomirov 1984: 52)

As we see above, the psychological factor underlies almost all the mentioned nine mechanisms and all of them can undoubtedly be used to boost critical thinking skills in any domain of knowledge. It is noteworthy that people with good critical thinking skills are very creative and innovative, and it is natural, because applying the above-mentioned mechanisms after all leads to creativity. It is worth mentioning that for me one of the best methods of boosting critical thinking skills is delivering a lesson through a deductive-inductive method. It works better in grammar where any grammatical point can be introduced through this effective method. Alongside with promoting critical thinking skills the inductive-deductive method helps the teacher reveal the linguistic sensitivity and logic of students. Stu-

dents start raking up the introduced materials, thoroughly observe the given examples in which they try to find general regularities and based on the latter ones they “build” the general grammatical rule. In case of the deductive method students are given the general rule after which they apply it in certain sentences or specific examples and only then practice their knowledge by doing numerous grammatical exercises. This method, in terms of promoting critical thinking skills, is more preferable mainly because it is student-centered and not teacher-centered and it aims at engaging almost all the students in the class: students are always focused, motivated, engaged throughout the whole process of presentation and further discussion. The method has a deep motivational element in it making students think, infer, conclude, argue, analyze, draw parallels, compare, come up with original ideas, develop common sense and healthy critical thinking skills. Anyway, I think, it has only one disadvantage: it is time-consuming and some teachers might have time-management issues in class. However, teachers should develop their model of metacognitive practices because metacognition itself has multi-faceted thinking and reflective processes. For instance, preparation and planning for the learning are important metacognitive skills. Students should be thoroughly explained to what particular learning goal they need to achieve at the end of each class. Another important metacognitive skill is the choice of appropriate learning strategies and materials. For instance, second language learners should be given some context clues how to guess the meaning of the word in the sentence, how to find the main idea of the text, how to do skimming or scanning, how to find supportive details in the text, etc.

Monitoring the above-mentioned strategy use is also very important for students to stay on track with their learning goals and to see if they

have managed to get slightly closer to their academic goals. As an effective monitoring strategy I suggest that the students periodically use self-query method in which they honestly ask themselves various learning-oriented questions pertaining to the academic process<sup>1</sup>.

Evaluating one’s own accomplishments is also a metacognitive skill which evaluates whether what students are doing is effective and to the point. Here students can ask themselves various questions like: “What am I trying to accomplish?”; “What is the goal of doing this task?”; “What is the gist of the text?”; “What else could I do?”. All these is done in reading assignments when the teacher wants students to find the main idea of the text.

It is clear that second language acquisition is multi-faceted and has various aspects and foundations: linguistic, philosophical, cultural, socio-psychological, and none of them should be underestimated or overestimated, since all of them have their specific role and should be taken into account when learning a second language. And most important of all, metacognitive skills should be put on the instructional agenda as they have proved to empower foreign language learners giving them a chance to think about their thinking.

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## SAINT GREGORY THE ILLUMINATOR AND CANONS OF NICENE ECUMENICAL COUNCIL

### Abstract

The Nicene Creed in the Armenian Apostolic Church is a stricter version of the Christian faith. Christian recites it as a confession of his faith. The article attempts to identify formulation origins of creed partly related with apostolic times. Next is presented, how in year 325 during the first ecumenical meeting convened in Nicaea the high-ranking fathers collected the items of Christian faith and gave the name of Nicene Creed or Creed. Gregory the Illuminator accepted the decisions of the Nicene creed and canonize that Creed in the Armenian Apostolic Church, however, unlike other Christian churches, add his own confession. In addition to that Creed, two more Creeds are canonized and stored in the Armenian Church. All of them express the nature and essence of God and Holy Trinity, which is the foundation and major axis of Christianity.

**Keywords:** St. Gregory the Illuminator, ecumenical meeting, "Nicene Creed", Church fathers, canonization, Creed, confession, nature of God, S. Trinity, major axis.

The Nicene Creed in the Armenian Apostolic Church is a profession of faith widely used in Christian liturgy. Christian recites it as a confession of faith. According to the tradition of Western Church Fathers the authors of the creed are 12 apostles, thus the formulation of belief was the armor of reputation of apostles. The Creed that is partly related to Apostolic times is still recited in the Armenian Church before baptism. The ancient trace of Apostolism dates back to the time of Jesus and the order given to his apostles.

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (*Astuac'ashunch* 1994: 35)

Armenian Apostolic Church has kept and canonized that ancient creed which is used at the beginning of baptism, after the "Renounce" when

the priest, baptized person and those who are present say the following words turning to the East.

"We believe the Holy Trinity, the Father, the Son, and the Holy Spirit." (*Shahe' arq. Atwe'mean* 2001: 20)

In general the formulation of the Creed was developed by the Fathers of Church at the time when deviations were noticed in the church life, and it was an essential issue to keep the faith immaculate. In the first two centuries there were Jewish converts among Christians who found it difficult to accept the divinity of Christ and therefore the confession of St. Trinity. In the New Testament people who disavow Jesus Christ are mentioned. (*Astuac'ashunch* 1994: 330)

Apostle John in his first paper condemned those who denied the incarnation of Jesus Christ.

“And who is he a liar but he that denieth that Jesus is the Christ.” (*Astuac’ashunch* 1994: 321)

The spread of Christianity in the Roman Empire was a challenge for the apostles and their successors, because here Greek philosophy and culture were dominating. Their main mission was to keep the simplicity of the Gospel teaching avoiding the influence of philosophical thinking, which was widespread in religious communities. Fathers' motto has always remained Paul's famous words.

“Your faith unto a wise man, but by the power of God.” (*Astuac’ashunch* 1994: 214)

Confessional issues and theological disputes were a serious reason for emperors to invite Ecumenical Council.

The next stage of Christian Church history is linked to the convening of Ecumenical meetings, the discussion of theological issues and formulation of the Creed. Indeed, D century was a period of transition and that was its historical originality.

Several problems that needed final solutions were noted in religious, confessional and theological issues immediately after Christianity became a permissible religion. Issues such as monotheism, trinity, personification of Christ, atonement, transgression, salvation, consummation along with other religious matters were discussed during the Ecumenical meeting.

In parallel with it new doctrines appeared which not only spread quickly throughout Christian world within a short period, but also lead to confusion in church relations. Soon it was necessary to elaborate and coordinate the theology of Universal Christian Church according to the oracle of Gospel.

The peace of church was broken in the D-century because of the sermons of Arius priest who lived in Alexandria, Egypt. Arius denied the divine nature of Christ and jeopardized the entire

Christian doctrine. Alexander Archbishop of Alexandria convened a local ecclesiastical meeting which rejected the doctrine of Arius. He left Alexandria, but continued his preaching. (Kelli 1993: 54)

Seeing that the revolt gained momentum in the Christian Church, the Roman Emperor Constantine the Great convened the first ecumenical meeting in the city of Nicaea on May 20, 325, which lasted until August 25. 318 high-ranking church fathers came to take part in the meeting. (Kartashev 1994: 21-22)

The primary consideration of the council was to discuss Arius' concepts and condemn his teaching ideas. According to Emperor's order Arius was exiled and expelled from the church. At the same time the members of the meeting collected the items of Christian faith within one original form, which was named Nicene Creed or Creed. Creed was accepted by all the bishops who participated in Ecumenical council, except two.

Saint Gregory the Illuminator was also invited to participate in Nicene Ecumenical council but he sent his son Bishop Aristakes instead. Aristakes attended the meeting and brought “The Creed” and the regulations with him to Armenia that were adopted during the meeting. Saint Gregory the Illuminator accepted the decisions of the Nicene creed and convented the Faith in the Armenian Apostolic Church, but unlike other Christian churches, added his confession which was based on the Holy Trinitarian creed adopted by the New Testament.

“As for us we shall glorify Him was before the ages, worshipping the Holy Trinity and the One God-head, the Father, the Son and the Holy Spirit.” (*Shahe’ arq. Atwe’mean* 2001: 6)

The Armenian church still accepts and retains the sacred Creed and during the Holy Mass, when the Creed is pronounced, every time the



priest repeats confession of Saint Gregory the Illuminator.

The answer of Church Fathers for wrong teachings was always based on the teaching of Gospel and explanation of Apostolic Fathers.

Christian Church kept sacred the Creed of apostles that was transmitted as a behest in order to keep immaculate the entrusted Creed via the full power of Faith.

Until today, in order to warn believers of the church about the wrong teachings after the liturgy of the Nicene Creed in the Armenian church the trumpet repeats the statement of Nicene Patriarchs.

“As for those who say there was a time when the Son was not or there was a time when the Holy Spirit was not or that they came into being out of nothing or who say that the Son of God or the Holy Spirit be of different substance and that they be changeable or alterable, such doth the Catholic and Apostolic Church anathematize.” (*Shahe' arq. Atwe'mean* 2001: 12)

Nicene council, which was convened for denying Arius delusion, didn't explain the essence of St. Trinity, but formulated the doctrine of Bible against those who denied the divinity of Jesus and eternity of St. Spirit. These were not only deviations of faith, but also attempts to examine, understand and explain the mystery of God's essence via human cognition.

The emperor and many of the participants thought that the Nicene Creed would establish solidarity in the life of Church in either religious or political sense, but in the Creed the explanations “Father coexistent” and “Begotten of Father” gave way to a lot of criticism, mainly because those explanations did not belong to the Evangelical vocabulary. (Abbe Duchesne 1950: 26)

Armenians have been very careful while using philosophical terms in faith expressions,

even Saint Gregory the Illuminator did not want to use “Father Coexistent” explanation for Jesus that was accepted by the Fathers of Nicaea, and always kept the “Nature of the Father” form. In “Faithful Speeches” the author also uses the “One nature” explanation.

“We believe also in only One, Universal, Apostolic, and [Holy] Church; in one baptism in repentance, for the remission, and forgiveness of sins; and in the resurrection of the dead, in the everlasting judgement of souls and bodies, and the Kingdom of Heaven and in the everlasting life.” (*Kniq hawatoy* 1914: 22)

The Nicene Creed was completed in 381 in Second Ecumenical meeting in Constantinople, when the doctrine of Makedon was condemned and for the Trinity “One deity, three people” formula was established. In fact, the Creed was supplemented with the part of St. Soul. (Kirakosyan 2007: 29-32)

The Nicene Creed consists of twelve parts and obliges to believe in St. Trinity, Jesus' redemptive mission, the Church, baptism, the resurrection of the dead, the kingdom of heaven and eternal life as well as Church Creed, whose main components are Union, apostolicity, holiness and communality. And although the Creed is considered to be eternal and immutable truth, it has been supplemented and modified by some churches.

The amendment, according to which St. Spirit proceeds from the Son of God (and not only God the Father), became one of the reasons of separation of Catholic and Orthodox Churches (Orthodoxy does not accept the amendment).

In fact, the Two Creeds that were developed and formulated in Christian churches belong to two traditions, one of which arose in Rome and the West, while another group in Eastern Churches. The Armenian Church canonized the Creed belonging to Eastern tradition, following

the Creed of Jerusalem. (*Shahe' arq. Atwe'mean* 2001: 16)

In the Armenian church two other Creeds are canonized and stored. The first is a brief creed, which is pronounced at baptism, after the "Renounce" and the second is the general Creed of Grigory of Tatev, which he presented in his book "The Book of Questions" within fourteen points, which also includes a summary of our faith. Creed is used before night Mass, after morning psalmody, and begins with the following words.

"Confess with Faith God the Father with entirely heart, who is not wicked, unbegotten and without beginning, but also is the parent of the Son and originator of the Holy Spirit..." (*Shahe' arq. Atwe'mean* 2001: 24)

This Creed must be uttered during the ordination after the oath.

The Creeds of Nicene and Gregory of Tatev are considered three-part as they involve parts concerning the Father, Son and Holy soul.

The Fathers of Armenian Church starting from Saint Gregory the Illuminator have specifically emphasized the inseparable unity of divine and human nature of Christ, because they believed that the incarnate was the same God that was born in Saint Virgin, the same Christ, that was baptized, the same who preached and performed miracles, who suffered and was crucified, who resurrected and appeared to his apostles, and the same who should again come and renew the whole creation with the clear understanding that only God could be Saint Liturgy that must be sacrificed for the salvation of people. (*Shahe' arq. Atwe'mean* 2001: 24)

The creed in the Christian Church acquired great importance and it is deeply rooted in the hearts of Christian believers. Creed expresses the essence of God's nature, as well as the essence of St. Trinity, which is the foundation and major axis of Christianity. But along with it the key measure is the Faith for understanding the Creed in general and for grasping the essence of Christianity.

All in all, we can state that the Faith of Armenian Church is the Faith of Universal Christian Church, that was initially formulated in Nicene Ecumenical meeting and, later on, was confirmed in further meetings becoming acceptable for all churches till nowadays.

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IN MEMORIAM

## Haig KHATCHADOURIAN

1925 - 2016



In 2016, the world of Philosophy lost a tremendous and tireless scholar with the passing of Professor Haig Khatchadourian.

Haig Khatchadourian, Professor Emeritus of Philosophy at the University of Wisconsin-Milwaukee from the late 1960's until 1994, was educated at the American University of Beirut (B.A. and M.A.) and at Duke University (Ph.D.). He also taught at the American University of Beirut (1948-49, 1956-68), Melkonian Educational Institute, Nicosia, Cyprus (1950-1951), Haigazian College, Beirut (1951-52), the University of Southern California (1968-69), and was a Visiting Professor at the University of Hawaii-Manoa (1976-77) and a Distinguished Visiting Professor at the University of New Mexico-Albuquerque (1978-79). His

areas of specialization included: Aesthetics and Philosophy of the Arts, Ethics, Philosophy of Language, Political Philosophy, and Social Philosophy, among others. He was a member of learned societies and presented papers at international conferences from 1958 to 2007. He participated in the Harvard International Seminar (summer, 1962) and was a Liberal Arts Fellow in Philosophy and Law at Harvard Law School (1982-3). He received numerous honors and awards, including Outstanding Educators of America Award, 2,000 Intellectuals of the 20<sup>th</sup> Century and 2,000 Outstanding Academics of the 21<sup>st</sup> Century. He published 19 books and at least 94 articles. His most recent book is *How to Do Things with Silence*. (deGruyter, 2015)



Unluckily Khatchadourian was not widely known amongst Armenian scientific society. International Academy for Philosophy (IAPh) established by Academician Georg Brutian has a great mission to serve and develop the international world of philosophy through connecting philosophers from all over the world. Besides this it has also done a great job of bringing together Armenian philosophers from different parts of the world, with the vivid example of us getting to know Professor Haig Khachadourian, who was an honorable member of IAPh.

American-Armenian professor was planning to visit Armenia with his daughter in summer 2016, but his death in February 2016 left his

great wish of visiting Armenia and his beloved friend Georg Brutian unrealized. Before his death Professor Khachadourian inscribed a copy of his last book *How to Do Things with Silence* (de Gruyter, 2015) for Georg Brutian, which is interestingly enough the last handwritten writing by him. As he did not manage to bring it with him to Armenia in summer 2016, his daughter who's been communicating with the Philosophy and Logic department at Pedagogical university after Khachatur Abovyan sent it to the department. A memorial bench has been established at the American University of Beirut, which was one of Khachadourian's true wishes.



Haig Khatchadourian's wife Arpine Khatchadourian was an established philosopher as well. Arpiné Khatchadourian (1925-2012) completed her primary education at Sts. Tarkmanchatz, the Armenian St. James Patriarchate School, and her secondary education at a British High School, both in Jerusalem, Palestine during the British Mandate. After graduating, she taught at Sts. Tarkmanchatz for eight years. In 1950, she married Haig Khatchadourian. The following year, she taught at the Melkonian Institute in Nicosia, Cyprus. The couple then resided in Beirut, Lebanon,

where she received her Associate in Arts Degree at the Beirut College for Women in 1953 and taught for several years at the AGBU Tarouhie-Hagopian Secondary School in Beirut. After she and her family emigrated to the United States in 1967, she continued her studies and received a Bachelor of Arts degree summa cum laude and Master of Arts in Comparative Literature, with Honors, and completed all work for her Ph.D. in English and American Literature at the University of Wisconsin-Milwaukee, except for her dissertation. While a student, she was inducted into Phi

Kappa Phi, a national academic honor society. She taught in both the UW-Milwaukee Department of Comparative Literature and English Department. She also taught "Armenian: An Uncommonly Taught Language" in the UW-Milwaukee Linguistics Department for several years. She received a Teaching Excellence Award from the UW-Milwaukee English Department in the 1985-86 academic year. Khatchadourian retired in 1997 after 47 years of teaching that included primary, secondary, high school, and university instruction. The Armenian language and literature, world mythology, and comparative literature were her vocation and avocation. David of Sas-

soun: An Introduction to the Study of the Armenian Epic is based on original research material. Her essay, "The Oath and the Curse as a Source of Action in David of Sassoun" was published in *David of Sassoun: Critical Studies on the Armenian Epic*, by Dilckran Kouymjian and Barlow Der Mugardechian in 2013 by The Press at California State University, Fresno.

Professor Khachadourian's academic career, intelligence, and deep commitments to the study of philosophy undeniably had significant contribution to the world of philosophy. Our editorial board hopes that Armenian philosophical society will get to better know his scientific heritage.

Hasmik HOVHANNISYAN  
Doctor of Sciences (in Philosophy),  
General Scientific Secretary of the International Academy for Philosophy (IAPH)

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- Complete description of archive or publication material, according to which the translation has been made, 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.

- Publisher or translator may present references about the publishing source at the end of a 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 up to 40.000 character source for the publication materials in the periodical. In case of a large source, it is necessary to shorten (select) for preparing material for the periodical.
- Translations and archive sources should have enough comments and full 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 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 kind of works cannot be submitted in the reports about scientific works as scientific publication.

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# ՎԻՍՏՈՄ

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պետական մանկավարժական համալսարան հիմնադրամ

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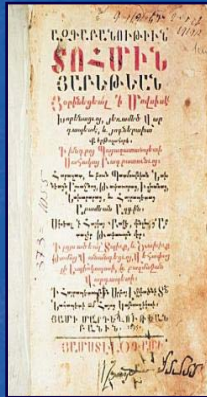
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A painting of Movses Khorenatsi by Hovnatan Hovnatanian (1730-1801)



The first printed edition of the title page of Movses Khorenatsi's *History of Armenia* Amsterdam, 1695



Movses Khorenatsi and Sahak Bagratuni

Movses Khorenatsi (approximately 410–490s AD) was a prominent Armenian historian from the period of Late Antiquity, a poet, hymn writer and grammarian. He was also referred as *Movsēs Xorenac'i*, Moses of Khoren, Moses of Choren, and Moses Chorenensis in Latin sources. He is considered to be the "father of Armenian history" (*patmahayr*) and is often referred as the "Armenian Herodotus." Khorenatsi identified himself as a disciple of Mesrop Mashtots, the inventor of the Armenian alphabet and is recognized by the Armenian Apostolic Church as one of the Holy Translators.

Khorenatsi made the first attempt of writing the universal history of Armenia in one collective work called *History of Armenia*. It was written at the behest of Prince Sahak of the Bagratuni dynasty. The book has had an enormous impact on Armenian historiography and was extensively used and quoted by later medieval Armenian authors. Many Armenian philosophers, historians and writers, such as Agathangelos, previously wrote about Armenia and its history. However, *History of Armenia* holds particular significance because of its unique material on the ancient oral traditions in Armenia before its conversion to Christianity. As well as the narration of Armenian history in a reverse chronological order - from Movses' day back to its origins.

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