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CONTENT

IN MEMORIAM

EDITORS' FOREWORD

The current 2(9), 2017 issue of the journal WISDOM includes 11 articles referring to the issues that the main rubrics of the journal cover: Epistemology, Philosophy of Science, Metaphilosophy, Argumentation, Social, Political Philosophy, History of Philosophy, Chair of Young Scientist.

Since the very day of foundation of the journal, the respective ethical rules have been of great importance for the Editorial Board that stands against the current or possible violations of ethical rules, up to the rejection of articles that might violated the rules of publication ethic. From this perspective, the editorial board of WISDOM considers a great achievement and success the fact of becoming a member of the Committee on Publication Ethics (COPE) (July 11, 2017).

The current issue of the journal is marked by another significant success – broadening the board membership. The editorial board of WISDOM welcomes the entering of Professor Frans H. van EEMEREN to "the world of Wisdom" and congratulates our community on this occasion. Professor Frans H. van Eemeren is President ILIAS at Jiangsu University, Honorary Director of the Centre for Argumentation Studies at Jiangsu University (JUCAS), Director of International Institute of Pragma-Dialectics at Zhenjiang University, Adjunct Professor at Leiden University, Zhenjiang University and Sun Yat-sen University, Professor Emeritus of Speech Communication, Argumentation Theory and Rhetoric at the University of Amsterdam. This fact is an excessive opportunity to continue the cooperation with such a great and famous philosopher as Professor Frans H. van Eemeren initiated by the founder of WISDOM,

late Academician Georg Brutian that will surely become beneficial for the journal considering his great experience and achievements in the professional field.

The international recognition of the journal WISDOM is ensured not only by the publication of famous foreign and local philosophers' research results, but also its inclusion in the list of the scientific journals recognized by the Higher Attestation Commission of the Republic of Armenia among other rated periodicals that address fundamental results and theses of dissertations and 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), Advanced Scientific Index (ASI), eLIBRARY, EBSCO, CYBERLENINKA, CROSSREF, PHILPAPERS, WORLDCAT and Google Scholar International Scientometric Databases.

The Editorial Board extends the sincerest gratitude to all the authors, reviewers, professional critics and assessors of the articles. We extend our special appreciation to the Authorities of Khachatur Abovian Armenian State Pedagogical University for the consistent support in publishing the journal.

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.

EPISTEMOLOGY, PHILOSOPHY OF SCIENCE, METAPHILOSOPHY, ARGUMENTATION

Ana BAZAC

REPAIR: A DISLOCATING CONCEPT AND ITS VICISSITUDES

Abstract

The concept of repair – and its very interesting synonyms (but, as we know, the synonyms are never perfectly superposing) – emphasises both its socially constructed meanings and its extra-theoretical relations or practical functions. My paper has two *methodological* goals. The first corresponds to the focus on the historical and social roots of the place of repair activities in different human societies, while the second consists in the insistence on the *causes* and *consequences* of the repudiation of repair in the present era of world capitalism.

Passing over the etymological sources of the specific action of repair, we cannot neglect its interdependence with both the labour processes and the scarcity that characterised *ab initio* the human societies. The paper explains how rarity and social domination relations are ontological factors directly determining the activities of repair, and also how the indirect ontological factors of tool-making ability and the level of the means of production (or, more generally, of productive forces) and the structural relations intertwine and fuel these activities. The entire logic of epistemological origins but also of the historical attitudes towards repair reflects the role of the social domination, concretely, of the capitalist relations imposing only a fragmented, anti-ecological perspective on nature-society.

Keywords: repair, technology, compensation, maintenance, consumption, capitalism.

Warning

The unpopularity of the concept of repair in the present society is due to the capitalist logic of *economy*: the more the new goods are bought, the higher are the profits, and thus, the markets being assured, the more is the possibility to continue and develop *within this logic* the process of production and the productive forces. The logic of the capitalist economy has in view and follows only the private profit logic, and thus any action of repairing seems to it inimical and subversive.

However – and letting aside that even the productive process of new goods involves in a way or another actions of re-adjustment, repairing of parts of machines and devices, and re-structuring of the goals and process as a whole because of the previous spoiling, breaking, impairing of mechanisms and instruments, and thus letting aside the *economic* function of repair even in capitalism – the repair had and has a strong *social* function: that to compensate the weak access of ordinary people to new goods and new means of production, and that to compensate the status of poverty and lack of livelihood.

But as we know, *compensation* is a con-

cept with a strong psychological aspect. The action to repairing something is, obviously, determined by the need for that object but, at the same time, by the need to have its *technical* functions realized: *as if* that object would be new. For this reason, to compensate means to make once more, even anew, a certain object, *as if* this action of doing again would take part from the original action. The human being who carries on renovation, reparation, redressing, fixing up, has a complex of double feelings: on the one hand, it obviously know that its actions of repairing are supplementary/adding to the "normal" actions, at least to the ideal/imagined/planned ones; and the actions of repairing may be boring or even tiresome, so they may be not welcome; in front of them, the feeling is rather pessimistic; on the other hand, it knows that, since the repair is absolutely necessary, it must be done at one's best, and after finishing this work the repaired piece *will seem as a new one*; thus, in front of this supplementary activity, the human must encourage itself and is rather optimistic: the repaired piece is like a new one, then it was worth the effort.

Etymology

And etymology shows this complex of feelings and ideas. A philosophical premise of the concept of repair may be found *ab initio*. Letting apart a possible speculation concerning the link between the Greek exclamation (ρε) expressing surprise or astonishment or calling to attention and, on the other hand, the Latin prefix *re*, this prefix itself signifies *the permanent renewing of an action* since it has revealed to being limited, unfinished and requiring an improvement. Thus the response to

an action is a *re-action*, i.e. a) the continuity of the action, b) a new action somehow in contrary, even in the opposite sense to the first, c) the return to the state anterior to the action. If the conscience of the now inadequate character of an entire set of actions is acute, the reactions constitute a *re-form*. Reform means first of all just this conscience that things are already obsolete and have to be brought out to reforming them. Secondly, reform shows the intention to change, thus the change as such, irrespective of the directions of this action: backward, (and from this standpoint there is an overlap between reform and the etymological sense of *revolutio*) or forward. But thirdly, reform points out the effort to improve the old state, to recover from certain languidness through some concrete measures, to correct the ill aspects without exiting from the considered framework, on the contrary giving to it the genuine form, restoring it.

An action of repairing is a *re-form*. A special one, since *rĕpăro, -āre* meant to prepare again, to recommence, to resume, to recover, to recuperate, to reconstitute, to substitute, to restore, to encourage, to rebuild the soul: a new form or the form approached again *as if* the recommencement would mean to forget/bracket the old form, and the construction of the new one to be the first action. Therefore, repairing was, consciously, both *material reforming and psychical encouragement that one must never retreat and yield*.

The root of the Latin verb is *păro, -āre* that means both to prepare oneself, to have the intention, to gain, to buy, to make, to arrange, to establish, *and* to consider as equal, to give the same importance, to compare, to share, to make a deal. In other words, *to resume an action means to be aware of the history of that*

action: that there were the first psychical and material preparations in order to achieve something, and that in these preparations as well as in the action as such one does judge, measure, search the best way between equally possible paths, and the golden mean and harmony from the level of which one considers the things and the results of actions.

The Ontological Basis

The living being – and man, especially – is based on repair, since it is connected to the milieu, reacts and adapts. And the actions of repairing lead to the augmentation of the functionality of living parts (see Opris, 2013).

Likewise, man is, obviously, a *homo reparans*, a species producing artificiality and fixing it (Spelman, 2002). However, this assumption must be enriched / concretized in the social reality.

Since *rarity* was an ontological factor of the human being (Sartre, 1960; but also Bazac, 2007, 2008), the efforts for constructing the material milieu of humans took place in the framework given by this factor and, accordingly, of the social differentiations, division and oppositions. And though the level of *civilisation – of diffusion of unique cultural innovations/creations* – thus of the artificial/cultural/human was low, and there were not so many necessary artificial objects for the human life, people have constructed and treated them in an *economical* manner: they used every part of the material things they had at their disposal, and certainly, this meant to re-use them, to re-form them, to mend, to patch up and even mess up, to refit and renovate them, thus to improvise/to make afresh the same object or a new one but with the same function without

preparations/initial planning but, at the same time, to challenge and develop the creative imagination in order to handle with the existing material data.

Consequently, the repairing attitude towards things must be related to the preventive attitude towards nature.

Indeed, we must not idealize the ecological, preventive and anticipative behaviour of the ancient people (Krech III, 2000; Harkin & Lewis, 2007). The principle of repair, implied in the general attitude towards the material artificial environment of humans, was the inevitable result of the *scarcity* of *means of production* (both means of work and objects of work). However, if it's no wonder that in front of shortages, the ancient people behave in a wild manner, though there were many ideas denoting an ecological consciousness (Chew, 2001). But *would the present dominant behaviour towards nature be a simple continuation of the ancient one?*

Going further, obviously, the principle of repair directed, first and foremost, the activity of the *labour force*, from the maintenance and repairing of the tools and their constitutive or auxiliary parts to the intellectual activity of copying (see the palimpsest custom).

Therefore, when the cause does disappear the effect disappears too, does it? The unpopularity of the principle of repair would be the consequence of the dilution of scarcity? And, since this dilution seems to us as absolutely positive, would its result be positive too? Well, in society *there is never only one cause of a phenomenon*, and thus neither the phenomenon nor a certain cause of it may be reduced to one aspect and a single inference.

The rise of the modern social wealth was, certainly, the result of the development of

modern *productive forces*, but also of the *colonial type* gathering of goods. Only the intertwining of these two causes explains the modern social wealth: the Roman Empire has amassed huge wealth, but in the absence of the modern mechanical technology that substituted the tools with machines, neither the wealth was sustainable and nor has it succeeded to compensate the destructive forces attacking the Empire. When speaking about destructive forces, I do think not even to the migratory peoples or to those who fought against the Roman conquerors: I speak about *internal structural characteristics* as the "*economic stratification*" (Motesharrei, Rivas, & Kalnay, 2014) that may generate even alone the collapse / *the inequality in the sharing of resources*, and the "*carrying capacity*" of a more and more complex bureaucratic organisation *in the frame of this kind of society*. (The concept of *carrying capacity* was coined by Catton, 1976). More: the lack of modern means of production has manifested through the exclusively *extensive* agriculture and thus through both the quantitative rise of the structures of domination (army) used to acquire new lands and resources, and *the subordination of the logic of management to this requirement of new territories*, clearer, to the logic of the dominant elites of this type of society.

While: only the betterment of the modern productive forces through the science-technology revolution, and the agglomeration of goods without the betterment/change of the structural relations of the present system *have no the strength to stop the destructive tendencies manifested in the prolonged and ubiquitous crisis of the present society*. The old scarcity seems to be surpassed as a result of the extraordinary development of the productive forc-

es, they involve and lead to an *intensive* manner of use of resources[1], but the *structural relations* of the present system generate wars *as if* the only logic of economy would be extensive, and inequality and famine (World Hunger Again on the Rise…, 2017), and polarised repartition of high-quality protein and food, *as if* the present productive forces would not exist and the world would stay under the aegis of the old scarcity. In other words, though the transition from the *extensive* economy (always new lands, more labour force etc.) generated by weak productive forces to the *intensive* one (total use of raw materials) is possible just on the ground of the scientific-technological revolution – and thus, the economical use of labour force, i.e. the fuelling of its creative ability, is possible too – the capitalist structural relations not only use the development of the productive forces in a contradictory manner, both impelling and opposing this development, but also behave in an obsolete way, as if the productive forces still would be weak and requiring the acquisition of new means of production by plundering them.

From an ontological point of view, rarity as such is not the only factor explaining the material (and spiritual) state of poverty of the humans and of the world (Gorz, 1962)[2], and

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[1] This *intensive* manner – that consists in the active circular process when all the secondary materials are used again – *coexists* with the *extensive* one that means the extensive use of raw materials swindled from old and new "vital spaces" for the imperialist capital (see Custers, 2017).

[2] Long ago, André Gorz, 1962, has pointed that: 1) the "normal" poverty does not suppose simply the lack of the livelihood, but the lack that forbids to living as a *human* being in the

accordingly, neither the recourse to repair activities in order to survive or make both ends meet. An ontological factor generated by *rarity* but having the same ontological place is the *social domination*: both leading to practices of compensation, through which the repair was a main one.

Therefore, the dissolving of rarity does not lead to the disappearance of the activities of repair when the other ontological factor, the social domination, lasts.

But things are more complicated: the *tool-making ability* (Franklin) of humans is another ontological factor, and its result, the level of the *means of production* – another one. Now, the logic of the above ability involves the development of these means all the way. "When something can be done, it will be". Irrespective if these means are war or peace means, or allowing an extensive or an intensive economy,

given society; 2) at the level of the modern civilisation, man is "determined by the normative possibilities proposed to the entire population by the surrounding civilisation: possibilities as the model of man, or at least its future model". 3) If the individual has no the means to realise them, its humanity is excluded and diminishes. The excluded individual cannot even to choose (between the unattainable goods and those attainable), because one may refuse only what one has.4) "What is important is that, because the model is not considered as a luxury but as the rule, today, compared on the dominant model, there are more poor people than ever". Hence, 5) "there is not poverty when everybody 'is poor'…there is a general austerity, namely, unmet needs and whose satisfaction is postponed, but not under-humankind, a class deprived of human entitlements according to the norms of the surrounding civilisation".

or irrespective of their scopes and consequences, they will be developed infinitely.

However, is this really the situation? Do people not think at all to the stakes of their deeds? Is there no difference between the intellectual curiosity to understand (to know how, not only to know why) and the practical endeavour *all the way*?

Certainly, there is, and the productive situation does not reflect only the productive ability of humans. The limits of the technological and productive deeds are not given directly by rarity and the social domination, but by the concrete social *structural relations* of a system, framing a certain society and *mediating* the mentioned ontological factors. The capitalist structural relations require and generate the use of the productive ability and scientific and technological cleverness according to the private interest to *maximise the private profit*: and this, *irrespective of the costs and consequences* of this use. Simply, the logic of the private interest *externalises* the costs and either *does not care* about the consequences or counter them with some *partial, limited and local measures* which, however, have no world, unitary/integrated scale and, thus, results. This is the basis of the proposition of a radical alternative to capitalism: this alternative is not an ideological fantasy, but the only solution for repairing the present state of nature and the world resources.

For this reason, *it's absurd* that the literature which correctly shows that the most serious scientific analyses emphasise that the continuation of the present logic of the growth economy is suicidal for the Earth and the human species as such and that just the earth/life /ecology sciences substantiate the necessity of a radical alternative to capitalism (Klein, 2013),

arrives to the idea that the inducement to a new ecological culture, the protest movements and the local struggles against the growth economy would be tantamount to the clear proposition of the radical alternative to capitalism (Klein, 2015). These manners to substitute this proposition with critique and hopes, or even with a "right to withdraw" from the present (neo-liberal) society of the citizens who refuse it (Dufour, 2009), are perverse, because: 1) there is no longer time from the standpoint of the nature-society relationships, and 2) there is no longer time from the point of view of the human beings which waste their unique life. Therefore, to consider the present (neo-liberal) appearance of capitalism as the only guilty for the "excesses" of poverty, exclusion, inequality – *as if* neo-liberalism would be a historical accident and would be counteract by a new "capitalism with a human face" – means to not understand the capitalist logic of economy that necessarily led to its present form.

And since nowadays the *productive forces* are able to solve not only the problem of scarcity but also of their own conditions and consequences, it results that neither rarity nor the level of productive forces are the cause of the *present* persistence of social domination. On the contrary, the capitalist structural relations (exploitation, capitalist competition and Core-Periphery international relations) and their supplementary political forms of violence constitute the *hindrance* to the alternative productive process that does no longer externalise the environmental and human costs.

Finally here, in the present situation of technology and its high productivity, the logic of private interest requires different measures to *thwart* this productivity and the reduction of profit rate: those to *force the moral obsolescence of goods* and that to *oppose to the actions of repairing*. The last measure is based on the declining prices of the industrial products as a result of the technological revolution. But if so, the logic of the capitalist production generating an inutile *waste of resources and human energy* once more appears irrational. And the contempt and obstruction of the repairing actions are the manifestation of this irrationality.

However and with the entire obstruction, at least the last decades have witnessed the development of *counter-tendencies* originating from the under-middle classes, but transformed into respectable strategies of approaching the materiality of things: repairing, maintenance, saving of energy and raw and processed materials.

In this frame, the functions of the actions of repair have in view to *compensate* both the *poverty* of the non-privileged social strata – *as if* there would have not been any difference between the old times marked by original rarity and the present ones when *abundance becomes to be the ontological factor* – and the *high productivity of labour*[3] that has led to the *decreasing of the profit rate*. This decreasing means, in the average, stationary real wages/ they do not rise according to the rise of productivity, and thus the *decrease of purchasing power*. This is the origin of the present fever of repairing and reconditioning (and vintage and retro objects), as well as community type organisations aiming at maintaining and saving the existing artificial surrounding.

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[3]   We remember that the high productivity of labor involves high level of technology.

The Epistemological Basis

We should not ignore that the repair has an epistemological origin too. It is, within the cultural/cognitive ability, the *trial and error* pattern of thinking, the permanent correcting of our ideas, including those related to objects: which have to be maintained, cleaned, repaired, adjusted, according to the better understanding and to the anticipation of the ideal or, at least, good functioning of the material structures.

Repair and Maintenance

Though the two activities are similar (this is the standpoint of two *Maintainers* conferences, 2016 and 2017, see http://themaintainers.org/), as fixing-up for having the objects as "ready" and "ready-to-hand" (Graham & Thrift, 2007, the last attribute being borrowed from Heidegger), we may relate them to *different* types of objects. While to say that the repair of the means of production sounds well, to say "the maintenance of clothing" is odd. On the contrary, maintenance is even a branch of engineering (Dhillon, 2006), therefore linked to the *means of production*. In this situation, the repairing as such seems to apply rather to *consumer objects*.

The present neo-liberal stage of capitalism reveals that there are differences between the maintenance in the private units and the maintenance in the public ones. While the former reflects and reproduces the concrete interests of the owners related to the ever growing world economic competition (and from this standpoint, sometimes is cheaper to maintain the old apparatuses etc., but sometimes is more expensive), the latter is rather simplified, postponed and occurs rather after crash situations:

because in the public units there are public goods, not interesting for the private profit (or interesting only as the private capital can gain following the shortages resulted from the crisis of public units). This is the reason that the rhythm of repairing the infrastructure of public goods is dallying (Azul, 2017).

Repair and the Preference to the Naturalness of Consumer Objects

The above-mentioned economic and social cause generates also the more and more leaning toward natural means of health care: namely, not only because nowadays people are more circumspect towards the synthetic medicines, but also because these ones are more expensive than the natural teas and powders (Bazac, 2012).

However, even if the nostalgia for "the good old natural objects" is general and *perhaps* without any class differentiation, the availability of these goods has a strong *class origin*: not everyone can afford organic food, can one? The same class origin, i.e. in the interests of clothing producers dictating the fashion, can be seen in the *present* persistence of use of animal skin for clothing and furnishing, *as if* nobody would have heard about ecology and *as if* there would not be artificial substitutes of animal skin and furring: the natural skin and fur is expensive, showing a clear well-off class status, but at the same time, the fashion requires them and this leads even to a classless use; and since the animal skin is necessary for foot gear, the *excess* towards *necessity* appears clear-cut.

The "natural" preferences are related to an entire new practice of consumption: "radical" or "ethical", focusing on fair trade, consumer protests, green consumption, brand backlashes,

green goods, boycotts and downshifting (Littler, 2008), but having no the power to change the logic of capitalist production. Instead, the new preferences are immediately included in the market economy.

The Disregard towards Repair

The explicit capitalist logic of "profit rush" has transformed the habits of the population – but this means also the change of sentiments of constancy, continuity and safety – after the 1989 transition of the former socialist countries. In Romania, all the ruling "elites" have contributed to destroy the vocational education as well as the repair centers. Nobody does repair the footwear, the bed sheets or the furniture, though most people need it, because they are too poor to buy new objects of this sort.

We must not neglect that there is a difference between the repairing of the means of production – sometimes this repairing being un-necessary, because either the repair is too expensive or the substitution with new machines etc. is already *sine qua non* in order to arrive to a competing productivity – and the repairing of the consumer objects. Generally, this repair is not more expensive than the price of new objects, and people need it, including for sentimental reasons. Or, this means that the missing possibilities of repairing in countries like Romania counter just the principle of the (profitable) supply and (solvable) demand: because there are both the need and the solvable demand, and nevertheless there is no supply of repair centers.

The private profit generates also undemanded objects and practices related to the *industrial agriculture*: instead of repairing the damaged land and animals caused by this agribusiness, the present system continues to harm both nature and the consumers, and the big agribusiness corporations are so powerful that they impose even to cooperatives this harmful practice (Herman, 2017).

Repair and the Ecological Goals

The importance of repairing increased beyond the limits of the direct economic condition of people. It depends on the ecological conscience, more and more refined in proportion as the world ecological crisis aggravates. This conscience means the understanding not simply of the finitude of resources, but also of the "myth of resource efficiency improvements (the Jevons paradox, see Polimeni, Mayumi, Gianpietro, & Alcott, 2008). Accordingly, and since a consumption frontier follows, without meaning a return to a primitive frugality/ascetic life, a reasonable analysis of the present expanded, useless and wasteful needs caused by the capitalist market logic, and the development of the valuing of many existing goods (including through repairing them) are necessary. From this standpoint, the concrete search of "postcapitalism" in Latin America (where repairing takes part of the "ecologies of knowledge", de Sousa Santos, 2011) is only an introduction.

Since the unmeasured expansion of wasteful goods for profit is the result of private property logic, it means that the ecological goals *all the way* (and not instrumentalized as private profit opportunities) have a class character too, irrespective of their apparently classless belonging. Hence, their solution is a radical transformation of the structural relations in order to support an economi-

cal production subordinated to the real needs of the humans, and not to the private profit. In this respect, the pious praises of the frugal life and the calls for de-growth without expressly attack the causes of the unequal and disharmonious use, prevalence and depletion of resources and natural basis of the human life, are only waste of time of this human life: waste of the necessary time to *search for ways to the alternatives towards the present dominant system*. As the praise of frugality imposed to the majority of the population of the world is at least shameless, as the gradual de-growth keeping the capitalist logic is absurd. While: the theory that a capitalist ecological growth would solve the contradictions of the coupling nature-society and moreover all the geopolitical parts will win is only a wishful thinking. There is, certainly, an objective natural "carrying capacity" (Catton) of the humans of the Earth, but nowadays the biggest impediment to take it into account and prevent its exceeding is just the value choice guiding the real solving or its postponement[4].

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[4] The capitalist frame of thinking permanently generates the *habit* to be afraid of the *cost in the short term* of the radical solving, and to consider the present problems in a way of non-ecological literacy or "according to a [pre-ecological] worldview" (Catton, 2008). Therefore, the above habit is constructed by the capitalist paradigm and consists of: 1) separation of fields/domains and objectives, 2) externalization of costs (within fragments/domains/firms) into the biggest/comprising system (nature, society), 3) separation of the parts from the whole (opposite to Aristotle), 4) consideration of parts as representing the whole/its tendency/its representative aspect.

Conclusions

The principle of repair, taking part from the general conception of economization of resources and human energy in order to freeing its creativity, is revolutionary: it imposes the *restructuring* of the logic of present economic activities according to their combined *telos*. This last concept sends us to the understanding of the *reason to be* of things (Bazac, 2017). And since the reason to be of the functioning of economy is its material and organizational structuring in order to assure the well-being of humans and, at the same time, the harmony of nature and society – i.e. the ecological harmony and preservation, and the economization of resources and human energy in order to freeing its creativity – it results that one can no longer accept the private lens /private interests in economy: because *the adjusting of all the human interests and nature relationships is systemic, and requires an integrated, unitary view*.

The revolutionary character of the concept of repair consists not at all in its implied suggestion that the solution to/against the poverty and inequality pushing people to live in a precarious way (and thus, to repairing instead of to buying new objects) would be the more egalitarian *repartition* of these objects, but on the contrary: that the solution is the transformation of the structural relations so as to forging a new position to the labor force, a position allowing both its control over production and society, namely, its *anticipative* control leading to a rational tackling of the upstream (the human needs, the resources, nature) and downstream (the direct and indirect results) of economy.

In the same respect, one has to move away from the classic neo-liberal ideology celebrating the rapid substitution of objects, their "transience" (Toffler, 1970)[5], irrespective of the irreversible waste of matter and energy (including human energy, as I said) necessary for this insobriety of the private capital. We have to understand (what Catton, 2008, p. 474 warned) that already any "cosmeticism" according to which some local and partial improvements would counterpoise the systemic multi imbalances and crisis is only a *factor of deepening this crisis*.

Obviously, a concept – here, the repair – has a limited power to transform the ideas of the humans. It does it only in a complex of reasoning and arguments which are cogent according to their logic and correspondence with the real facts. But the concept discussed in this paper – the repair – has just the function of a premise of transformation of the ideas about the present world.

We have to trait in a responsible manner the epistemological complexity of the human knowledge: we conceive of very complex objects (so, we treat things in a separated manner) but at the same time we cannot relate them and understand the consequences, on short, medium and long term, of these objects and the separated theories. And at the same time, we must not forget that this lack of the human's understanding is historically and socially constructed.

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5   Toffler's viewpoint was not only the song of the private owners in quest of profit sources, but it reflected also the state of the world in those times (before 1973), i.e. the imperialist Centre-Periphery domination that consisted in the low prices of energy and raw materials coming abundantly to the "first world".

Finally, though the concept of repair seems to illustrate the artificial part of the world – production, civilization – it sheds light on the dialectics of nature: its both regenerative and limited/finite capacity of existence, and, on Earth, its interdependence with the human society.

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Robert DJIDJIAN

THE PARADOX OF GÖDEL'S NUMBERING
AND THE PHILOSOPHY OF MODERN METAMATHEMATICS

Abstract

The author of this article critically analyses the proof of Gödel's famous theorem on the incompleteness of formalized arithmetic. It is shown that Gödel's formalization of meta-mathematics provides a proof of the incompleteness not of mathematical science but of the system of formalized meta-mathematics developed by Gödel himself. The arguments against the idea of the formalization of meta-mathematics are presented. The article suggests also an interpretation of the essence of mathematical truth. It is noted that the refutation of Gödel's proof does not suggest returning to Hilbert's program of formalism since the formalization of an axiomatic theory can't exclude the appearance of paradoxes within its framework. It is shown that the use of self-referential Gödel's numbering in a formalized system leads to the emergence of a *Liar* type paradox – a self-contradictory formula that demonstrates the inconsistency of that same system.

Keywords: formalized theories, metatheory, Gödel's theorem, Gödel's numbering, formalized metamathematics, inconsistency, paradoxes.

Introduction

Gödel's theorem on the incompleteness of formalized arithmetic is one of the most widely accepted and highly evaluated results of logical and mathematical thought of the 20th century (Gödel, 1931). It is this article, together with the previously proven fundamentally important theorem on the completeness of the first order predicate calculus that has determined the philosophy and ideology of all subsequent studies on the foundations of mathematics (Gödel, 1929). Encouraged by Gödel's results, many mathematicians began to investigate the consistency of formalized systems (Smoryński, 1977; Smullyan, 1991). Other researchers undertook an intensive study of the completeness of formalized calculi (Gentzen, 1935). And the most independent minds, despite general adoration before Gödel's proof of the incompleteness of formalized arithmetic, tried to restore the shaken authority of mathematical science by proving the completeness of formalized mathematical theories (Henkin, 1950; Hasenjaeger, 1953). The wave of publications on the significance of Gödel's theorems (Franzén, 2005), their philosophical interpretation (Rucker, 1995; Wang, 1997), the current demonstrative exposition (Smith, 2007), attempts to apply them far beyond the reasonable (Lucas, 1970; Feferman, 2011) continues to this day.

The first part of this article demonstrates that Gödel's proof of his incompleteness theo-

rem is not valid, since in actuality it does not demonstrate the incompleteness of the *Principia Mathematica* and the related sufficiently rich systems.

The second part of this article discusses the general methodological problems of formalized theories and in its final section proves that if it is allowed to use Gödel's numbering in a system (including formalized axiomatic theories) then in this system one can build a *Liar* type paradox demonstrating the inconsistency of this system.

Part I

1.1. Young Kurt Gödel in his famous 1931 paper presented an instrument of logical proofs – *Gödel's numbering* – and constructed with its help an undecidable formula **G** (Gödel, 1931). Presuming that this formula belongs to the system of formalized arithmetic he concluded that the system of formalized arithmetic is incomplete (*Gödel's theorem*).

The principle point here is that in actuality **Gödel's undecidable formula G does not belong to the system of formalized arithmetic** presented in *Principia Mathematica* (Rusell & Whitehead, 1910) because to construct Gödel's formula **G** one needs *Gödel's numbering* which is absent in *Principia Mathematica.*

So we have to conclude that **Gödel's proof of his incompleteness theorem is not valid**, since it actually does not demonstrate the incompleteness of the *Principia Mathematica* and the related sufficiently rich systems.

1.2. On the other hand, if a mathematician would like to use *Gödel's numbering* in the system of *formalized* arithmetic he should do it by explicitly including *Gödel's numbering* in the scope of means of that formalized system

(Kleene, 1952). But in this kind *enriched* system one can build Gödel's undecidable formula **G** which would demonstrate that this kind **enriched system** of formalized arithmetic is *incomplete*. It should be underlined here that this proof of incompleteness relates to the system of formalized arithmetic enriched by *Gödel's numbering*, but not of the classical system of formalized arithmetic of *Principia Mathematica*.

Part II

The first part of this article concludes my refutation of Gödel's proof of the theorem on the incompleteness of formalized arithmetic. Dear readers, in the case you would like to object to my refutation, I ask you to apply only to the argumentation of the above presented first part of this article.

In the second part of this article, I present the general methodological considerations which help to demonstrate eventually that *if it is allowed to use Gödel's numbering in a system (including formalized axiomatic theories) then one can build a Liar type* **paradox** demonstrating the inconsistency of that system.

2.1. The consistency of axiomatic theories. An axiomatic theory is considered as a matter of serious discussion only after it is able to show solutions to the main problems of the given field of scientific knowledge. We call such a theory *well-developed axiomatic theory*. Just at this stage, the axiomatic method demonstrates its fundamental advantage. When a given axiomatic theory achieves such a weighty result – succeeds to solve the main problems of the field under investigation – one can express his suspicion in regard of this theory only in the

case if he can present at least one fact (a true singular statement) that contradicts any axiom or theorem of this theory.

Until contradictory facts are found, a well-developed axiomatic theory is rightly regarded as a serious contender for the status of the *true theory* of the field under study. We emphasize that the theory achieves this high status precisely due to the successful axiomatic resolution of the problems of the field under study. Based on the presented analysis, we can propose the following preliminary definitions of the consistency and truth of axiomatic theories:

- An axiomatic theory is *consistent*, if it is in agreement with the facts of the field under study.
- An axiomatic theory is a *serious pretender to the status of a true theory* only insofar as it is successful in solving the main problems of the field under study.

(The expression "this theory is in agreement with the facts of the field under study" means that in this theory no statement is derived that is denied by any known fact of the field under study.)

2.2. True theory, absolute truth, and scientific progress. In connection with the proposed preliminary definitions, several questions arise. First, does an axiomatic theory remain for all time in the status of a "candidate" for becoming a true theory, or from a certain point in time and, according to a certain criterion, it deserves to be awarded the honorary title of a *true theory*? In a sense, it can be argued that in the eyes of the scientific community, theory achieves the status of "authentic truth" from the moment it is included in official university handbooks. This actual state of affairs necessarily assumes both the

decades of successful activity of this theory in solving the important problems of the field under research, and its "impeccable behaviour" – complete absence of contradictory facts.

The second difficulty is expressed by the following question: "Are not the logic of Aristotle, the geometry of Euclid and the mechanics of Newton completely true and in this sense *the ultimate and absolute truths* of theoretical knowledge?" A negative answer to this question was established after the development and general recognition of the revolutionary theories of theoretical physics of the 20th century. Today, all educated people are well aware that the applicability of classical mechanics is limited to the field of phenomena of the macrocosm and is completely inapplicable neither to the world of atoms and elementary particles, nor to the world of sublight speeds. Formation of the algebra of logic in the 19th century and the victorious advance of mathematical logic in the 20th century are reasonably perceived as the emergence of logical systems more powerful than the Aristotelian syllogistic. And even the ideal of scientific knowledge – geometry – had to leave the pedestal of the absolutely true knowledge when mathematicians recognized the consistency of non-Euclidean systems of geometry developed in the 30s of the 19th century by Nikolai Lobachevski and János Bolyai, and especially when Bernhard Riemann presented to the society of mathematicians his grandiose system of geometries in 1854 (Riemann, 2004).

From what has been said, it can be concluded that there are no absolutely true general statements, laws and principles in the scope of scientific knowledge. And the fact that individual empirical judgments serve as

the starting material of human theoretical knowledge leads to the conclusion that human cognition is not given either the knowledge of an absolute truth or a universal criterion for absolutely true general statements.

2.3. The essence of mathematical truth. In the modern formulation, this problem most often comes down to the question "How is truth defined in mathematics?". The complexity of the issue can be seen already in the fact that the author of the article "Truth" in *Stanford Encyclopedia of Philosophy* Michael Glanzberg was forced to turn to the help of 119 primary sources. The sub-section of this topic – "axiomatic theory of truth" – includes 15 different conceptions of truth. The state of affairs is extremely complicated by the fact that the problem of truth in its genesis and nature, without doubt, has an inextricable link with philosophy, where diversity and contradictory opinions are an unwritten norm. This article begins with the following paragraph: "Truth is one of the central subjects in philosophy. It is also one of the largest. Truth has been a topic of discussion in its own right for thousands of years. Moreover, a huge variety of issues in philosophy relate to truth, either by relying on theses about truth, or implying theses about truth. It would be impossible to survey all there is to say about truth in any coherent way" (Glanzberg, 2013).

The situation described does not inspire one more attempt to solve the problem of truth as a whole, and of the mathematical truth as its most difficult case, in particular. Yet let us make a new attempt by proceeding from the following premises:

- The problem of truth is a problem of *all* the sciences, and in this sense, a philosophical one.

- The universal definition of truth goes back to Aristotle: "Truth is the adequacy of the thought and reality." ("*Veritas est adequatio ratio et rei*")

- One needs to resolve specific questions of the theory of truth, and only then take up the development of a general conception.

- The central problem of the theory of truth in mathematics is expressed by the question: "What does exactly mean the notion *reality* in elucidating the truth of a mathematical statement?"

- The staircase of abstractions suggests the existence of a principle possibility for the reduction of any abstraction to the level of elementary ones. Apparently, this is confirmed by the reduction of all mathematics to the theory of sets.

- For the elementary abstractions, it is not difficult to find a correspondence with objects of reality.

In formalized theories, a central role is played by models - theories with simpler abstractions with strictly defined properties. With the help of models, one can answer the question of the correspondence of abstract (mathematical) statements to the real state of things.

Thus, an unambiguous conclusion follows from the principle of reducibility: ***the truth of any abstract (mathematical) statement is established by its correspondence to some simpler abstract model, which ultimately means its reducibility to a certain area of reality.***

That is, the whole peculiarity of mathematical truth lies in the fact that in mathematics the truth of assertions is verified usually with the help of simpler abstract models which seem as if not having a direct relation to reality. Just this seeming separateness from

reality creates a sense of paradox: on the one hand, the reliability of mathematical truths seems unshakeable and absolute, on the other hand, in view of the abstract nature of mathematical statements, they are perceived as completely detached from reality, and the question of their truth appears hanging in the air.

2.4. Formalism and formalization. According to Stefan Kleene's authoritative work "Introduction to Metamathematics", the formalization of a theory means a formal representation of the corresponding axiomatic theory (Kleene, 1952, chapter III). This is achieved in two steps. First, a complete symbolization of the axiom system of this theory is made. For this purpose, the initial symbols of the designation of all concepts appearing in the system of axioms should be fixed; with the help of this symbolism each axiom is presented as the certain initial formula. The second step of formalization is the fixation of the rules of inference, with the help of which only new formulas are obtained from the axiom system of the formalized theory. That is, thanks to formalization, the original axiomatic theory is transformed into a symbolic calculus. The philosophical strategy of constructing formalized calculi, originating from the works of Gottlob Frege and explicitly formulated by David Hilbert, is to achieve the greatest rigor in the formulation and development of axiomatic theories, which, in theory, should eliminate the emergence of contradictions and paradoxes in the developed formalized calculi. However, already on the eve of the publication of the second volume of his pioneering work "Grundgesetze der Mathematik", Frege was extremely disturbed by the letter of the young Bertrand Russell, in which the German scholar was informed of a paradox, connected with the notion of the set of all sets, which was revealed in the first volume of Frege's work.

The discovery of similar paradoxes of the set theory and cardinal numbers, the Burali-Forti paradox and the Cantor paradoxes, also belong to the same period. In the first decades of the twentieth century, they were supplemented by a popular analogue of Russell's paradox (the "paradox of barber"), while Richard revealed a paradox in the theory of real numbers. It was easy to notice that all these various paradoxes are very similar to the self-referential ancient *Liar* paradox (Kleene, 1952, pp. 36-40).

This specific feature of almost all known logical-mathematical paradoxes suggests that the source of paradoxes is hidden rather in the self-referentiality of the corresponding concepts than in the axioms and logical means of inference. But the outstanding mathematician of the twentieth century, David Hilbert, conceived the idea of "completely eradicating" the paradoxes from the mathematical kingdom by building mathematical theories in the form of extremely strict formalized calculi. Thanks to Hilbert's authority and the fact that many paradoxes were perceived as belonging to the very foundation of mathematical knowledge, the direction of formalism in studies of the foundations of mathematics began to gain increasing recognition. This was facilitated by Kurt Gödel's proof of the completeness of the first-order predicate calculus, the basis of the foundations of research on the foundations of mathematics (Gödel, 1929; Gödel, 1930; van Heijenoort, 1967). Naturally, the researchers had to cover the "gold rush" to be the first in proving the completeness of formalized arithmetic. But Gödel himself put the seemingly

insurmountable barrier in front of the whole strategy of formalism by proving in 1931 his famous theorem on the incompleteness of formalized arithmetic.

2.5. Is the idea of formalization of metatheories correct? Before we consider the methodological aspects of Gödel's theorem, we need to carefully consider the concept of metamathematics and its natural generalization - the concept of metatheory. A formalized axiomatic system is called object-theory. Since the whole school of formalism arose to eliminate the possibility of a contradictions and paradoxes in mathematical sciences, it is natural that the primary task of the theory of formalized calculi was to establish their consistency. As the research of formalized theories has unfolded, an equally important possibility of establishing their completeness has emerged. These two principal qualities of formalized systems are studied by metatheory, which, naturally, should be outside the studied formalized system. Otherwise, the formalized theory would study itself, which is illogical. Moreover, if the metatheory is formalized, it will lose the sense of distinguishing between metatheory and object-theory.

But it was precisely the path of formalizing metamathematics that Gödel and his followers chose. True, in his famous article Gödel does not use the terms *metatheory* and *object-theory*, but by constructing his unsolvable formula G with the help of Gödel's numbering and recursive functions, he actually realizes the formalization of metamathematics. The overwhelming part of the excellent work of S. K. Kleene "Introduction to metamathematics" is devoted precisely to the strict and complete realization of Gödel's line of mathematization of metamathematics. In the litera-

ture on foundations of mathematics, there is no objection to the evaluation of metatheory as proof theory – an idea originating from the work of D. Hilbert. Indeed, the only concrete predicate used in constructing Gödel's unsolvable formula G is the predicate "to be a proof".

However, Kleene, and apparently under his influence, many authors of articles on formalization and metatheory believe that formalized metatheory and metamathematics are part of mathematics. Klini insists that using Godel's enumeration, "metamathematics becomes a branch of number theory" (Klini, 1952, p. 205). The essence of the argument in favor of this position is this: mathematized metatheory is almost no different from other sections of mathematics and can quite be considered as a new section of mathematics. With this argument one could agree, if not for one important circumstance. In metamathematics in general, and in formalized metamathematics, in particular, no mathematical axiom or theorem is used, and no mathematical statement is derived from them. The whole content of metamathematical discussions, even after the formalization of metamathematics, is a question of consistency, completeness, solvability and similar characteristics directly related and even expressible with the predicate "to be a proof". That is, after formalization, metatheory remains a tool for studying the demonstrative characteristics of formalized systems, including formalized mathematics. But how else could it be? After all, formalization changes only the language of presentation, but not the subject of research. Would the presentation of the Homer Iliad in the language of formalized mathematics enrich the mathematical sciences? And after the rhymed presentation of

the Euclid Principles, would it lose its mathematical content?

At first glance, it may seem that there is not much difference whether to say "Formalized metamathematics is a part of mathematics" or to say "Formalized metamathematics is fully stated mathematically". In fact, the difference is fundamental. In the first case, the construction of Gödel's undecidable formula within the framework of formalized metamathematics speaks not only of the incompleteness of formalized metamathematics, but also of the mismatch of the mathematics itself, of which it is supposed to be a part. That is, assuming that the formalized metamathematics is part of mathematics, the undecidability of Gödel's formula can be represented as evidence of the incompleteness of mathematics itself.

In the light of modern meta-theoretical approach, it is of principle importance to distinguish mathematically stated theory of proof (meta-mathematics) from mathematics itself, even if the former is presented mathematically. Taking this differentiation for granted, the construction of Gödel's undecidable formula within the framework of formalized meta-mathematics will only demonstrate the incompleteness of formalized meta-mathematics, but not of the incompleteness of mathematics itself.

We again came to the sacramental question "Does Gödel's formula belong to mathematics or to the theory of proof?" As was proved above, the mathematization of any theory does not in any way change its content. This conclusion is even more convincing in the case of Gödel's formula. As Kleene explains, when interpreting the Gödel formula, it means a statement that "establishes its unprovability" (Klini, 1952, pp. 205; 207). Another interpreta-

tion is simply impossible, for Gödel's formula contains only one concrete predicate "to be a proof." This unequivocally indicates that Gödel's formula belongs to the formalized theory of proof, and not to mathematics.

If the supporters of Gödel's proof of incompleteness paid sufficient attention to this circumstance and adequately interpreted it, then from the fact that Gödel's formula belongs to the formalized theory of proof they should conclude that just Gödel's formalized theory of proof (formalized meta-mathematics) is incomplete, and not the system of formalized arithmetic. That is, Gödel's theorem proves the incompleteness of the formalized theory of proof, but not of mathematics.

2.6. Refuting Gödel's proof does not mean the necessity of vitalizing David Hilbert's program of formalization. Bad concepts remain bad concepts also after their formalization. For example, the concept of material implication of propositional *logic* is not adequate to the concept of logical inference and remains non-adequate also after the formalization in the frame of propositional *calculus*. It is rigorously proved that the propositional *calculus* is a consistent and complete formalized system. Yet the paradox of *material implication* is also well known.

Another example of a dubious instrument of argumentation is presented by self-reflexive expressions. In the context of this paper the most problematic instance of self-reflexivity is Gödel's numbering. This self-reflexive instrument was used in formalizing the system of metamathematics in his famous article on the incompleteness of formalized mathematics. All mathematicians knew about the affinity of self-reflexive expressions with the *Liar* paradox; nevertheless, they in the overwhelming majori-

ty consider it permissible to use this very doubtful means.

The reason for such a protectionist attitude to the use of a very doubtful means is that without the use of self-reflective expressions, it becomes very difficult to construct certain important sections of modern mathematical science. After mentioning that the intuitive argument of Gödel's proof "skirts so close and yet misses a paradox" S. Kleene himself couldn't miss the feeling that proving a fundamental statement of incompleteness of formalized mathematic with the help of self-referential formula is rather undesirable taking into account the strictness of mathematical sciences. Apparently trying to justify the use of self-referential numbering in Gödel's proof, S. Kleene writes: "Its proof, while exceedingly long and tedious in these terms, is not open to any objection which would not equally involve parts of traditional mathematics which have been held most secure" (Kleene, 1952, p. 206).

Suppose the position of mathematicians in relation to self-reflexive expressions can be understood. But how to go on with the philosophers and methodologists of science who have learned from mathematicians that there are used highly questionable self-reflexive expressions in the grandiose building of modern science?

2.7. Could the best logician of the twentieth century make a simple logical mistake? In the context of this article we have in mind the question, "Could Gödel miss that his formula, with its meaningful interpretation, does not express a mathematical statement?" After all, the interpretation of Gödel's formula G means only one thing: "G asserts that it is unprovable". It does not take much mental effort to notice that this statement does not contain

any mathematical content. How could an outstanding mathematician not notice this?

This could be facilitated by the following circumstances. Apparently, the main thing was that Gödel's theorem, elementary in its formulation, was proved by a grandiose and super complicated mathematical construction. It is quite natural that both its author and his followers should have the impression that this is just the proof of a mathematical statement. They could not have imagined that the grandiose and super-complex mathematical construction of Gödel's proof is only a rigorous representation of the self-reflective assertion that "G claims to be unprovable", which had only an indirect link with mathematics through the predicate "to be a proof" – the basic category of formal logic since the days of the Aristotelian *Analytics*.

The bias in Gödel's assessment of his formula as of a mathematical statement could be facilitated also by the fact that the young genius of mathematical science had the following psychological trait. From the school years, his each opinion the young genius considered the last truth, not subject to revision. His brother Rudolf Gödel mentioned that young Kurt had "a very individual and fixed opinion about everything and could hardly be convinced otherwise. Unfortunately he believed all his life that he was always right not only in mathematics" (O'Connor & Robertson, 2003).

Unconventional progress in the study of school subjects could not but strengthen this trait of the character of the young Gödel. The most difficult tests of school education have always been associated with the assimilation of Latin grammar, and young Kurt managed to cope unerringly with this difficult matter. Rudolf Gödel had recalled later: "Even in High

School my brother was somewhat more one-sided than me and to the astonishment of his teachers and fellow pupils had mastered university mathematics by his final Gymnasium years. ... Mathematics and languages ranked well above literature and history. At the time it was rumoured that in the whole of his time at High School not only was his work in Latin always given the top marks but that he had made not a single grammatical error." (O'Connor & Robertson, 2003).

2.8. The paradox of Gödel's *numbering.* Every reader familiar with the *Liar* paradox "L claims that L is false", on the first reading of the meaningful interpretation of Gödel's formula "G asserts that G is unprovable," notices the close relationship of Gödel's formula with the *Liar* paradox. Therefore, many researchers have a natural question, if can Gödel's self-referential formula also lead to a paradox? Mathematicians reassure doubters that although the relationship to the paradox is close, but Gödel's formula does not raise the paradox, since here it is a matter of unprovability, and not falsity.

It would seem that the question of the paradox of Gödel's formula is in principle removed by Tarski's theorem. Alfred Tarski in 1936 proved that the arithmetical truth is indefinable in the system of formalized arithmetic (Tarski, 1936; Tarski, 1983). It would seem that mathematicians should have rejoiced after proving a theorem on the indefinability of truth. Indeed, if the truth is indefinable in the formalized theory, then it means that within the framework of this system there cannot arise either contradictions, or paradoxes. Tarski showed also that the concept of truth in this formalized theory can be determined by means of a richer formalized theory. Thus, the con-

cept of truth in a system of formalized arithmetic constructed using the predicate calculus of the first order is not definable. However, the concept of truth of first-order formalized arithmetic can be defined in formalized arithmetic constructed by means of the predicate calculus of the second order, etc. Actually, we deal with a close analog of B. Russell's hierarchy of types (Bolander, 2017).

Here we digress from the essence of Tarski's theorem and confine ourselves to pointing out Tarski's those ideas that we need to demonstrate the fundamental assertion that the use of Gödel's numbering makes it possible to build a paradoxical (self-contradictory) formula in a system of formalized arithmetic. First, in the very definition of his system, Tarski directly indicates that one of its main elements is Gödel's numbering. Secondly, in his system of formalized arithmetic, he uses the predicate "to be true". Third, his proof of the theorem is based on the use of *reductio ad absurdum*, which makes it absolutely unessential to resort to the complex tool of recursive functions.

Tarski's theorem on the undefinability of truth directly concerns only a formalized theory. But Gödel's numbering can be used outside formalized theories too. This means that using the predicate "to be true" instead of the predicate "to be a proof", we can use Gödel's numbering to build in any system (including the formalized mathematics) the formula GT, which is a complete analogue of Gödel's formula G. For realizing this idea, it is sufficient to replace the predicate "to be a proof" by the predicate "to be true" in all steps of constructing Gödel's undecidable formula G. In the result of these procedures we get the formula GT which means "The proposition GT states that it is false." And then it is not difficult to come to

the paradox: "The proposition GT is both true and false."

Indeed, let us turn to the help of the method *reductio ad absurdum.*

First, let us suppose that the proposition GT is true. Then, according to its content, the proposition GT must be false.

Now suppose the converse that the proposition GT is false. This will mean "double negation" – the falsity of asserting the falsity of the proposition GT. And then, according to the law of double negation, we have to conclude that the proposition GT must be true.

We come to a paradox, a demonstration of the self-contradiction of the proposition GT. The paradox of Gödel's numbering demonstrates the inconsistency of any system (including formalized mathematics) which allows using Gödel's numbering.

Conclusions

Gödel's proof of his incompleteness theorem is not valid, since in actuality it does not demonstrate the incompleteness of the *Principia Mathematica* and the related sufficiently rich systems.

If it is allowed to use Gödel's numbering in a system (including formalized axiomatic theories) then in this system one can easily build a *Liar* type paradox demonstrating the inconsistency of the system.

The mathematical genius of Kurt Gödel is unquestionable. Grandiose proofs of the theorem on the completeness of the first order predicate calculus and theorems on incompleteness of formalized arithmetic, he received at the age of up to 25 years. A few years later he received no less significant results, proving the consistency of systems using the most fun-

damental means of set theory – the axiom of choice and the continuum hypothesis. The above demonstration of the inconsistency emerging from the use of Gödel's numbering in no way can reduce the merits of the great logician and mathematician in the history of the twentieth-century science.

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SOCIAL, POLITICAL PHILOSOPHY

ARMENIAN ALIENATED SOCIETY: FROM DIAGNOSIS TO ACTION

Abstract

The article in concentrated form, presented our monographic work "the Modern Armenian society and the philosophy of alienated consciousness." The study shows that the alienation is of systemic nature. The mood of alienation is inherent not only to the legislative, executive and judicial authorities but also political parties, public organizations, mass media, and electoral system.

The article may be of interest to specialists in problems of alienation, undergraduates, graduate students and teachers of humanitarian higher educational establishments.

Keywords: alienation, political alienation, political corruption, modernization, social justice.

While discussing the intention of designing a model of the national-democratic modernization of the Armenian society, we should all the time keep in mind an extremely negative experience of reforming our country. That experience was not in line with our historical traditions, with the character of the Armenian nation and with the real development of economic and political institutions.

The realization is growing that one of the underlying causes of the national catastrophe or the greatest damage brought about in Armenia and in other post-Soviet societies was a vulgar and inept use of the liberal idea of economic modernization according to the methods borrowed or merely transferred from the existing Western economic institutions without the analysis of one's own historical and problems context. The analysis of what and how has been done makes it incumbent to re-examine the history of the illness and to look for the causes of earlier mistakes. It means that all attempts at circumventing and at not taking into

consideration the specific problems of the country's development, merely setting hopes in a childish way on ill-advised perceptions of the universality of the Western concept of the "catch-up modernization," were not only unsubstantiated but also had disastrous consequences. Secondly, in the 1990s the choice of concrete models for subsequent development of economies of Armenia and other post-Soviet countries was not predetermined in advance. To make a right choice it was necessary to identify the specific problems of the country's economy and to compare them with the problems that had already been addressed in the works of the sociologists from the eastern European and CIS countries. That would have allowed to use their recommendations and to assess the sociologists' warnings and to take a closer look at the projects to modernize economy that had already been carried out. Their understanding would have made it possible to learn useful, albeit bitter for national self-esteem lessons and to draw necessary conclu-

sions thereby holding us back from embarking on a reckless path of experimentation that was so dangerous for the nation. Thirdly, the post-Soviet megalomaniac "reformers", the likes of Gaidar, Bagratian, etc., did not even pause to think about the causes of successful functioning of democratic institutions in the place of their origin and under different societal circumstances. They did not or would not contemplate social or political risks and dangers related to economic determinism and did not realize that a dramatic turn to a fruitful strategy of economic modernization was never an easy undertaking. Taking guidance from Gaidar's precepts, the "reformers" from the Pan-Armenian National Movement (PANM), including younger generation Gaidar follower Hrant Bagratian, were confident that the design and use of a market economy mechanism was more important than making the human factor more active. They thought naively that if that mechanism is put into operation, then ordinary Armenians will adjust their behavior to the requirements of economic mechanisms. However, it was found out that there were no grounds to assume that ordinary Armenians would easily and gladly get adjusted to the requirements of the market "mechanism" and would also easily give up their social values. The "reformers" failed to realize that ordinary Armenians do not adjust their everyday economic behavior to the precepts of the newly-fledged holders of Ph.D. in economics. The matter concerns here primarily the fact that social ills are triggered not from some place above but by acting institutions and individuals. Consequently, the current situation, say, in the Armenian economy is not the result of interference of some outside forces or objective circumstances but is a result of activities

of concrete persons, first of all persons endowed with power or involved in power structures and who therefore bear political responsibility for the outcome of those activities. From this perspective, the persistent assurances voiced by notorious "reformer" H. Bagratian that that he allegedly "did not impose any model on anyone" at the initial stage of privatization in Armenia sound at least strange.

If we turn to the logic of facts, his claims tumble down as a house of cards. The land privatization that was carried out in Armenia based on the 1991 law on privatization of land not only was accompanied by flagrant violations of peasants' socioeconomic rights, by the lack of the State support and of private investments but also by the restoration of ancient, archaic forms of farming that looked very much like the subsistence economy of the feudal times. That led to almost total alienation of rural population from the State and its "reformist" economic policies and, eventually, to a mass exodus of Armenians from rural areas. The voucher privatization resulted, on the one hand, in the formation of a narrow social group of very wealthy people, and, on the other hand, to pauperization, i.e. impoverishment of the population across the board. Privatization in Armenia pursued one goal only, *viz*. to transfer quickly the State-owned, public property into private hands to the "future masters of the country."

It was publicly declared that the "new masters of the country" will supposedly manage the "national property" in a more efficient manner and in the interests of the people, thereby increasing the national wealth and prosperity of the Armenian nation. However, exactly the opposite occurred: the positive logic of the national wealth accumulation was

gradually pushed out and was eventually replaced by the negative logic of reproduction of new risks and forms of economic alienation. At first the new owners did not know how to deal with the property that they had acquired so easily (if we disregard the re-sale of the "robbed" property and other forms of economic fraud). In those years the earlier concocted myth of the "people's capitalism" also started to fade away. It, too, had its hidden rationale. Promoting the idea of voucher privatization, the newly emerged elite were confident that both they and their shady partners would be given an opportunity to purchase most vouchers from the population at the lowest prices. As a result, instead of privatization the property grab was undertaken by the new elite in Armenia as well as in other post-Soviet countries. Instead of giving rise to a numerous class of small and medium entrepreneurs, those transformations led the emergence of small and medium entrepreneurship as a form of completely dependent economic activities. There are all grounds to contend that fusion of the nomenclature-oligarchic capital and the State in Armenia is a main source of "prosperity" for big businesses, monopolization of the economic life as well as alienation of small and medium entrepreneurs from the socioeconomic life.

While discussing the Armenia's social structure marginalization issues, we should bear in mind the above conclusion that the marginalization has been brought about first of all by the dramatic changes effected in the relations of ownership, distribution, exchange and consumption (see Harutyunyan, 2003). The Armenian model of social stratification is characterized today by a thin layer of the Armenian wealthy, by a small middle class and by a group at the very bottom of the social

structure, the lumpen underclass that constitutes the basic stratum and is completely alienated from the Armenian society. It should be stressed here that the crucial factor throughout the structural division is an unprecedented growth in social inequality and injustice, the manifestations of which are observed in disastrous decline in the living standards and in an inexorable slide down of numerous social positions or, which is the same thing, in widespread and pervasive poverty. Figuratively speaking, two Armenias emerged in this country, which differ from one another as the "field of wonders" and the "field of tears" do. The social structure of the nation experiences cracks and fissures. People cringed, huddled together in their families and small groups and have been moving away from one another very much like the gas atoms scatter in the void. The nation that in the recent past was whole and unified starts looking like a pile of sand.

The rich started perceiving themselves as special, "new" people and took the name "new Armenians." But "ethnicization" of social groups takes places not only in a top-down fashion but also in a bottom-up one. Living together in poverty gives rise to the consciousness that is close to an ethnic one.

While discussing the issues of fragmentedness of social structures, this study justifies a social class approach. At the same time, it should be noted that the currently disengaged working class in Armenia can be regarded as a social class from the perspective of the present-day interpretations. The same holds true for the middle class. In contrast to the "patriotic" appeal of the Ter-Petrossian regime elite to create a middle class in Armenia, in reality the middle class not only failed to consolidate but was also thrown into the abyss of social obscu-

rity. Sociological studies demonstrate that in case of Armenia we deal not so much with a class structure as with a breakup of the Armenian society into the "well-fed and the hungry". The process is not over yet; however, there is no doubt whatsoever that in the recent future that will be become an irrefutable social fact. No doubt, that will become a main social contradiction in the Armenian society and, thus, a main source of mass-scale alienation.

This study has registered a quite well-known fact that, firstly, due to the shock therapy policies in Armenia a social group of the destitute people, whose numbers have reached disastrous proportions and that has become the most numerous element of a marginalized social structure. Secondly, an important specific feature of yesterday's and today's poverty is that it becomes protracted, continuing poverty for working people. It is a grave social problem, which is not necessarily related to personal qualities required by work and professional ethics. It is not a far-fetched assertion: the salaries of over a half of people employed in science, education and other spheres are lower than the living wage. Thirdly, there is a large number of social groups in Armenia that have de facto been driven not only from the labor market but also from politics, economy and cultural life. It is this expulsion and the existence of the groups of "cast-offs" is one of the sociological mechanisms creating permanent mass-scale alienation from public life. Consequently, a vicious sphere of poverty and alienation (which are essentially the same thing) has emerged in the Armenian society. Parents who are indigent and alienated from social and national life, as a rule reproduce potentially indigent children who are alienated from full-fledged childhood. Its clear manifestation is

the growth of "social orphanhood" or forced orphanhood. Fourthly, the social-moral profile of widespread poverty is significantly affected, first of all, extreme weakening of kinship, undesirable transformation of kinship values, their reproduction, especially of the mechanisms of mutual aid and solidarity, or rather, their deepening crisis. Ending up on the brink of social degradation, poor people and their children often do not see any source of support and they panic or fall into deep depression or commit violent acts. Our studies show that the "social bottom" of the Armenian society is very dangerous since it is prone to violence. In Armenia, residents of the "social bottom" are a natural resource for the criminal world. The Maidan in Kiev demonstrated that such individuals can also become a resource for political disturbances.

There is no doubt that owing to shock therapy and economic "reforms" Armenia ended up in the worst of all possible situations. Those "reforms" were indeed a disaster and Levon Ter-Petrossian personally and the entire PANM palace clique hold great political responsibility for it. It is not surprising that the reckless project of the PANM "reform" did not consider the designing of mechanisms for prevention of across-the-board impoverishment of the population. The PANM leadership failed not only to put forth a strategic comprehensive development program (including prevention of almost the entire population) but also to take any effective measures to mitigate extreme manifestations of mass impoverishment. That was the consequence of "socio-political callousness" or, to put it in another way, of criminal irresponsibility on the part of the authorities. The PANM "young reformers" did not even make an effort to understand that poverty

in Armenia is of a totally different type, which had and still has a totally different dynamic than in the Western liberal society towards which they were presumably headed but which, however, they did not know or understand. The present study discusses the structure of poverty in connection with the processes of anomization and marginalization of the Armenian society. Both the overall poverty and marginalization and anomization are regarded as sociological mechanisms for reproduction of socioeconomic alienation.

The results of the analysis of the processes of the overall poverty, marginalization, anomization and alienation allow reaching a brief conclusion. The Armenian society at present is a marginalized and anomic society since it is a society of extreme social inequality. There is a huge rift between officially proclaimed and widely voiced liberal democratic values and norms and the actual behavior of people. Networks of private, informal connections emerged within official institutions in Armenia. In fact those are rather corruption ties, which are based on mutual obligations. Thirdly, those ties are grounded on the patron-client relations known from the feudal epoch, thereby giving rise to the resurgence of ugly feudal mores in the public mind and behavior. Fourthly, the causes of peculiar resurgence of feudalism should be seen in uncertain and blurred boundaries between the public life and the private spheres and in difficulty of even identifying those boundaries. To be more precise, the causes are mutual alienation of public and private life or, in other words, in prevalence of private, group self-interest over public interests. Fifthly, philosophical reflections on those specific relations between public and private spheres lead to the conclusion that power and property and so in-

tertwined here that for the most part one cannot be separated from the other (see Harutyunyan, 2014, pp. 532-550).

At the same time, also should be noted the difficulties and problems that have been identified by the present study and that require further examination from the socio-philosophical and sociological perspectives.

Scores of thousands of Armenians in Armenia feel totally isolated or "driven" away from political processes. They contend that big politics is carried out on their behalf but behind their backs and that those who carry it out pursue their own narrow, group interests disregarding the interests, problems and needs of ordinary Armenians. This "silent majority" is extremely skeptical about their potential for affecting the circumstances of their own lives and of the societal situation and the making of very important political decisions. Sometimes one gets an impression that an ordinary Armenian and the society at large can, at best, try to influence but cannot choose, that they can give an advice to the powers that be but cannot make demands and that they can express their opinions but cannot make decisions. It seems that an ordinary Armenian has been deprived of the sense of being a full-fledged citizen, of a real opportunity to employ his political skills and of will power to re-modernize domestic statehood. Armenians *en masse* feel alienated not only from the political reality but also from its symbols and perceive political institutions as formal structures that have nothing to do with their social needs and emotions. At the same time it should be noted that political alienation has become systemic, i.e. it has encompassed also executive and legislative branches of power as well as main political parties and non-governmental organizations.

The examination of the phenomenon of general alienation leads to an important conclusion that it is the powers that be, nomenclature bureaucracy and the business elite that has merged with hem are the main cause of and a driving force behind systemic alienation. It reflects the logic of total alienation of power as well as of alienation of the Armenian society from the powers that be, with the principal specific feature being the concentration of main levers of power in the ruling clique, corrupted bureaucratic apparatus and oligarchic groups that have merged with it. The political class in Armenia retained only one responsibility, *viz.* to rule the country without any control. The political class degenerated into a self-sufficient force that serves only its group interests. It has essentially become a supreme actor in its own closed little world, which is alienated from the rest of the nation.

The conceptual framework of alienation that is used in the present study makes it possible to identify principal forms of political alienation and their specifics. In my view, the tendencies of political parties' alienation and of Armenian society's disunity are interconnected. It means that political parties have so far failed to establish themselves as a unifying nationwide force. "We have a multi-party system but we do not have parties." In other words, Armenian political parties have not been established yet as universal "social mediators" between the Armenian statehood and the Armenian nation that would help various social groups to express and defend their own interests. As a result, political interests of various social groups are not expressed and represented by political parties. In that respect the issue of adequate identification and description of cracks and fissures in the mechanisms of

representation and delegation of interests of social groups and classes of the Armenian society has become urgent and requires intensive efforts of Armenian political scientists, philosophers and sociologists. The analysis leads to an idea that distrust that the majority of the Armenian population has of political parties is a manifestation of mutual alienation between the Armenian society and the political system. The phenomenon of "cartelization" of those parties (i.e. their fusion with State bodies) is also a serious obstacle to adequate operation of political parties. The ruling political party in Armenia remains rather an administrative-political unit than political party *per se* in a classical sense. The only reason why bureaucrats and businessmen join that political party is that they want to get an opportunity to make use of administrative resources (Derluguian, 2009, pp. 115-116).

The fact of growing alienation of the party bureaucracy from the rank-and-file members causes serious concern. It follows then that the party bureaucracy has also become an "anti-social" self-oriented force that serves its own group interests. The power of the political party leader is limitless. He cannot be removed from office and if he resigns, he does that solely of his own accord. Besides, the bureaucratization of political parties manifests itself also in the fact that candidates running for the parliament are not selected by people of Armenia but are appointed by political parties. The candidates are aware that they actually do not represent people and that they essentially do not have the legitimacy, which is necessary for counteracting the party bureaucracy. It proves once again the narrow boundaries for the constituency in the "managed democracy" in Armenia.

The approach taken in the present study to interpretation of the essence of political alienation, its sources and forms makes possible an adequate analysis also of such a phenomenon as alienation in the practice of functioning of the Armenian electoral system. Undoubtedly, elections in Armenia are a specific way to express will. Its political formula is "we have elected instead of you and you, voters, must merely confirm this." The analysis of the political practice of the elections leads to a conclusion that under the guise of formal acceptance of ordinary Armenians' electoral rights, the clan-oligarchic system in fact confirms their self-alienation from their own right to vote or, in other words, from the expression of their will and from the electoral process.

Omnipotent Armenian bureaucracy created not only corruption but also filled bureaucratic institutions with informal networks of personal ties and interests. During his first term in office the Armenian President Serzh Sargsian did not manage to transform the Armenian bureaucracy: the latter has been and still is a holder of selfish and mercenary political ambitions. Political corruption is an Achilles' heel of the Armenia's State apparatus and bureaucracy. Its main forms are public officials engaging in private business using their official position and appointment of representatives of big companies and political parties to top-level positions in public administration.

The conceptual and practical results of the present study are summarized in the following conclusions. First, political corruption reached its final form, when it captured the State. In other words, State power in Armenia has been "privatized" by the country's political class and the oligarchic business elite that has merged with the former. The high-ranking

public officials (or, to put it in a different way, the nomenclature bureaucracy) introduces the "rules of the game" (laws, decisions, etc.) in the interest of big businesses in exchange for unlawful and non-transparent services. By bribing public officials, they essentially "buy the State" to create an institutional environment that benefits big businessmen and oligarchs so that they get centralized rent at the expense of the rest of the economy. Thus, powers and administrative resources started to be used with a view of gaining control over natural resources, main financial flows, State and private property and the most influential mass media so as to increase wealth of the "ruling class." Second, the essence of political corruption is its use as a mechanism for redistribution of the resource rent and of social positions not only between the powers that be and the biggest businesses but also between various social groups. Third, political corruption in Armenia also turned into a specific arena for settling accounts by influential groups that constitute the "ruling class." The conflict here focuses primarily on economic and political entities rather than on the essence of corruption. Finally, in a political sense, corruption is, in my view, one of the core elements of the peculiar informal social "contract" existing in Armenia.

While discussing Armenia's anti-corruption program, it is not difficult to notice that it completely ignores the European countries' lessons drawn from the experience in fighting corruption. The experience indicates that Western countries succeeded in lowering the scale of corruption by having changed the attitude of civil society and its institutions and various social groups to that two-faced Janus. A change in societal attitudes was a key factor in energizing

the fight against corruption in various countries. At the same time, one of the lessons drawn from the Western experience is that Armenia's anti-corruption program ignored personal interest and the necessity of institutionalizing it. In the society where State regulates market economy and developed institutions of participatory democracy and where institutions of property have been clearly set and protected and the socioeconomic policy, which is significant for the society, is carried out, the motives of justice and personal gain can play a considerable role in the fight against corruption. After all, effectiveness of the fight against corruption is predicated on the state of the Armenian society and on the extent of citizens' solidarity in that targeted fight. Conversely, when the State is entirely alienated from the society and opposed to it, the personal interest, as a rule, acts against the State; hence, all efforts in the fight against corruption are futile.

Following up on the philosophical analysis of the political alienation forms in Armenia and of their consequences, the present study pays special attention to the national specifics. There is no doubt that the situation of nationwide alienation is manifested in this country in a specific way. It is in fact alienation not only from the ruling clique in Armenia, or, in other words, from the ruling class, business elite, political parties, politics and non-governmental organizations, but also from the national reality and the national problems in general. Systemic distrust has become a sole internal and external reality of life of an average Armenian. Growing feelings of alienation are not infrequently accompanied by more acutely felt feeling of powerlessness. This is powerlessness of an individual and the society to do away with the phenomena that create discontent and criticisms. A

sad paradox is that the former Armenian President Robert Kocharian too speaks about pervasive feelings of hopelessness and despair and profound distrust concerning the country's prospects. What a glaring example of political hypocrisy!

A combination of emotions of political alienation with the feeling of powerlessness produced various versions of the internal structure and behavior of the individual. For example, a type of personality emerged that had an extremely critical stance vis-à-vis the main political institutions of Armenia but in its practical daily routine has remained conformist.

Trivial everyday pragmatism and even cynicism could coexist with a high degree of discontent.

Other types of alienated person have also emerged. Thus, in case of a person feeling hopeless the alienation is often manifested in stresses, neuroses and in a desire to seek oblivion with the help of alcohol and drugs. Or else inner social dissatisfaction easily mutates into irritation and political rancor, which owing to a value vacuum are shifted and transferred onto any politicians and political parties that have been assigned the role of scapegoats under the influence of public opinion. Therefore a conclusion is drawn that numerous manifestations of alienation indicate a tendency of a spreading feeling of political dissatisfaction. Typical states of discontent and alienation are determined primarily by emotions which are quite unstable and which tend to fluctuate, to rise and fall rapidly and to dash from side to side.

The problem is aggravated by the fact that even though they are displeased and disappointed with the prevalent, first of all liberal, forms of politics, ordinary Armenians in the overwhelming majority of cases have not

yet acquired a truly alternative ideology of the political action program. Often they do not have an alternative model of future evolution of the Armenian society. Armenians have lost faith in government programs, while new nationwide programs are not offered to them.

At present serious attempts are made to understand what kinds of persons ordinary Armenians are, why they are extremely skeptical or take an ironic approach to the idea of making the Armenian society healthier. And everyone is persistently puzzled as to what should be done. This, however, proves insufficient. We almost never take the trouble to critically analyze the socio-political practice, which prevents the individual to become a citizen of his country. We should not forget that ordinary people's ideas about powers that be have been influenced by quite a dramatic experience of the last 20 years of undermining and weakening people's faith in the law and democratic values and by exacerbation of feelings of social and legal insecurity experienced by many people. To ignore these facts for the sake of following the philosophical fashion is at least short-sighted.

The creation of a substantive conceptual framework for the development of Armenia requires a fresh approach to the modernization theory through its projection onto the country's existing problems. To accomplish this task we need to make conscious and consistent efforts to use the achievement of that theory for designing a national strategy of modernization. In other words, we need to have the modernization theory localized to specific development problems of Armenia. At the same time it is impossible to entirely ignore theoretical philosophical research.

We are clearly aware that a realistic modernization project can adjust and redirect many things. It, however, cannot and, more impor-

tantly, must not strive to recreate the Armenian society following unrealistic illusions. One such attempt has already been made and has been paid for dearly. Enough is enough. Therefore, much attention is paid in the monograph to comprehensive democratization of Armenia's State-legal and political systems. To do that requires, firstly, strengthening of the system of checks and balances between the branches of government. Given the significant powers of the Armenian President, the gap between the branches of government, constitutional norms and the societal practice still remains and is growing thereby placing obstacles in the way of democratization of the system of power. Secondly, it is necessary to expand dramatically powers of the representative bodies of power. Thirdly, it is necessary to modernize the structure of the executive branch of power in Armenia with a view to securing active participation of political parties and civil society institutions (first of all of the Public Council) in the process of preparing decisions that are important for the State. Fourthly, the principle of the supremacy of law should be applied consistently. The principle requires that power and property be separated as well as the executive power and the control over it and that a civic mechanism for ensuring transparency be set up and its operation be ensured through legislation. Fifthly, a new model of public administration in Armenia should be developed, which will be grounded in cooperation between the branches of government, business elite, political parties, academic and ministerial science and non-governmental organizations. Sixthly, a relatively low level in implementation of the free competition principle prevents mitigation of alienation. The mechanisms for systemic and practical implementation of the free competi-

tion principle should be improved. Competition is a source of life and eternal youth of any political organism and a driving force for the latter's development and for a creative response to challenges.

As this study has demonstrated, at present a new perception of justice and of "just development" are more in line with the interests of the majority of people in Armenia. It is grounded in the following formula or model of justice: effective social protection to the poor, State support to active and enterprising citizens and law and responsibility to the rich.

Finally, clarification of the conceptual principle of assessing the justice issue, an independent and non-governmental monitoring of social injustices and the creation of the "social lift" systems are important and topical. The Armenian nation and statehood need the hopeful prospects of social and political justice. In its new perception, justice must become one of the fundamental values and mechanisms for the national-democratic program of Armenia's modernization. The establishment of the social mechanisms based on the principles of a new interpretation of social justice will give an opportunity not only to overcome social alienation but also to bring back legitimacy to the State system and authorities in Armenia as well as to change the very approach to the solution of

many problems, first of all the problem of poverty and social inequality.

The consistent implementation of the social justice principles and the strengthening of positive social guidelines in the Armenian society will allow a more effective carrying out of vitally important tasks of preservation of the Armenian nation and of attaining a new quality of the nation.

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PHILOSOPHY EMBRACING HUMANITIES

Abstract

This paper discusses the following points of the history of philosophy and modern life. The emergence of philosophy – *the longing for wisdom* – in Ancient Greece as the historical point of formation of human rational reasoning. The formation of the ideal of *kalokagathia* – the art of fine speeches – as the main factor that initiated *studia humaniora* in Roman culture and the tradition of humanities in present days. The Greek language and literature as carriers of wisdom of Antic world that gave birth to Neoplatonism and Christian philosophy and mysticism. The rehabilitation of Aristotle's Organon as the way to Neohellenic philosophy and the advent of the European Renaissance. Greek philosophy becoming an inseparable part of humanities in modern times. The unprecedented growth of technologies and globalization pushing aside philosophy and humanities in the interest of profit and immense wealth. The paradigm of corruption as the cause of worldwide detriment of individuals. Humanities and philosophy as the only warrants of an effective transition towards sane societies.

Keywords: Greek philosophy, the rise and decline of humanities, the unity of philosophy and humanities, globalization and profits, returning to sane society.

It seems to be an undoubted fact, that the birth of philosophy that took place around the middle of the VI century B.C. in the rich cities of Ionia, marked the exit of human thought from the era of mythical cognition, thus freeing reason from the bonds of archaic mentality which is similar to the infantile one and becomes similar to immature societies. This was the starting point of a new era, that of scientific inquiry. Before it, wise men had emerged in several cultures of the world. Even in different Greek provinces, or islands wise men arose as celebrities of their time. Pythagoras was the first to decline the title of wise man, stating that he was but *longing for wisdom*. The term of philosophy had just been coined. Philosophy spread out towards every direction within the Greek world: from Ionia to Thrace and up to Southern Italy and Sicily.

After the Medic wars, thanks to their democratic governance numerous Greek cities, above all Athens, became prominent cultural centers attracting thinkers from everywhere. Particularly in Athens grew the ideal of *kalokagathia*, the wish to show beautiful and behave virtuously in society while delivering brilliant speeches. This attitude entailed the need of a deep and wide education ensured through studying literary works which provided models of virtue. From such a practice combined to the initiation into rational philosophical thought supposed to lead to happiness

through the acquisition of virtue, sprang the mentality of favoring the anthropocentric studies and promoting the corresponding values, both of which, some centuries later, fascinated by the Greek culture and having largely adopted it, the Romans would call *studia humaniora*, a term which evolved through the ages to become in our present days the *humanities*.

Philosophy has always embraced literary studies. The Platonic Academy and the Aristotelian Lyceum in Athens, after the various Pythagorean schools, namely that of Croton, served as paradigms to the founding of the Bibliotheca Alexandrina established by Ptolemy II Soter, the Greek king of Egypt, parallelly to the Museum, both devoted to the arts and sciences, where famous philologists, philosophers mathematicians and astronomers emerged from. Cultivating both literature and philosophy resulted in the renovation of Neoplatonism by Plotinus who thereafter taught the Roman aristocracy in Greek, the language of the elite within the empire. Proclus, one of the latest successors of Plato at the Academy in Athens, had studied mathematics in Alexandria, but was converted into philosophy and formulated a complete Neoplatonic philosophical system that pertained through the centuries, by giving birth to the Jewish and Islamic mysticisms. A Christian follower of Proclus, probably a certain Peter of Gaza, adapted his master's system to the Christian dogmas, under the pseudonym of Dionysius Areopagita. His main works entitled *On Divine Names* and *Celestial Hierarchy*, on their side, after having been translated into Latin, gave birth to the various medieval Christian mysticisms.

In 529 A.D., emperor Justinian edicted the closure of the Academy and fired its professors who were thus obliged to emigrate to Persia. Instead, a university, under control of both the Church and the State, was established in Constantinople, where humanities were cultivated under the supervision of the Church. Meanwhile, a ferocious struggle was taking place in the West, between Realists, of Platonic obedience, and Nominalists, due to the contest about the meaning of a passage from Porphyry's commentary on Aristotle's *Organon*. The so-called controversy on the *genera* lasted during some ten centuries. Aristotle's *Organon* was the only accepted and usefully studied work of the Stagirite who, in contrast to Plato, did not accept that the universe had been created; a thesis contrary to the Judeo-Christian tradition. It was not before the second half of the XIII century that Aristotle's realism was rehabilitated by Thomas Aquinas, *i.e.* after the Islamic Aristotelian philosophical tradition had transited to Spain along the Southern coasts of the Mediterranean sea. Until that period, the role of philosophy was officially considered as being that of an *ancilla*, *i.e.* of a servant of theology, the main discipline. Thomas Aquina's references to Aristotle contained numerous misunderstandings due to erroneous translations from the Greek text into Latin. About the middle of the XIV century, Cydoneus undertook the laborious and tremendous work of translating Thomas' *Summa theologica* into classical Greek being faithful both to Aquinas, and to the Stagirite's text, thus inaugurating the contacts between the Western and the Neohellenic philosophy, which were to become intensified ever since. The massive exodus of Greek scholars and thinkers to Italy after the fall of Constantinople to the Turks hastened the advent of the Renaissance in every field, but mostly in the field of the humanities.

In the numerous universities already established or newly created, humanities were cultivated together with philosophy, in order to better understand the message of Antiquity and its meaning, and to take advantage out of it as well. From Italy too, due to the Renaissance, emerged the modern experimental science whose exploits were accounted by Francis Bacon in his *Novum Organum* which, by its title, referred to Aristotle's six logical treatises. Humanities were thereafter enriched by the contribution of archaeology, both Greek and Roman, which were supposed to complete the knowledge of the ancient world. After Descartes, a philosopher and mathematician who, through fighting the medieval scholasticism with its own weapons, inaugurated a new era in the history of philosophy, the bond between humanities and philosophy was strengthened. In between, the scientific vocabulary was enriched by a Greek terminology, thanks to the wealth of the Greek language and to the study of humanities by the European scientists. With Hegel and his followers, Greek philosophy became an inseparable part of humanities considered as the way towards the completion of man's personality.

The rapid accrescence of sciences and the impressive growing of technology in our days attract the majority of our contemporary consciences in an admirative attitude, exerting upon them a drastic fascination which results in a passive acceptance of their effects. After the industrial revolution, we are experiencing the effects of the technological revolution, together with the specific assistance informatics has imposed, the ideology of globalization, which, alike every ideology, looks as a velvet glove hiding a hideous hand. It merely aims at transforming human personalities into masses, to the interest and profit of particular groups which act worldwide to the detriment of individuals. Even philosophy has become «analytical», reflecting a respective mentality. Humanities are no more taught in most countries, since students are growingly interested in business administration, expecting aleatory lucrative bonuses. Corruption has grown omnipresent, since it is scandalously tolerated, for, everyone has been infected by it. Is it, then, possible, under such conditions, to look after an antidote to administer to humankind in order not even to cure it, but, at least, to stop its further contamination coming from above? Is there any salutary reaction to this degrading and dishonoring situation?

It seems that the answer has to do with the Delphic and Socratic «know thyself», and that it could affect every human consciousness, provided the study of humanities be encouraged among the young generation. These young persons would then understand their rights in connection with those of other people and learn how to moderate their pulsions and their avidity. Humanities together with philosophy, side by side, embracing and completing each other as they did in Antiquity, may become the warrants of an effective transition towards sane societies and virtuous citizens having recovered their dignity.

Davit MOSINYAN

CAN THERE BE A CREDIBLE PHILOSOPHY OF HISTORY?

Abstract

A lot of different historical issues were discussed during many centuries. As a result, the philosophy of history was established as an independent academic discipline. However, nowadays there are so many philosophies of history that we have to ask ourselves where this development leads us to, and whether they have anything positive to give to science. The question is as follows: "Can there be a credible philosophy of history?". Nevertheless, we still need to find out the significance of its credibility. To perform this task, we need to examine the very concept of the philosophy of history and to study the history of the philosophy of history.

Keywords: history, historiography, historical research, historical text, philosophy of history, credibility, metahistory, discipline.

Notoriously, history has not always existed. The history emerges from the consciousness which fixes the existence of history. Historically the first fixation was in Ancient Greece. Obviously we may discuss the question whether the ancient Greeks had a pronounced awareness of history and time (Collingwood), or not at all (Spengler), but we can fix the fact that Herodotus wrote the first book titled 'The History', and thus he has been considered the father of history. Another important fact is that Herodotus did not pursue ambitious objectives: he focused solely on saving the details of the Greco-Persian war from oblivion. So, the contextual investigation of time or the history of Greece was an absurd idea for the ancient Greeks. Since history was considered as a statement of certain events, for which no special skills are required. Hence, there was no need for a philosophy of history. Even such a comprehensive thinker as Aristotle has no philosophy of history. He thinks of history in his 'Poetics' while writing a comparison between history and poetry. "The poet and the historian differ not by writing in verse and in prose. The work of Herodotus might be put into verse, and it would still be a species of history, with meter no less than without it. The true difference is that one relates what has happened, the other what may happen. Poetry, therefore, is a more philosophical and a higher thing than history: for poetry tends to express the universal, history the particular" (Aristotle, 1902, p. 35). According to Aristotle, history relates about singular events which have nothing to do with the universal laws of existence. It is this circumstance that has served as a reason for Greek philosophers to ignore the history. And Plato, as Collingwood notes, "writes as if Herodotus had never lived" (Collingwood, 1992, p. 29). As long as the world had been manifested as a static one in human

consciousness, history, as well as philosophy of history, could not have their 'honorable' place in the system of knowledge.

The situation changed when historism appeared in the nineteenth century. By historism I mean nothing more than some new principles which allow comprehending life in historical process. That is to say, history gradually gets ontological status: history is no longer merely a registration of some events. This change was due to a number of factors. First of all, we should mention that this change was prepared in various fields – epistemology, social philosophy, ethics, etc. For instance, to represent the process of recognition more fully and to save subject from solipsism the idea of cognitive autonomy was proposed in epistemology. The best demonstration of this idea was Hegel's doctrine. To understand the fundamental character of the idea of progress and revolutions as well in social philosophy, all discussions were moved to the context of historism. One needs historical approach in ethics to understand human visions, the idea of perfection, etc. It was a project in theory. "In practice, this was manifested by the emergence of history as an independent academic discipline" (Nadel, 1964, p. 291). Here we are talking about the necessity of the philosophy of history, about credible and/or non-credible philosophy in relation with history as an academic discipline. If previously there was no requirement for the philosophy of history, because the history was considered as a very simple thing, then there was really such a requirement after historism, but it was already difficult, if not impossible, to satisfy this requirement; inasmuch as history was thought as an universal phenomenon, its definitions would be very different. We can refer to different definitions of history to show that historians disagree on this issue. Here are some of them.

> "Those who consider History a simple aggregate of particular facts are mistaken. They practise the cumulation of particulars upon particulars, held together only by some moral principle. I believe rather that History is able to lift itself in its own fashion from the observation of particulars to a universal view of the events, knowledge of an objectively existing relatedness" (Leopold von Ranke) (see Pachter, 1974, p. 444).

> "What I construct historically is the result of imagination, not of critical thought. Where there is no inner image, I cannot accomplish anything" (Jacob Burckhardt) (see The Letters of Jacob Burckhardt, 1955, p. 21).

> "The science of History is the result of empirical perception, experience and investigation" (Johann Gustav Droysen) (Droysen, 1882, p. 8).

In order to resolve these disagreements theorists and philosophers of history have tried to build philosophy of history models to explain and guide the development of historical knowledge. As it is impossible to represent all known conception of philosophy of history within this paper, let us try to list them in classified form. We can talk about the theory of evolution (Hegel, Marx), the cyclical theories (Vico, Spengler, Toynbee), the positivist philosophy of history (Hempel), the analytical philosophy of history (Danto), etc. However these philosophies of history are also so different that it is difficult to specify one general philosophy

of history. The very concept of philosophy of history was used in different ways from the start. It was Voltaire who for the first time gave the title philosophy of history to the history that is written in critical way. By philosophy of history Hegel understands reflective universal history; for Danto philosophy of history is a field where one analyses all sentences of the written history and determines its relevance. Accordingly, it is not well-defined the subject of the philosophy of history too. Of course, one can suppose that one of the existing doctrines is credible; nevertheless, counter arguments and mutual criticisms are so much in the literature that even a superficial glance would allow seeing that there is no accepted philosophy of history. Because of the need to speak briefly we cannot represent the history of the philosophy of history. So, we are satisfied with speaking of one conception that has been developed recently. I mean Hayden White's 'Metahistory' published in 1973.

According to White, historical narratives are called not to describe the past, but make possible to speak about the past. Historical narratives establish certain facts, that is, create opportunities to bridge the present with historical events. And the discipline that studies the linguistic tropes of those narratives White calls metahistory, in other words, history of historiography. His main attitude he represents as follows: 'In short, it is my view that the dominant tropological mode and its attendant linguistic protocol comprise the irreducibly "metahistorical" basis of every historical work' (White, 1973, p. xi). It means that every historical text includes also its metahistorical level, and therefore, every historical text is a manifestation of methods of philosophy of history. It is not accidental that White,

from one hand, dedicated four chapters to historians Michelet, Ranke, Tocqueville, and Burckhardt, and, accordingly, four chapters to philosophers of history – Hegel, Marx, Nietzsche, and Croce, on the other hand, thus throwing a bridge between them. White distinguishes three major levels for determination of historical work in the nineteenth century – explanation by emplotment, explanation by argument, and explanation by ideological implication. At the first level White talk about four different modes of emplotment – Romance, Satire, Comedy, and Tragedy. The Romance is fundamentally a drama of self-identification symbolized by the hero's transcendence of the world of experience, his victory over it. The Satire is, in fact, a drama of diremption, a drama dominated by the apprehension that man is ultimately a captive of the world and not its master. In Comedy, hope is held out for the temporary triumph of man over his world by the prospect of occasional reconciliations of the forces at play in the social world. Finally, in Tragedy, there are no festive occasions, except false and illusory ones (White, pp. 8-9). That is to say, the same events can be represented in different positions; in one case as a kind of final victory, as a temporary victory in the other case, as a frustration in the third case, etc. On the other hand, from a linguistic point of view, each historical text is formulated by one of these four basic tropes – Metaphor, Metonymy, Synecdoche, and Irony.

White hoped to remove all tropological and subjective components from historical text by metahistorical investigation and to discover pure historical knowledge. As a critical remark, we will highlight here only one item: White's text is also written by one of four

tropes (in this case, by Irony), isn't it? So, how can we be sure that his survey is unprejudiced?

In addition, a question remains: to whom is the philosophy of history addressed? If it is written for historians, they hardly use it or even can use. And its direct use can lead to ridiculous situations. Here is such case: 'A teacher who asks his boys why the window is broken will not be satisfied with the answer: "Whenever a brittle object is hit by a hard missile at high speed, it will break (covering law); a baseball is a hard missile capable of breaking glass (inductive probability); hence the window broke." Even if the teacher should happen to be a logical positivist, he might angrily ask: "Who did it?" His colleague from History, who has observed the scene, may remark with a grin: "Professor Hempel is learning what history is about" (Pachter, 1974, pp. 440-441).

Historians, indeed, presuppose some philosophical theses, but as a rule, we discover them only *post factum*. The requirement to follow the philosophy of history limits historians' opportunities. And if the philosophy of history is for philosophers, then it is out of scopes of credible-noncredible. Since a philosophy of history can be credible only in relation with history. When we ask "Can a philosophy of history be credible?", we mean credible from the historians' or history's point of view.

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If we pay attention to human activity, we will see that they are mostly utopian intensions. Perhaps we can agree with Ortega y Gasset's statement that "everything that Man does is utopian" (Ortega y Gasset, 1992, p. 103). Indeed, in fact, what we do, we do not succeed entirely; cognition, love, happiness, peace are utopian phenomena, aren't they? Especially because there is no algorithm to obtain them; they are rather dreams. And isn't the credibility of philosophy of history utopian from this point of view? What, ultimately, does mean credibility for philosophy of history? It supposes an academic discipline whereby historians can write an adequate or perennial history. While answering to this question there is another one: is there any credible thing? Is history credible? Still even the subject matter of historical science is not certain; what is about the history: is it about human being, or culture, or spirit, or society, or national state, or anything else?

On the other hand, the philosophy of history as a discipline was established earlier than the history. Until the nineteenth century history was not taught as an academic discipline in European universities, moreover, there was no any faculty of history. It was believed that history could not be a science. However, philosophers had discussed some issues of the philosophy of history prior to the nineteenth century. Now, is it correct to put that question in connection with the philosophy of history *par excellence*?

We should understand one simple thing: "When we speak, we are humble hostages to the past" (Ortega y Gasset, p. 108). This applies to historians *par excellence*. Historians are humble hostages to the past both because of language and the subject matter – past. Hence, the historian is not free while recording the history. It is usually difficult to identify the main principle of history writing: does historian record the events? Which events does he particularly record? Does he record chance events too? The historian, in the end, deals not

with the events (because they do not exist as things themselves), but with mind that thinks of events. As Collingwood writes, "Unlike the natural scientist, the historian is not concerned with events as such at all. He is only concerned with those events which are the outward expression of thoughts, and is only concerned with these in so far as they express thoughts" (Collingwood, 1992, 217). The history is not given to us directly, and historical narrative is not a simple protocol. The historian and the history do exist due to each other. "The historical process is itself a process of thought, and it exists only in so far as the minds which are parts of it know themselves for parts of it" (Collingwood, p. 226). So, this means that the cooperation of the philosophy of history and the history is mutually beneficial. Finally, we can state that the philosophy of history is not credible in positivist sense, i.e. there are no certain formulations for historical research, but it makes life more meaningful. The philosophy of history "is more a matter of the worldview than of historical research" (Troeltsch, 1922, p. 11). It transmutes the past into the present, makes the future more predictable, and thus makes possible to grasp the whole historical time. To write a philosophy of history means to break through the limits of self-knowledge, to take part in the emergence of the history, and to outline dreams for those people who think of the future. To write a philosophy of history means to give a man an opportunity to live with a dream. Isn't it the true credibility?

When a father educates his son to survive, one cannot predict successful destiny for a child, though as a parent father hopes so; however, how sad it would be without father's advices!

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THE FACTORS OF EFFICIENCY OF SOCIO-ECONOMIC MANAGEMENT OF HIGHER EDUCATION

Abstract

The sphere of education is in the center of attention of modern scientific research and political observations. The list of developed countries of the world has always been leading countries that are able to create a highly efficient and up-to-date and a flexible educational system. Practically all countries, which show a rapid economic growth, the development of education is one of the priorities of the state policy. In the context of modern financial constraints, it is necessary to effectively use the existing financial potential. In this regard, one of the most important components of public administration is budget management directed to the development of the education sector.

In this research are presented some issues of effective management of higher education system and is analyzed the international experience in this field. Also the peculiarities of Armenian Higher Education sector are given from the point of view of state policy.

Keywords: efficiency of education, factors of efficiency, financing model, social-economic evaluation, efficiency mechanism, personalized approach.

The concept of efficiency is about the relationship between inputs and outputs in a production process. When the production process is characterized by multiple inputs and multiple outputs, like the education sector, a situation can be defined as "efficient" when it is not possible to produce more of some outputs without a reduction in the production of the other outputs. A different allocation of the inputs may yield more of some outputs but will also lead to a lower production of some of the other outputs. A situation can be defined as inefficient when, using the same amount of inputs, it is possible to produce more of some outputs without reducing the production of other outputs. Hence, the concept of efficiency is about the optimal use of resources (see Dinand, 2012).

The analyses of international experience of resources usage in the field of education shows that the system of financing based on the number of students has to entertain with some factors to assess the efficiency of the process.

These three factors are described to assess the efficiency of financial system in the field of education:

1. Social-economic evaluation of the educational environment, which starts with control of institutions and ends in assessment of uniqueness and prosperity of educational organization. This factor has also

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been called **"the assessment of environment changes"**.

2. Monitoring of efficiency of system realization. This factor includes estimation of the dependence between cost estimate assessment and the change in the use of resources and the quality of educational services. The term **"monitoring of efficiency mechanisms"** is also used for this factor.

3. Evaluation of system's implementation mechanisms, with broad awareness of the expected innovations for all participants (from the assessment of the required level of preparedness and learning to public and professional opinions). Another term for this factor is **"analyses of promotion mechanisms"**.[1]

The analysis of the criteria used by the responsible authorities for allocating school resources, although limited, still provides some interesting findings. In many countries, it is very common for education authorities at top and intermediate levels to use input-based variables for establishing the level of resources to be allocated for staffing. In some countries, education authorities use a limited number of variables related to the number of existing staff or pupils, usually weighted by the level of education or school year.[2]

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[1] For the details see *Reforma byudvetnoj politiki v obrazovanii* (The Reform of the Budgetary Policy in Education, in Russian) (2016, June). Bulletin on Education No 08.

[2] See European Commission/EACEA/Eurydice, 2014. Financing Schools in Europe: Mechanisms, Methods and Criteria in Public Funding. Eurydice Report. Luxembourg: Publications Office of the European Union.

A great attention toward the US education financing system is largely due to not only very large expenses, but also with the success of the financing model based on the number of students.

California, as one of the largest states in the United States, has not only a large number of students in public schools (13% of all country's state school students), but also has the highest rate of student per teacher in the country (student-teacher ratio 23.7/1, while the average of the country is 16/1).

In February, 2016 based on the effectiveness analysis of the California State Educational System, amendments were made to the "2016-2017 California budgets". Of the state's state budget, 5 out of every 10$ state budget goes to education. 2016-2017 The total expenditure is $ 167.6 billion, most of which are related to education, healthcare, and social services.

The main activities of educational organizations are regulated by the federal law on education and the law of the state of education. The federal law stipulates requirements for local institutions of education to implement the educational criteria, the quality of educational services and the quality of education (learners' educational achievements).

In its turn, federal legislation stipulates conditions for obtaining federal funding under the basic requirements for school: special education services, annual testing according to individual subjects and educational levels.

The federal government also finances various types of programs that have specific requirements. For example, if the school county receives some of the funds from the federal budget, it should show that these funds are used to provide additional services to insecure students.

At present, there is a standardized model of funding based on a personalized approach and recording of "local" peculiarities. The implementation of this model is carried out within the framework of local financial management and is based on the three basic target indicators of the standard financing model (LCFF).

1. *Contributions based on 4 groups of classes*. Different indicators and various levels of resource support are used for pre-school, elementary, secondary and general education. For example, the basic input for higher school increases due to higher costs of providing technical education. An exception is a group of 1-3 grades, where the indicator is higher than the contribution for grades 4-8, as the number of pupils in elementary school is lower, which is important in the number of normative pupils.

2. *A form of additional financing.* In the framework of a personal oriented approach, the registration of students' needs and requirements, the level of social-economic provision of the family, requires a usage of a certain standard size of additional funding. For example, additional funding norms are used for English researchers, vulnerable families, dependent children, and low-income families.

3. *Rising the standard of financing.* The use of the increasing funding standard is determined by the number of vulnerable, socioeconomically insecure students.[3]

Across Europe, the most common way for central/top level ministries to establish the level of resources for teaching staff is to use a funding formula.

The 28 education systems using this method can be divided into two broad categories: first, those systems where funds for teaching staff are part of a lump sum or block grant awarded either to school level authorities or to intermediate authorities; second, those systems where ministries award either a grant earmarked for teaching staff costs to the relevant bodies or authorities, or where ministries pay teachers directly.

Countries in the north of Europe usually belong to the first category. The number in each category is the same. In Poland, Finland, Sweden and the United Kingdom (Wales and Scotland) and Norway, local authorities, which have significant autonomy in the management of public services – including education, are awarded a lump sum on the basis of a funding formula. This lump sum, which may be a small amount in some countries, is used for buying or allocating the resources needed for the running of public services under their remit.[4]

The total undergraduate educational expenses associated with attending the University will be considered in assessing need. These expenses will include direct educational costs for a modest allowance for living, transportation, and miscellaneous items. Differences in the cost of living and the residence patterns of students at the campuses will be recognized. A standard methodology will be used by the campuses for determining the undergraduate

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[3]   For the details see *Reforma byudvetnoj politiki v obrazovanii* (The Reform of the Budgetary Policy in Education, in Russian) (2016, June). Bulletin on Education No 08.

[4]   See European Commission/EACEA/Eurydice, 2014. Financing Schools in Europe: Mechanisms, Methods and Criteria in Public Funding. Eurydice Report. Luxembourg: Publications Office of the European Union.

student expense budgets that are used in the Education Financing Model:

- in providing cost information to students and the public;
- in packaging financial aid to students;
- in the implementation of the Education Financing Model.

The Standard Methodology has two components.

1. The allowable expenses to be included under each budget category (fees, books, housing, food, transportation and personal). Campuses may include, at their option, additional types of expenses as adjustments to the budgets on an individual case basis.

2. The calculation of the amount of the allowable expense under each budget category. Actual allowable expenditures for each non-fee budget category will be determined from average student expenditures as measured by the Cost of Attendance Survey (COAS), which was first conducted in 1997. There are two exceptions to the use of actual survey data for determining allowable expenses. First, for students living on-campus, actual on-campus housing costs will be used instead of self-reported on-campus housing costs. Second, a health care component will be included in the student expense budget (see Education Financing Model Implementing Guidelines, 1998).

The long-term development strategy of the Republic of Armenia, one of the key priorities of the Sustainable Development Program, is the reform and development of the higher education sector. These goals today are more actual as Armenia is accelerating its steps towards joining the European Higher Education Area in line with the Bologna process. A number of important achievements have been recorded in this direction, including the introduction of bachelor and master programs, the introduction of the European Credit Transfer System, and so on. At the same time, the existing principles and mechanisms of higher education financing are not in line with the Bologna Process and do not support the expansion and implementation of reforms in this area.

Over the past decade, a number of events have been undertaken in Armenia to transform the higher education sector, but there are still unresolved issues and complications that distract attention from the quality of teaching and research activities conducted by the sector and slow down the process of effective implementation of further reforms in the sector. These are the remaining issues.

1. *Funding is based on receipts.* While the Armenian government has made a transition to the system of student benefits from the government system, the funding mechanism remains largely based on receipts rather than results. In other words, funding is based on the number of students in different courses, but not the number of graduates who have a successful and necessary knowledge base.

2. *A lack of stimulus and accountability.* According to universities, the allocation of «state-funded» places is based primarily on actual data, but is not linked to the quality or effectiveness of the universities. Additionally, very little or no general information is collected or published on the activities of HEIs, such as leaving students, duration of training, effectiveness, and more. As a result, universities currently have no definite incentives to satisfy their performance.

3. *Hyper specialization.* Within the framework of the existing system, the Govern-

ment of the Republic of Armenia still defines student benefits in more than 200 separate specializations, and one student scholarship allowance ranges from 2 to 60 in one speciality. Such a high level of specialization limits mobility of students and the flexibility of universities.

4. *Market Demand Compliance.* The choice and demand of students play a minor role in the current system of higher education financing. There is a significant unsatisfactory demand. Specialization quotas are problematic, given the high degree of government regulation.

5. *Student/Staff low coefficient.* The student/lecturer coefficient in the Armenian average is only 9.4, while the lecturer / administrative staff coefficient is 1. In OECD countries, the average student / teacher ratio is 15. Such inefficiency is largely the legacy of the Soviet Union when a large number of administrative workers were employed than needed.

6. *Excessive attention to social issues.* A significant proportion of higher education budgets are allocated for social, not educational purposes. Students' scholarships do not affect either accessibility or quality of life, though significantly increases government spending, providing financial support to students.[5]

According to international experience, a well-functioning higher education sector should have the following characteristics:

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[5] See *Hayastani Hanrapetut'yan bard'raguyn krt'ut'yan finansavorman r'azmavarut'yun. (*Higher Education Financing Strategy of the Republic of Armenia, in Armenian). Annex 1 Government of Armenia 2011, June 30 session No 25.

- The government should determine the amount of public funding for various functions, including institutional support, student financial allowance and research funding.

- The intermediary bodies should be primarily responsible for determining how public funds are allocated to universities, how quality is assured and how the student financial allowance is allocated.

- Universities should be primarily responsible for the development of curricula and other academic issues, as well as for maintaining and improving the quality of the institution.

For a good instituional governance system universities should have autonomy in spending public funds along with taking government action against abuses.

Universities should ensure accountability by obtaining state funding for the next year based on the results of the current year expenditures. The government or universities should define the rent within the family financial capacity and the private value of education.

Any realistic assessment of Armenia's higher education should include concerns about how the existing governance system contributes to addressing the challenges facing the sector. Any modification of the financing system should provide for the redeployment of the management system. Without such a change, financial transformation changes will probably not take place because there will be no prerequisite for their successful implementation.

There are a number of management-related issues that need to be considered as an integral part of the development strategy of a financial reform. These are:

- a large number of HEIs,
- Traditional separation of teaching and research activities;
- Inadequate supervision of university tuition fees and asset management over the year end;
- Absence of full integration in the Bologna process,
- The need to strengthen quality assurance processes.

Large number of HEIs. There are 77 state and private universities and more than 100 state and private colleges in Armenia. For any country like Armenia, this is an extremely large number of institutions. The average number of students enrolled in state HEIs is 35007, and in private – up to 1000, in colleges – less. This means that most Armenian HEIs are unable to provide an effective outcome of economic activity as institutions are too small. This also means that students' choices are extremely limited, as most universities are unable to offer their students a full course of training. It is important that the financial strategy will address this source of ineffectiveness.[6]

Separation of teaching and research work. Armenia is still applying the Soviet model, where different teaching and research activities are being separated, including a large part of research activities carried out in institutions independent from HEIs. In addition, the teaching staff of the universities does not have or have almost no responsibility for research.

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[6] See Higher Education Policy Center (CHEPS) report (2008). *Formation of Funding Principles and Alternative Financing Mechanisms Search for Three-Level Education System in Armenia.*

It is stunning that higher education and research in Armenia are periodically discussed as separate events.

The international experience of scientific research in higher education shows that such degree of division has largely reduce the quality of higher education. As with institutional fragmentation, teaching and research work the problem of separation should be resolved within the framework of the strategy of financial transformation.

Lack of effective control by the government. In the case of Armenia, state HEIs are principally given a high degree of autonomy but not in all aspects of their activity. The Law on Higher Education provides universities with the status of independent institutions as a state non-commercial organization.

From the point of view of funding, the law provides for each State University independence "at its discretion to define the staff list of all categories, to select and distribute staff, including academic and pedagogical staff, rules for replenishment of vacancies, as well as positions of chairs and faculties" (Article 6(3)). The law also allows universities to employ academic staff on a competitive basis for a five-year term and determine the staff remuneration, which should give them significant flexibility in terms of demand-driven employment.

However, the high level of institutional autonomy in some respects has not led to improved governance. There is no effective system that would limit the tuition fees of Armenian universities, and the fact that the government finances higher education with a smaller amount of foreign experience, even worse by this predicament. Similarly, the fact that most

universities have generated a surplus is another indicator of non-operating governance.

Integration in the Bologna Process. Governance issues in Armenia should also be considered in the context of the Bologna Process, a comprehensive system of European Higher Education Reforms that began in 1999. The "State Expenditure Survey", published by the World Bank in 2008, states that "Armenia has made progress in some aspects of the Bologna process, but still reduces to quality assurance and qualifications". This conclusion is still actual for nowadays. It demonstrates the need for quality assurance as well as the need to improve the management system.

It is clear that Armenia has made some progress towards bringing the diploma and qualification system in line with the Pannier process, but progress is mainly limited to technical aspects, such as the diploma system.[7]

Clearly, the measures taken so far have not been enough for the "spirit" of the Bologna process to truly apply "student-centered, learner-centered approaches". Diplomas are still characterized by the content of the program and / or the time required to obtain a diploma and not with the education results. They continue to dominate practice and outdated teaching methods, and the constant assessment has simply been added to the system of traditional hard tests at the end of the year rather than replacing them. If the education-based system is maintained, this will probably be controversial with long-term education, as well as with flexibility in education and recognition of previously-recognized education.

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[7] See Hamashxarhayin bank "Hayastani krt'ut'yan olorti petakan c'axseri usumnasirut'yun" (World Bank "State Expenditure Study in Armenia", in Armenian) (2008), p. 15.

HISTORY OF PHILOSOPHY

Andranik STEPANYAN

CRITICAL REMARKS ON THE THEORETICAL
SIGNIFICANCE OF VAHANIAN'S DEATH OF GOD THEOLOGY
(BRIEF REVIEW)

Abstract

The aim of this article is to briefly present and analyse in the context of radical theology the theoretical significance of Gabriel Vahanian's death of God theology from the theological, philosophical and cultural viewpoints. Gabriel Vahanian was a French-Armenian distinguished theologian who played a significant role in the western religious, theological-philosophical thought. The main idea of Vahanian is that the death of God is a cultural phenomenon. God himself is not dead, but men's religious and cultural perceptions about God are dead as modern man has lost the sense of transcendence and the presence of transcendent God. That is, the death of God means his absence in the modern world. The existence of God and his reality are not self-sufficient realities anymore but are irrelevant for modern people, hence dead.

Keywords: radical theology, death of God theology, transcendent, immanent, religiosity, religionism, religiousness, religious formalism, secularism, secularity.

Introduction

In the world history, the XX century has been a period of unprecedented transformations when humanity started facing myriads of serious problems. It is not accidental that the XX century was called "century of global problems"; issues the solution of which not only conditions the progress of humanity but also the survival of human race in general. In the XX century in the world, and in particular in all areas of western civilization, crucial events (revolutions, world wars, genocides, ecological catastrophes, etc.) took place which brought forth fundamental facts to talk about the crisis of that civilization. Indeed, the crisis

was widespread and all-inclusive which was manifested in various areas of political and conceptual, as well as spiritual life. An expression of this crisis was the radical thinking which found its reflection in philosophical, cultural, religious and theological thought. German philosopher F. Nietzsche is the source of western radical thinking whose "God is dead" expression became the slogan of radical thinking. This crisis found its manifestation also in the religious thinking on behalf of radical theology which is otherwise known as the death of God theology.

In the 60s of XX century a new direction came forth in the theological thought in USA which is known as radical or death of God

theology. This new direction, which is a demonstration and form of religious modernism, drew wide attention of theological and philosophical circles, and, regardless of their points of view and professional occupation, various thinkers responded to this phenomenon in their own ways. The representatives of radical theologians were Gabriel Vahanian, Thomas Altizer, William Hamilton, Paul van Buren and Harvey Cox who had developed the fundamentals and aspects of this theological movement independently from each other.

The aim of radical theology was to reinterpret the content and doctrine of Christian religion and adapt them to the modern socio-cultural environment and conditions. In other words, the radical or death of God theology on one hand was a manifestation of the crisis of spiritual and conceptual environment and religious consciousness in the western world; while on the other hand it was a certain course to overcome the crisis-transitional situation of religious worldview and consciousness. From this point of view the study of radical or death of God theology is important as on one hand it enables understanding the nature and scales of XX century spiritual and conceptual crisis better, and on the other hand to look for alternative ways to overcome that crisis.

The crisis of religion in modern world, especially in the West, is closely related to those phenomena that have been taking place in the XX century. Contemporary religious crisis is a demonstration and type of the XX century world-wide crisis. In social life of people and in the context of social-cultural setting the XX century is a century of unique transformations and changes, which created many problems for humanity in general.

Christianity was and is the religion of the Western world. But now the situation changed and Christianity has no more the influence on the Western culture and does not shape cultural, intellectual, and moral layers of social life as it was before. In Western society a culture is formed without belief in God or religion. The Christian church as a social institution loses its authority and the social role and function. There has been taken qualitative change or transformation in modern culture, if the Middle age culture was transcendental, then modern western culture is immanent.

The reasons for rising religious modernism are the present crisis of religion and the failure of theological programs which one by one change each other in order to restore the role and significance of religion in contemporary secular society and re-establish the connection between religion (here Christianity) and the world. The author considers that religious modernism is such a phenomenon, which has always accompanied religion and church during its existence. The goal of religious modernism is to be adequate and relevant to the modern world, that is, to make religion or church relevant to modern society and man. Through religious and theological modernism, the Christian Church or any religion aims at relevancy to those social changes that are taking place in modern society. Consequently, any form of religious modernism, i.e. transformation in theoretical-theological aspects and practice is forced means not only to be adequate and relevant to the modern secular world but also to restore the shaken position and authority of religion and church in modern society.

Theoretical Significance of Vahanian's
Death of God Theology

The death of God phenomenon is a product of western civilization. The death of God phenomenon is the main cultural event in the western world in the last two centuries. It is very complicated, difficult, comprehensive, multilayer, meaningful event-phenomenon. It has many dimensions and sides. It should be approached and understood from different angles and points if one wants to have a holistic, comprehensive understanding of that event otherwise will face a failure.

In western civilization and culture, the occurrence of "God is dead" motif is the result and manifestation of the qualitative change or transformation that has been taken place in the historically new – modern/postmodern men's self-consciousness in the last two centuries. In modern cultural context, "God is dead" motif would have its influence on one of forms of social consciousness that is religion and its intellectual entertainment or activity – theology. In that sense, radical or death of God theology is the variety of or the form of "God is dead" motif or the death of God phenomenon in the context of western civilization and culture and as well as the natural result of "God is dead" motif expressed in western philosophy, literature, and human consciousness.

Modern men have no more transcendent orientation and dimension but mostly immanent. If there is transcendent orientation, dimension or significance in this life even at a religious level then it is, philosophically speaking, a "self-transcendent" orientation, which does not deal with otherworldly presumed, conjectured realty or God and supernatural in general. Therefore, the collapse, destruction

of the past religio-mythological worldview and perception, the past thinking, the old/aged metaphysics and religious picture of the world and the becoming of the new is defined or qualified as the death of God or the age of the death of God in which God no more acts as "a working hypothesis" or the one who can solve man's problems. The reality of God is no more taken for granted. The modern men don't need God any more hence God became an idol or cultural "accessory," speculative empty notion or metaphysical idea. In other words, this kind of God is not necessary but irrelevant, therefore dead. That's why "God is dead" motif occurs in all possible forms of spiritual/cultural activities and consciousness of western civilization – philosophy, literature, theology, arts, ethics, aesthetics and so on. As Russian philosopher V. Gubin says "The death of God is whirlpool in European philosophy and culture" (Gubin, 2006, p. 22). It is not only an event but process which continues more than a century. It is a process which had revolutionary and turning point significance and influence on western philosophy and traditional theology. The death of God turned upside-down the existing at that time the whole metaphysical-ideological systems, worldview and axiological orientations that were under the control of the Christian church and religious consolation and in a sense, it brought chaos in human life.

The death of God theology had cultural, sociological, psychological, phenomenological, and ontological significance. The death of God theology was anti-metaphysical by its nature or it was anti-movement towards the metaphysical ontotheology and at the same time it was also the apophatic theology. The death of God theology shows the crisis in re-

ligious language and incapacity of that language to talk of God or find the adequate concepts, expressions to describe him. In the contemporary world, the death of God phenomenon is one of the factors of transition from modern to postmodern. It is the change of, the transformation of consciousness that is the formation of the qualitatively new consciousness which has the characteristics of radical qualitative transformation. The death of God shows the destruction of past age of Christian civilization and culture and the dawn and beginning of the new age – post-Christian civilization and culture based on the past age and the grave of God. Post-Christian is a transition stage, the pick or focal point of tensions of the interrelationship between the old and new when the old or past age tries to keep its position but it surely goes to destruction, and when the new did not take its place yet.

In the contemporary world the death of God phenomenon is one of the factors of the transition from modern to post-modern. It is a change of consciousness that is the process of formation of the qualitatively new consciousness, which has the characteristics of radical qualitative transformation. For this reason, the death of God theology can be described as a demonstration of post-modern thinking and way of acting as well as hermeneutics or in the light of which it is possible to understand and explain modern world and man, present situation and conditions, and secular human beings.

In that sense, the death of God is the main cultural event that Nietzsche observed in his time and spoke loudly about it. Nietzsche's foresight or insight had truly prophetic signification for modern-post-modern age. The death of God phenomenon was wide-spread in European culture. In modern world many philosophers and thinkers such as Fyodor Dostoyevsky, Johann Christian Friedrich Hölderlin, Friedrich Nietzsche, William Blake, Martin Buber, William Faulkner, Martin Heidegger, Jan-Paul Sartre, Albert Camus and Michel Foucault became aware of the death of God or the absence of God phenomenon and its significance.

Gabriel Vahanian was a French-Armenian distinguished theologian who played a significant role in the western religious, theological-philosophical thought. In my publications I have notably indicated that Gabriel Vahanian is the founder of the death of God theology in the context of radical theology (see Stepanyan, 2008, pp. 56-85; Stepanyan, 2015, pp. 81-96; Stepanyan, 2017, pp. 63-94). His understanding and theoretical construction of the death of God phenomenon that he described as a religious-cultural event by its distinctiveness, differs from other adherents of death of God theology. With his theological program of the death of God Vahanian started the beginning of this new theological course or trend and pointed out the problems facing the religious and theological thought of that period.

The development of the death of God motif begins in 1957 when he first uses the phrase "God is dead" or "death of God" in his "Empty Cradle" article (see Vahanian, 1957). The importance of this article is that Vahanian uses the expression "God is dead" or "death of God" for the first time, which is crucial and fundamental to the formation of his further religious-philosophical views. Vahanian's "The Death of God" book is the logical continuation and development of "the death of God" motif. Vahanian is the first theologian to

use in the context of theology the idea of "God is dead" or "death of God" in Nietzschean spirit in the cultural sense, by referring it to describe the character of the crisis of Christian culture in western civilization. Nietzsche and Vahanian are those thinkers who referred to such a phenomenon, both described and diagnosed the reality in which they themselves lived, both of them understood the death of God as a cultural phenomenon.

Later, he publishes a number of fundamental theological and cultural works in which he develops the death of God theme. In 1961 Vahanian published his book under the title "The death of God: the culture of our post-Christian era," (Vahanian, 1961) which laid out the fundamental principles of the death of God theology. The development of his ideas is presented in a more complete form in his "Wait Without Idols" (Vahanian, 1964) and in his "No Other God." (Vahanian, 1966[a]).

The first and second chapters of this book were originally printed as separate articles under the titles "Swallowed Up by Godlessness" (Vahanian, 1965[b]) and "Theology and the End of the Age of Religion" (Vahanian, 1966[b]). This is a book about theology in a secular era where the God is dead motif is raised, and in this sense, the book "No Other God" is a logical continuation of the death of God theme, initially introduced by Vahanian in his previous books "The death of God" and "Wait Without Idols." In this book, Vahanian examines the meaning of the death of God phenomenon for theology, a phenomenon that has caused a great turmoil in American theological and philosophical world at that time, as the theologians appeared in the square, also

speaking from different perspectives about the death of God and declare the historic or metaphysical death of God (Th. Altizer, William Hamilton), or the word "God" no longer has any empirical significance in this secular reality for a contemporary man, for that word is dead and meaningless (P. van Buren). As the researcher R. Muska noted, Vahanian's position on this issue is critical, showing how Christianity has diminished and turned into a Christendom, Christology into Christosophy, and theology into atheosophy. According to Muska, Vahanian tries to defend Christian faith and criticizes the wrong perceptions of that time (Altizer, Hamilton and van Buren) (Muska, 1967, p. 35).

The main thesis of Vahanian is that the death of God is a religio-cultural phenomenon. God himself is not dead, but men's religious and cultural perceptions about God are dead as modern man has lost the sense of transcendence and the presence of transcendent God. In other words, the death of God means his absence in the modern world. The existence of God and his reality are not self-sufficient realities anymore but are irrelevant for modern people, hence dead. The modern man does not accept the religious-mythological worldview, because his thinking is completely secular and positivistic, and the worldview is scientific, perception of the world immanent and this-worldly. And since Christian faith is based on transcendental dimension and mythological outlook/worldview and expresses the mythological and metaphysical ways of past thinking, it is clear that as catholic theologian Robert Adolfs rightly states, "To a secular culture, which rejects the mythical and metaphysical, Christianity and its definitions of God become incomprehensible; belonging to

a past stage of culture, they are therefore no longer to be believed" (Adolfs, 1967, p. 86).

Unbelief is a typical phenomenon of our era. In Vahanian's opinion, such a situation means that we are living in the post-Christian age where the reality of God is no longer realistic and relevant. The death of God means his absence in the life of modern man. Meanwhile, if the death of God is not only theoretical, but also a practical phenomenon and lifestyle in the lives of many people, (then) massive disbelief not only supposes the post-Christian but also anti-Christian nature of our era. Since the widespread indifference to religion, the loss of faith and atheism in their nature are not post-Christian, but anti-Christian.

Vahanian concludes that there are three important reasons for the phenomenon of death of God: (1) the emergence of radical immanentism, (2) the emergence of humanism and (3) the gradual growth of Christianity's incapacity. These factors have contributed to the rejection of transcendent as well as the destruction of religious faith in the Western world.

According to Vahanian, not secularism, but secularity is important for Christianity. It refers to the contemporary crisis of religion. The modern man is looking for an adequate perception of the polar correlation between the sacral and the worldly/profane. Vahanian is right in his assertion that a man should not put his loyalty to God in danger of loyalty to this world. Dichotomy between this world and God must be solved by applying a Biblical model that a person must have a balanced and dialectical approach in the relationship between God and the world.

Vahanian believes that the right, adequate understanding of God must reflect the human experience of God. A religious man must realize that between the transcendent reality of God and the limited understanding of human beings cannot be true correlation. The reality of God should be independent of the cultural environment in which he is perceived by a man. In this aspect, Vahanian is an adherent and advocate of Kierkegaard's idea of "infinite qualitative difference" between God and man and Barth's idea of "wholly other" God. Like Barth, he is also against "natural theology," that is, he denies the possibility of divine knowledge through natural theology. That means they are both apophatic theologians. And anti-metaphysical orientation is typical to and a distinctive feature of apophatic theology. In this sense, Vahanian's death of God demonstrate the anti-metaphysical nature of his theology, which is specific and peculiar to radical or death of God theologians in general.

Vahanian says that the forces or factors in the given culture, intellectual, social, moral, and religious, which play a normative and regulatory role in the society and culture, can distort the ideas of God by turning them into idolatrous ideas. And in this context Vahanian claims that the modern phenomenon of death of God is a religious-cultural event conditioned by the features of religiosity and radical immanentism of the modern era. Vahanian's view is adequate and right. He is actually trying to get rid of the idea of God from religious-cultural idolatry or on-going idolization by which people are trying to objectify and "privatize" God. As N. Berdyaev, a Russian philosopher, would say, "It is necessary to liberate the idea of God from distorting and degrading … social-morphism" (Berdyaev, 2003, p. 505). Man sees God as he wants to

see him and worship. As Feuerbach rightly said: "The god of man is such as his thoughts and intentions" (Feuerbach, 1968, p. 54). Man creates God in his image. In reality, people worship the God they deserve. The modern man "worships God without God" (Vahanian, 1965ᵃ, p. 745) which is a form of or a manifestation of a new religiosity. It means believing in behalf of belief that is worshiping a religion because the means are turned into a goal.

Religiosity, rather, religious "formalism" or formalistic religiosity or religionism demolishes the content of true religion, if there is such, and deprives religion of its transcendental orientation and makes it immanent. Religiosity, especially when it is nationalized, becomes the most dangerous enemy of religion. In such religiosity, the formalism, religionism and idolatry simply strangle the sacral, the numinous in religion, making religion a social phenomenon, a power of tradition, when people attend a church, participate in religious ceremonies not for their religious convictions and not for the sake of God or the sacral, but because it is so accepted, it is a fashion, because this formal religiosity is an external demonstration of religionism which is not worshiping God (not a godliness), but it is a belief in behalf of or for the sake of faith, it is a "cultural" religion, a social phenomenon and the power of tradition, the national debt to be paid, civil religion when a person is a Christian, but not religious. Modern manifestations of religionism or religiosity are purely external in their nature, but in reality, they are depraved inside and empty, there is no inner content; they lost the sense of sacral, the numinous and transcendent in religion. Such a religiosity turns religion into a magic and gives it some

immanent significance. And according to Vahanian's estimation, the death of God event in culture is conditioned by such phenomenon.

Vahanian, like radical theologians Altizer, Hamilton and Cox, waits for a new theophany (a new visible manifestation to humankind of God), that is when man tries to discover a new idea of God after the religious-cultural event of death of God. The former cultural ideas and images of God resulted in death of God phenomenon. Consequently, if a religious faith is to survive, man must leave idolatrous ideas of God and come to realize that the transcendent reality of God cannot be conditioned and limited by human imagination, since God and human definitions of him are not identical.

In the analysis of religious beliefs, Vahanian uses the Barthian approach of kerygmatic theology to reject any form of natural or rational theology. He also rejects the apologetic theology used by R. Bultmann and P. Tillich. Although he admits the relation between existentialism and Christianity, he does not accept the idea that any philosophical system can convey the truth of Christian faith. According to Vahanian, the human problem does not necessarily imply the problem of God and the reason is that it can lead to God or remove from him. The modern culture is anthropocentric and immanent because its basis has changed, that is, the transition from the sacred to the secular. Consequently, only a cultural revolution can save the modern religious crisis, the cause of which is the death of God.

Vahanian's approach is conservative. Applying the Barthian version of the kerygmatic theology to the problems of Christian faith, it seems to somehow limit the possibilities for the solution of Christian issues. But

from the point of view of religion and theology, it is more appropriate to apply not only the kerygmatic, but also the apologetic approach of theology.

The kerygmatic theology focuses on the solution of the internal problems of Christian faith. This does not mean that Vahanian's theology is church-oriented because his theological program to transform Christianity and correspond it with or fit the world, involves different approaches. Vahanian renews the traditional theology's approach to the world. The main problem he sees is that theology is cut off from the world and human problems. "Theology," says Vahanian, "is truly ecclesiastical only to the extent that it is open to and assumes the world and its wisdom" (Vahanian, 1966[a], p. 67). From this point of view Vahanian goes on to say, "Theology is no sacred science; it is used to be the channel through which the world understood itself as church and through which the Church asserted the reality of the world. Rather, theology is that critical and self-critical task of faith in terms of which the world understands itself as church and the Church manifests the reality of the world" (Vahanian, 1966[a], pp. 67-68). In order to eliminate the gap between the world and Christianity, theology should focus its attention on the contemporary man and his problems and try to speak with him in a language he understands. To find a solution to the chief problem of our age, namely, God, theology "will have to enter fields of, e.g., literature, politics, and economics" (Vahanian, 1966[a], p. 99). However, theology can perform that function only if the understanding of the church is radically changed as a religious structure but its current structure should be also destroyed. "Unless Christianity

wants to be wiped off the face of the earth," says Vahanian, "the Church must begin to think of itself not as a place retreat from the world, not as a society within society, but as a community that has no reality other than *through* the society of men" (Vahanian, 1966[a], p. 99). In other words, the separation between the world and the church should be eliminated.

Referring to existentialism, Vahanian mentions that it "is to Christian thought as popular religiosity is to the idea of Christian culture" (Vahanian, 1961, p. 208). According to Vahanian, existentialism owes its existence to Christianity as its origins are Christian. There is kinship between them. Existentialism deals with the phenomenological analysis of the human condition and its situation. And since it has religious coloring and orientation and gives a Christian interpretation of certain phenomena, Vahanian considers existentialism as a form of religiosity, which is often referred to as religious philosophy. Consequently, according to Vahanian, "existentialism is possible only in a world where God is dead or a luxury, and where Christianity is dead" (Vahanian, 1961, p. 227). It originates in the decay and death of Christianity. It also assumes the death of God, although in some aspects it may wish that God had not died. In existentialism Christianity meets not a torture death but a quiet euthanasia (Vahanian, 1961, p. 227). Existentialism in the secular language and concepts reveals and transcribes man's devastating and sinful state condition before God and shows the tragic condition of his existence. Vahanian considers existentialism with reservations.

Thus, the approaches through which Vahanian tries to solve the problems of Christian-

ity require radical revision and transformation of the traditional-church form of Christianity and turn theology into sociology, literature and art, and the church as a worldly structure. "Such a new program of religious reform," writes Dobrenkov, "clearly shows the great price paid by contemporary theologians to preserve the importance of religion for the modern man" (Dobrenkov, 1980, p. 90).

Vahanian's assessments about the current religious crisis and the future of the faith are pessimistic. Religious reforms are in vain because they deal only with a narrow religious community. In order to correct and regulate the situation, Vahanian believes that a cultural revolution is necessary, as only that can free the modern man from his idolatrous ideas about God. And this means that there is a new iconoclast basis for a man to re-reveal the true nature of true religious faith, as well as a new, imageless image of God liberated from idolatrous ambitions. The solution of the modern religious crisis Vahanian sees in the revival of Biblical Christianity, which is possible only through the "cultural revolution". But Vahanian does not pay attention to the fact that the modern man and the world cannot return to the Biblical or early Christianity. It is impossible to return because man's worldview of that time was mythological, and the perception of the world was transcendental; the worldview modern man is scientific, the perception of the world is immanent. Vahanian himself realizes this radical difference very well, but it is unclear why he claims something that is unreal and impracticable.

In the modern world, Vahanian's program is unrealistic and improbable in overcoming the religious crisis. As to his suggestions, they are declarative and do not really correspond to the reality. If Vahanian's theological program of religious reform proposes concrete solutions, his "cultural revolution" program, according to Dobrenkov's right definition, is a declarative requirement for the need of internal transformation of the post-Christian world" (Dobrenkov, 1980, p. 93). Vahanian believes that Christianity can have some development prospects only if there are changes in the modern world that will be able to destroy its "immunity" for Christianity. However, Vahanian does not say or he may not know how to make these changes and what kind of character they should carry. And what one might tell if the objective tendencies of the modern world lead to the destruction of social grounds that cause the religious phenomenon in all its forms. By observing and analyzing the growing pace of the modern world, one can conclude that the modern man feels less and less the need for religious illusions by which he tries to satisfy his spiritual needs and to understand his own life.

Vahanian's theological program is a utopian, uncertain and less likely to be restored to true Christianity through the "Cultural Revolution" and to create a new image and idea of God. It is not as convincing as it requires a large-scale and enormous activity, both of universal significance and scale, the possibilities of which are very small, almost impossible.

Conclusions

Thus, the core theme of Gabriel Vahanian is that the death of God is a religious-cultural phenomenon. God himself is not dead, but men's religious and cultural perceptions about God and theological-philosophical notions are dead. For Gabriel Vahanian, the

death of God phenomenon conceived as a cultural event, means the end of Christian civilization or Christendom because the western world gradually becomes de-Christianized. Vahanian is an iconoclast theologian. He accepts the transcendence and the otherness of God. Vahanian is an apophatic theologian who denies any form of "natural" or rational theology. It means that the anti-metaphysical aspect is one of the main distinctive features of the apophatic theology. In that sense, Vahanian's the death of God shows the anti-metaphysical direction of his theology. In general, it is a peculiarity of radical theology which is by its nature anti-movement towards the metaphysical ontotheology. The death of God theology shows the crisis in religious language and incapacity of that language to talk of God or find the adequate concepts, expressions to describe him. The death of God theology is conceived as a demonstration of postmodern thinking and way of acting as well as hermeneutics in the light of which it is possible to understand and explain the modern world and conditions. Thus, the death of God phenomenon is the main cultural event in the modern world.

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ARISTOTELIAN ETHICS IN BYZANTIUM[*]

Abstract

This paper argues that research in the primary sources must precede the investigation of Byzantine philosophy. Two points are to be considered, on the one hand, the gathering of texts, and, on the other hand, the study of texts in relation to their sources. Thus the external evidence as well as the internal evidence of texts should be examined. In this double regard, the manuscripts containing Aristotle's *Nicomachean Ethics* are considered. Their authors are Michael of Ephesos, Eustratios of Nicaea, "Anonymus", Heliodoros of Prussa, Georgios Pachymeres, Michael Psellos, John Italos, Nikephoros Blemmydes, George Gemistos Plethon.

Keywords: Byzantine philosophy, Aristotle's Byzantine Commentators, Michael of Ephesos, Eustratios of Nicaea, "Anonymus", Heliodoros of Prussa, Georgios Pachymeres, Michael Psellos, John Italos, Nikephoros Blemmydes, George Gemistos Plethon.

This paper is primarily technical in nature. It will argue that when one begins to examine a less investigated area of the field of Byzantine Philosophy, research in the primary sources must still precede every interpretative act and critical approach. Here, research in the primary sources means:

a. *The gathering of texts.* This is not always an easy task, although the publication in recent decades of new critical editions of texts by Byzantine philosophers has made it more feasible (Benakis, 1991). Older editions of Byzantine philosophers, some of which have been reprinted, also remain useful, some unexpectedly so.[1]

b. *The study of texts in relation to their sources.* Namely, the identification of sources – distinguishing between instances of mere borrowing and instances of a more critical incorporation of such sources into Byzantine texts – the identification of original elements, of direct or indirect influences, of tendencies in the use of source materials, etc. Here, the ever-expanding secondary bibliography needs to be consulted with caution, since some studies contain errors of interpretation which may be more or less obvious.[2]

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[*] In a short form published as Benakis, 2009 and Benakis, 2013.

[1] One such is the collection of texts by Nikephoros Blemmydes edited by Dorotheos Voulismas and published in Leipzig in 1784, where the treatise *On Virtue* can be found.

[2] There is, for example, the case of the article by Giocarinis, 1964, where Eustratios seems to be a defender of the Platonic theory of ideas, when in fact the opposite is true, as is evident from the texts cited. It is also inexcusable for A. Lloyd to speak of nominalism in Eustratios

This paper will, therefore, necessarily consider both the external evidence and, as far as possible, the internal evidence regarding our texts. While its nature and methods remain to be justified, this paper will have served its purpose and satisfied its writer's aims if it stimulates an interest among new scholars in conducting research and writing about this highly productive area of Greek philosophy, one that has been somewhat neglected. I am certain that they will find such research richly rewarding, whether they engage in 'technical' research work or a more broadly conceived examination of the most significant problems of Byzantine philosophy.

As a starting point, one 'external' fact of particular importance to our topic is the large number of manuscripts containing the *Nicomachean Ethics* which have been preserved from the Byzantine period. There are approximately 120 manuscripts, to which one might add 45 manuscripts of the *Major Ethics* and 25 of the *Eudemian Ethics.* In order to put these numbers into perspective I cite the corresponding numbers of manuscripts of other key works by Aristotle. There are 160 manuscripts of the *Categories* from the Byzantine period, 140 of the *De interpretatione,* 120 for the *Prior Analytics,* 120 for the *Physics,* 60 for the *Metaphysics*, 60 for the *De caelo,* and 40 for the *Poetics.* I have discussed the *Politics* elsewhere (Benakis, 1982[b]). It is, therefore, essential to consider these numbers when considering the knowledge and interest of the Byzantines in the moral- political ideas of Aristotle.[3]

Of even greater importance is an examination of the 'internal' elements that constitute this interest, so that one might then understand the relation between our Byzantine authors and the political thinking of the state philosophers of antiquity. The same point can apply to the *Ethics,* where the identification of elements of Aristotle's 'moral' teaching in the works of Byzantine philosophers might be considered in relation to the presence of moral problems and issues within both academic teaching and within a Byzantine *Lebensphilosophie* that was firmly embedded in Christian dogma.

There are numerous Byzantine commentaries on Aristotle's *Nicomachean Ethics.* Among the earliest of these was that of Michael of Ephesus (eleventh-twelfth century), who can be found in the circle of philosophers associated with Anna Komnene and who wrote commentaries on book V and on books IX and X of the *Nicomachean Ethics.*[4] A first edition (by contemporary criteria) of these commentaries appeared in Venice in 1541.[5] We must not overlook the fact that Michael of Ephesus was an experienced commentator, with exten-

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in the article cited in note 10, when he himself concludes that Eustratios' method may be defined as a form of conceptualism!

[3] See the testimony of Adamantius Korais, who, in his *Hellenic Library* published Aristotle's

Politics in 1821 as the first volume of the collection. This was followed in 1822 by his publication of the *Nicomachean Ethics.* He wrote the following in his prologue, claiming that *Ethics* is a part of *Politics:* "both are one and the same science, of which *Ethics* can be considered the theoretical part, and *Politics* the practical."

[4] Michael Ephesius, in: *Commentaria in Aristotelem Graeca* (=CAG) Vols. XX and XXII, 3.

[5] *Aristotelis Stagiritae Moralia Nichomachia cum Eustratii, Aspasii, Michaelis Ephesii nonullorum aliorurn Graecorum explanationibus,* ed. B. B. Felicianus, Venetiis 1541.

sive commentaries on Aristotle's work: including books V–VIII of the *Metaphysics*, the *Parva Naturalia,* the *Sophistici Elenchi,* the *De partibus* and the *De motu animalium,* which, fortunately, were included in the publishing endeavor of the Prussian Academy.[6] The commentaries by Michael of Ephesus on *Physics*, *De caelo* and the *Rhetoric* have not been preserved. For details of his knowledge and treatment of the *Politics* see my article mentioned above. In addition, the recent secondary literature on Michael is reliable.

In the same period, Eustratios of Nicaea (c. 1050 – c. 1120) composed commentaries on books I and VI of the *Nicomachean Ethics.*[7] Eustratios's commentaries were also included in the 1541 Venetian edition. Parts of them were also, surprisingly, included in E. Pargiter's 1745 London edition entitled *Aristotle of Morals to Nichomachus* I. For the importance and impact of Eustratios' commentaries on Aristotle's work in the West one should consult a significant series of articles by Mercken, Sorabji, Lloyd, Trizio, and Benakis (see Mercken, 1990b; Sorabji, 1990b; Loyd, 1987; Trizio, 2006; Benakis, 1978-1979). According to Sorabji, the esteemed scholar of the whole tradition of Greek commentaries on Aristotle, Eustratios of Nicaea introduced Platonic, Christian and anti- Arabic elements into his texts, whereas Michael of Ephesus can be seen to have mainly followed the existing commentaries by Alexander of Aphrodisias and the Neoplatonic school of Alexandria. Also of significance for any assessment of Eustratios is the study by Lloyd, which argues that

Eustratios' Aristotelian commentaries were the most interesting of any of those produced by a Byzantine philosopher, as the subject of his discussion was not limited to the philosopher's style or definitions, but rather addressed the philosopher's views and his teachings. Indeed, Eustratios appears to have been a competent philosopher in the tradition of Michael Psellos and John Italos, whose student he was. One finds within his work a combination of Aristotelianism and Neoplatonism. This is evident in his resolution of the problem of general concepts (the *universalia),* in which resolution Lloyd also finds that Eustratios has resolved the problem of conceptual realism (conceptualism) that can be found in the Alexandrian commentators, i.e. those of the school of Ammonius and thence of all Byzantine scholars (see Benakis, 1978-1979).

In his study, Lloyd does not treat Eustratios' work on the *Ethics* systematically. There is undoubtedly fertile ground for future research here. One strand that remains noteworthy is Eustratios' influence on Western Christian philosophy. Here, it should be noted that the first Western commentary on the *Nicomachean Ethics,* that by Albertus Magnus (Cologne 1250-1252), appeared approximately 130 years later than that by Eustratios. Eustratios was already known in the West by that time, first through James of Venice (approx. 1130) and primarily through the translation and use of his commentaries, particularly on *Logic,* by Robert Grosseteste in England. The latter called Eustratios 'Commentator Graecus' or simply 'Commentator' (compared to the plain 'Philosophus' reserved for Aristotle). On the subject of Eustratios' influence in the West, we have the reliable studies by H.P.E Mercken on Robert Grosseteste's Latin trans-

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6   *Commentaria in Aristotelem Graeca (=CAG)* Vols. II,3; XIV; XXII,1; XXII,2; XIV,3.

7   *Commentaria in Aristotelem Graeca (=CAG)* XX.

lations of the Greek commentaries (see Mercken, 1973). Mercken is also the author of a paper, "Ethics as a Science in Albert the Great and Eustratios of Nicaea," (Merken, 1990[a]) where the key issue, as to whether a *scientia moralis* rather than a *practica moralis* was possible in the Middle Ages, is examined on the basis of the first Latin commentary on the *Nicomachean Ethics,* that of Albertus Magnus. Albertus only wrote on books I and VI. It is in these books that Aristotle deals with issues of method in the *Ethics* and it is where he discusses the intellectual virtues, of which science or *scientia* is one. Eustratios, of course, had commented on these same books and his authority is invoked by Albertus, who refers to him as *Commentator Graecus.* Clearly, an area of enquiry that then arises from this relationship and that deserves greater attention would be an investigation of the extent to which Albertus Magnus's views on the scientific understanding of ethics were influenced by the writings of his Byzantine predecessor.

Another Byzantine commentary on the *Nicomachean Ethics* is the "Anonymous" commentary on books II to V.[8] This text is a compilation of mainly Alexandrian commentaries made by a Byzantine scholar, probably of the thirteenth century. There is a further anonymous Byzantine commentary on book VII of the *Nicomachean Ethics.*[9] No reliable research has yet been carried out on either of these commentaries.

There are also a number of paraphrases that deserve our attention. In 1889 Heylbut published a Late Byzantine paraphrase of the whole of the *Nicomachean Ethics.*[10] This paraphrase is attributed to Heliodoros of Proussa in this Berlin edition. It has also been attributed to Andronikos Kallistos (1400-1486) *and* to Andronikos Rhodios (!) in a first edition that was published in Cambridge in 1679, and has also been attributed to John Filagrios from Crete (s. Wartelle for cod. Napol. Gr. 335). The most likely case is that this paraphrase was the work of Constantine Paleokappas, a 14th century monastic scholar.[11] This work, which was a useful teaching tool for the Byzantines, was widely known.

George Pachymeres' (1242-1310) paraphrase of the *Nicomachean Ethics* was written as part of his extensive work, the *Philosophia,* which sought to provide "commentaries" on the whole Aristotelian Corpus in 12 books and 238 chapters. These had only been published in a Latin translation: Venetiis 1545, Lugduni 1547, Parisiis 1547, 1555, and Basileae 1560. A first critical edition of book ten has now been published within the series "Corpus Philosophorum Medii Aevi - Commentaria in Aristotelem Byzantina" of the Academy of Athens (see Pachymeres, 2002). This great Byzantine historian and philosopher's method was to select significant passages from Aristotle's work and then to provide them with explanations in simpler, more comprehensible terms, using language and ideas drawn from the ancient commentators.

Lastly, there is a commentary on the *Nicomachean Ethics* that is attributed to the emperor John Kantakouzenos, or, under his monastic name, Ioasaph (after 1355), which remains unpublished. This work, however, is

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[8]   In *Ethica Nicomachea* 2-5. CAG XX pp. 122-255.

[9]   In *Ethica Nicomachea* 8. CAG XX pp. 407-460.

[10]   Heliodoros of Proussa, *Paraphrasis.* CAG XIX, 2, pp. 1-246.

[11]   This paraphrase is known from Hatch, 1879.

identical to the commentary by Pseudo-Olympiodoros (a paraphrase of the commentary by the Alexandrian Olympiodoros). It is believed that Kantakouzenos had probably commissioned a copy of this text and that this was later mistakenly attributed to him (see Nicol, 1968).

It is not difficult to locate both brief and lengthy references, explicit or otherwise, to Aristotle, the *Ethics,* or commentators on the *Ethics* in other texts by Byzantine philosophers. For example, we can readily find references in the recent editions of Michael Psellos's writings: in chapter seven of the *Philosophica Minora* I and in chapters twelve and thirty-two of the *Philosophica Minora* II.[12] In paragraphs 66-81 of Psellos's *De omnifana doctrina* there are numerous references to book 2 of the *Nicomachean Ethics*, as well as to the Pseudo-Aristotelean *On Virtue and Vice* and the *Ethica Eudemia*.[13] These instances suggest that Aspasius's commentaries on Aristotle's writings on morality are a common source for Psellos as well as other Byzantines.

A further example is offered by the chapter "On moral virtue and other matters," which is found in the collection *Queries and Solutions* written by the eleventh-century philosopher John Italos.[14] Here, Italos suggests that the ancient philosophers, primarily Aristotle, have given the most exact definition of what might be termed ethical virtue. Italos includes seven passages from books I, II, V and VI of Aristotle's *Nicomachean Ethics* in his chapter. The presence of Aspasius's commentary can

also be detected throughout.

The philosopher Nikephoros Blemmydes of Nicaea (1197-1272) also wrote a "Discourse on Virtue."[15] This, like his better-known works, *Epitome on Logic* and *Epitome on Physics*, follows closely upon the structure and language of Aristotle's *own* works and thus cleaves to the model provided by the *Nicomachean Ethics.*

The *Miscellanea philosophica et historica* by Theodore Metochites (1270-1337) is accompanied by a brief table of the names of ancient writers.[16] This contains approximately forty references to Aristotle, without, however, always referencing the specific work by Aristotle cited in the text. The *Nicomachean Ethics*, like the *Metaphysics*, *Politics* and *Rhetoric*, does not appear to have been mentioned by Metochites. A fuller investigation of the *Miscellanea* and his other writings may show that Metochites did, in fact, know and use these works (see Hult, 2002).

Lastly, in this purely descriptive overview, I would like to mention the pre-eminently moral dissertation by George Gemistos Plethon (1360-1452), his "On Virtue". A new critical edition of this text contains an enlightening introduction, from which it is clear that Plethon's main sources are Plato, Plutarch, Epictetus, Marcus Aurelius, and the pseudo-Aristotelian *On Virtue and Vice.*[17] Plethon's method itself shows the

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[12] *Philosophica minora I* 22-28 and *Philosophica minora II* 23-39, 109-111. See my critical review for these two valuable volumes from the Teubneriana: Benakis, 1995.

[13] *Omnifaria doctrina* 43-49, chapters 66-81.

[14] *Questiones quodlibetales* 87-95, chapter 63.

[15] Νικηφόρου μοναστοῦ καὶ πρεσβυτέρου τοῦ Βλεμμύδου *Ἐπιτομὴ Λογικῆς* [Nikêphorou monastou kai presbyterou tou Blemmydou Epitomê Logikês, in Greek] (editio Lipsiae: 1784).

[16] *Miscellanea*, ed. Th. Kessling, Lipsiae, 1821, 838.

[17] *Traite des vertus*. Editio princeps by Br. Tambrun-Krasker, Athens (Philosophi Byzantini 3) 1987.

influence of Aristotle, and the Mystran philosopher's knowledge of the Aristotelian corpus is in any case well-known from his entire body of work (for *Nicomachean Ethics,* see, for example, *De differentiis*, V,1-2 and elsewhere.) Here, however, we can draw a significant distinction: while in Aristotle moral philosophy is "phenomenological", and for that reason largely descriptive, morality in Plethon is the object of science in the strict meaning of the term, and thus is wholly based on the first principles of *Metaphysics.* Therefore, Plethon's method can be seen to be Platonic, for it is to a great extent analytical. But in the case of the last great Byzantine philosopher, too, research will need to address other important aspects of his moral teachings, such as his basic belief in the dual nature of man, in absolute providence, and in the moral-political character of free will, and other such areas.[18]

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[18] This article is published with the editorial elaboration of Georgia Apostolopoulou.

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CHAIR OF YOUNG SCIENTIST

Mane KHACHIBABYAN

NON-VERBAL COMMUNICATION AND CUES IN ARMENIAN-AMERICAN LITERARY DISCOURSE

Abstract

Communication is foundation of life. Literature is a universal form of communication. Writers communicate beliefs, ideas, experiences, feelings and thoughts. Armenian-American literature is a huge source of communication. Armenian-American writers who migrated to the USA throughout various time periods bring unique storylines and techniques to literature. Nonverbal communication is known to be the more honest part of human communication. Understanding communication requires combined analysis of verbal and nonverbal communication. This research identifies features of nonverbal communication incorporated in literary texts. Nonverbal cues incorporated in literary texts are seemingly minor yet vital features which sometimes are left out of the readers' attention.

The following literary works were chosen for the research: Peter Balakian's *Black Dog of Fate* (1997, memoir), Micheline Aharonian Marcom's *Three Apples Fell from Heaven* (2001, fiction). The chosen samples include writings which have not been widely analysed especially from communication theory aspects. The main analysis method utilized was close reading of the texts. Further, research can be done to analyse poetry collections to identify whether nonverbal cues are as significantly used in poetry as they are used in stories and novels.

Keywords: communication, nonverbal communication, literature, Armenian-American writers, nonverbal cues, literary techniques, identity, pain of loss, exile, alienation.

Introduction

Communication is the foundation of life. Communication techniques differ from people to people, from nation to nation. Literature in this sense is a universal source of communication for the whole world. Literature communicates beliefs, ideas, experiences, feelings and thoughts. Each writer creates their own unique way of communicating with the readers through use of literary devices and language. Based on the writers' personal interests and experiences their writings change as well. Armenian-American literature is a huge source of communication where multiple identities are encompassed. Armenian-American writers who migrated to the USA throughout various time periods faced a lot of cultural and historical problems which undoubtedly affected their writings.

Understanding communication is essential to successful management of human interactions. Communication is a significant field of study and research amongst theorists and scholars. Initially people associate communication with words and verbal interactions. How-

ever, major studies along with people's experiences come to prove that a huge part of communication is nonverbal communication. Body and facial expressions have a massive role in transferring information, feelings and attitudes. Nonverbal communication tends to be the more honest part of human communication which is much harder to regulate and control than verbal communication. People have the skill of editing their thoughts and words before pronouncing those out loud, yet they haven't managed to have control over the micro expressions and body language. Understanding communication requires combined analysis of verbal and nonverbal communication. It is interesting that the features of nonverbal communication can vary from culture to culture. Many studies focus on identifying cultural specificities of each country concerning nonverbal communication.

Nonverbal communication has significant role in understanding ethnic identity. It is a crucial feature which gives cues about the personal and ethnic characteristics of people.

Literature as an essential form of communication has components of nonverbal communication. Many people do not pay close attention to nonverbal communication, especially when it's incorporated within literary texts. Different narratives reflect human body and its motion to convey additional meanings to the reader. Nonverbal cues incorporated in literary texts are seemingly minor yet vital features which sometimes are left out of the readers' attention. However, in case of thorough analysis one can identify the importance of those cues in every context.

Literature Review

Literature is an excessive means of com-

munication. Authors communicate ideas and emotions through various forms of literature, using diverse linguistic, stylistic techniques and devices. Writers' personal or national background, their contextual experiences find their way into their literary works. Due to historical events, Armenians spread throughout the world forming the Armenian Diaspora, which has had a significant influence on the Armenian literature as well.

The United States is one of the countries where a great number of Armenian immigrants have found shelter. Not only after the Armenian Genocide, but before that as well, immigration to the USA and other countries has been common. Consequently, a new branch of Armenian literature formulated, which is known under the term Armenian Diaspora literature. Immigrant literature is an essential part of world literature, since it brought unique themes and feelings connected with homeland, individual and collective identity into literature. Many authors wrote about the life of Armenian-Americans and their literary contribution. In *The Armenians in America* (1977), Ara Avakian gives an overall introduction to Armenian history, people and immigration, focusing on cultural and national characteristics. According to the book more than 1,000,000 Armenians live in America, most of whom are actively involved in education, arts, industry, economics, and other fields. The author represents Armenian Americans as strong and passionate people, who found shelter in America but never remained satisfied with simply surviving. They got busy in different fields, gained knowledge to be competent, established their church, created many organizations and NGOs, mainly preserved their language, were successful in science, art, etc.

Other texts like *The Magical Pine Ring: Culture and the Imagination in Armenian-American Literature* (1991) by M. Bedrosian and *Literature of the Armenian Diaspora* (1986) by Vahe Oshagan particularly focus on the analysis Diaspora literature and the issues that authors encountered while going through social changes. These writings also discuss the direct consequence of Armenian history on the Armenian-American literature, through literary analysis of Armenian-American poetry, fiction and non-fiction texts.

Vahe Oshagan sees Armenian Diaspora literature as ethnocentric, emotionally lyrical, moralizing, pseudo-realist poetry and prose. The key of this he sees in the language, its structure and importance in history of Armenian life. Another characteristic feature of Western Armenians, Oshagan believes to be their cosmopolitan ideology and cosmopolitanism. Many Armenian writers tried to transcend their national context and integrate with other nations and cultures. The reason of this Oshagan sees in the pain and experience of exile, which directly forced Armenians into other cultures.

The Magical Pine Ring includes a comparative study of how Armenian writers integrated to the "new culture" and how constant self-awareness effected on their literary writings. According to these sources Armenian-American or Diaspora literature brings unique storylines into literature were feelings of exile, loss, diffusion, pain and alienation are registered. This part of Armenian literature has a lot to offer to its readers, and offers a totally different perception of Armenian literary discourse.

Kourken Mekhitarian in his work *A Quarter Century of Armenian Literature Abroad* (1956) writes about the literature books and texts that were created outside of Armenia and belong to the so-called Diaspora literature. He talks about various authors and their literary heritage in a short chronological form. He characterizes Diaspora literature as literature about Genocide. He believes the pain numbed the writers and everything that they produced encountered post Genocide traumatic ideology.

Utilizing the information about Armenian immigrants and writers, this paper reflects and analyses Armenian-American literary texts. These texts serve as a foundation for exploring the subjects and themes of the works. To have a better understanding of Armenian-American literature this paper presents analysis of nonverbal cues that authors registered in their writings as ways to present their identity, adaptation to the new environment, feelings and emotions of grief, loss, alienation, etc. This paper also tries to identify the cultural features incorporated in nonverbal communication of Armenian Americans that found their way to literature.

Literature depicts society and its issues. The theories and researches in psychology and sociology consciously or unconsciously affect the writing style of authors. Writers themselves experience social issues, which are certainly revealed in their writings. Nonverbal communication is vital part of human communication. Nonverbal cues can transform much more intimate information about people's feelings and emotions than a thousand words. Armenian-American literature lacks thorough research and appreciation. Immigrant writers have a lot to offer to world literature, with their unique approaches, themes and forms. Themes that cover social issues are subject of analysis not

only from literary prospective but from socio-logical and psychological aspects as well. Nonverbal communication is present in every sphere of life. Writers integrate nonverbal cues in the plots of their stories to highlight the individuality of characters, create intimacy among the characters and between the text and readers. Applying theories of nonverbal communication and generally communication to literary texts will assist in thoughtful understanding of Armenian-American literature and the individual characteristics of the writers mirrored in their works.

Hall, J. A., & Knapp, M. L. in 2013 and Hickson, M. in 2009 published different editions on *Nonverbal Communication*. Nonverbal communication is a widely-researched topic where new information is being uncovered rapidly by scholars. Both editions offer a comprehensive compilation of theory and research on nonverbal communication by classics and scholars. The volumes summarize significant studies of the field, as well as are both fresher scholarly theoretical and practical contributions to the field. In *Nonverbal Communication* (2013) the second section is titled "Focus on group membership," which was written by John F. Dovidio and Marianne LaFrance. The authors argue that nonverbal behaviours have significant consequences for race relations and inter-ethnic interactions in the context of ethnicity and race. Variances in nonverbal behaviour may be determined by socioeconomic, cultural and contextual influences. Due to this confusion, dislike and distrust can be produced in relations. The scholars explore ethnic and racial alterations in nonverbal skills and displays. This source assisted in overall summarizing the functions of nonverbal communication, more specifically referring

to ethnic and cultural analysis of Armenian-American writers and how they utilized nonverbal behavior in building intergroup relations between the characters of their stories. In *Nonverbal Communication: Studies and applications* (2009) the author provides us with an engaging and up-to-date introduction to the field through theory and practice. In the edition, various scholars and their ideas are represented. Nina-Jo Moore and Don W. Stacks utilize everyday life examples to demonstrate and help the readers to comprehend the effects of nonverbal communication on the world and communication. This information was used to analyze Diaspora literature and evaluate the influence of nonverbal communication on the characters.

The books *Manwatching: A Field Guide to Human Behavior* (Morris, 1977) and *Kinesics and Context* (Birdwhistell, 1970) discuss nonverbal communication centralizing the physical appearances of people and the motion of human body. Morris claims that people are obsessed with physical appearances and remain constant body watchers in any the situation. He came up with the concept of "manwatching" which argues the importance of observations in nonverbal communication. The main arguments of the books are that utilizing all the senses body decodes information and underlying meanings, the understanding of which depends on each individual and his or her personal perceptions, which vary based on various features. The texts offer the "man observes" practical ways of collecting data, observing, interviewing and decoding the human body signals within a certain context. Birdwhistell suggests various kinetic-linguistic exercises which teach how and what kind of data to look for. The idea of human observers ex-

isted in literature since the start of modernism art with the term *flâneur*. People were becoming a subject of observation while they themselves were being observed. Many modernist writers and painters used such themes in their works. This paper applies the practical knowledge of body observation offered by these two scholars to Armenian-American literary texts in order to identify the writers' approaches to this subject. I will explore how characters observe each other and the world around them in creative texts, and what impact these observations have on the worldview formation of those same characters.

Paul Ekman, in his book *Facial Expressions* (1978) came up with several rules for managing and coping particularly with facial expressions/micro expressions. The rules include s*imulation* (showing feelings when you have no feelings), *intensification* (giving the appearance of more feelings than you actually have); n*eutralization* (giving the appearance of having no feeling when you really have a feeling); *deintensification* (giving the appearance of having less feelings than you actually have). Through Ekman's theory of facial micro expressions, this thesis explores how authors/writers incorporated facials in their works and what effects it has in conveying a certain emotion in a text.

Research Questions and Methodology

Literature as a source of communication cannot exist without nonverbal communication. Nonverbal cues strengthen the messages, are more honest and add up uniqueness and serve as a special technique of narration in literature. Armenian-American literature is a ground of unexamined nonverbal cues. Though

most of the scholars who talked about the themes of American-Armenian literature highlight post-genocide pain and trauma as prevailing themes of Armenian-American literary discourse, this research intends to find more themes through the help of nonverbal cues that writers incorporated in their texts. Moreover, to identify nonverbal cues which are used to express the prevailing themes of Armenian-American literary discourse. The research will once more highlight the essence of nonverbal communication in fully decoding messages. Understanding "literature-communication" will not be complete without careful examination of nonverbal cues. The main analysis will focus on nonverbal communication in Armenian-American literature and exploration of what sense it gives to the reader in addition to the literary techniques used by the author.

One fiction piece and a memoir were chosen for the analysis: Peter Balakian's *Black Dog of Fate* (1997, memoir), Micheline Aharonian Marcom's *Three Apples Fell from Heaven* (2001, fiction). The choice of the authors/books was done according to several criteria. Firstly, the mentioned authors are among the most critically respected writers in Armenian-American literary discourse. Secondly, the chosen samples include writings which have not been widely analyzed especially from communication theory aspects. The main analysis method is close reading of the texts.

Research Findings and Analysis

Armenian literature, like the nation itself is divided and fragmented. Due to the historical events Armenians spread throughout the world forming the idea of Diaspora. The United States was one of the many countries

where Armenians found shelter. Armenian people quickly assimilated in the US society and got involved in the country's social, economic, education, arts and other fields. The urge to be successful and advance is one of the national/individual characteristics of Armenian people. Careful examination of their history is proof of this. Though American culture and life drastically differs from what Armenians experienced before, it did not prevent the Armenian immigrants from acculturating with the US society and becoming successful writers, doctors, lawyers, scientists and professionals in many other fields (Bedrosian, 1991). Armenian identity is a complex subject that almost never has a clear definition or image, especially in terms of the existence of the Diaspora. Armenians not only search for their individual identity but are also in great need of identifying national and/or cultural identity. All of this is reflected in the literature created both inside and outside of Armenia.

The theories and research in psychology and sociology consciously or unconsciously affect the writing style of authors. Authors themselves experience social issues, which are certainly revealed in their writings. Nonverbal communication is a vital part of human communication. Nonverbal cues can exchange much more intimate information about people's feelings and emotions than a thousand words. Diaspora writers have a lot to offer to world literature, with their unique approaches, themes and forms.

Armenian-American or Diaspora literature brings unique storylines into literature where feelings of exile, loss, diffusion, pain and alienation are registered. Armenian writers express their feelings of integration to a "new culture" in their works. Their constant self-awa-

reness affected their literary writings and contributed the development of holocaust literature (Bedrosian, 1991).

Nonverbal cues, as in real one-on-one communication in literature as well can serve as source of more honest and strong messages. These cues add up to the plot and have a significant role in transmitting emotions to the reader.

Initially, Armenian literature presents chaos, religious and political conflicts, class and ethnic struggle, and language preservation struggles (Oshagan, 1981). Armenian literature developed through books and the press. The image of Armenians in America is blurry. This is because of the blurred and confused identity issues that people in the Diaspora were facing. Armenians have achieved considerable recognition for accomplishments in various fields.

Immigrant literature brought unique themes connected with homeland and collective and individual identity to world literature. The literary contribution of American-Armenian authors to Armenian literature is huge, yet not well appreciated and incorporated.

The Armenian Diaspora: Cultural Identity and Armenian-American Literature

When discussing and analysing texts presenting the Armenian American experience and how it's embodied to a consumer culture, it's significant to understand what Armenian American literature looks like nowadays. Many of the books by Armenian Americas or written about Armenians in America are memoirs, or fiction plots that were built up upon somebody else's memoirs or diaries.

Literature produced in Diaspora as a rule utilizes eyewitnesses or archival documents as the dominant source material of their stories

(Mekhitarian, 1956). The narrative tones of the literary works that are set around the Genocide are deliberately meant to reserve a historically truthful voice. The Armenian Genocide has been fundamental to the society's cultural identity and memory. The terror of forgetting this history is plaited in Armenian American non-fiction and fiction works.

Genocide survivors still live in different parts of the world. Many Armenians who immigrated to America are either directly connected to a survivor or are caring for a survivor (Antreassian, 1981). The story of trauma, as a belated experience, demonstrates its boundless influence on a life. An urgent dilemma emerges as a crisis of traumatic narratives: Does the trauma come from encountering with death, or from the constant experience of having survived it?

The catastrophe of life and death following the Armenian Genocide outlines the Armenian American identity. Shared trauma assures some kind of unity in the community and stops the loss of cultural identity. The community cannot stand the death of their identity.

In *Armenian Identity in a Changing World* (2006), Levon Abrahamian contrasts the Armenian and Jewish Diasporas. If Armenians lost only their statehood which was, to some extent, replaced by religion, Jews lost their homeland after losing statehood. Only Western Armenians lost their homeland alike the Jews. However, even in this there is a substantial difference between the two kinds of Diaspora. This once again highlights the issue of homeland which is the central characteristic of the Armenian Diaspora. All this brings us back to the problem of the homeland, which seems to be the central characteristic of the Armenian Diaspora (326). Certainly, the

loss of homeland was catastrophic whether it refers to Armenians descending from the East or West. Fractured families relied on the church and hoped to find reservation of the sense of homeland. The personal stories that showcase how Turkey exposed them to such crisis and suffering are often told in literary forms and often are filled with ancestral pathos, revealing the experiences of Armenian Americans.

For decades after the Armenian Genocide, Armenian immigrants, intelligentsia and community leaders were preserving the idea that the Diaspora would home come to Armenia. Denise Aghanian writes in *The Armenian Diaspora: Cohesion and Fracture* (2007), "Once diasporas are established, they become intimately shaped by the host country's dominant ideology, political system, socio-economic structure, cultural traditions and domestic foreign policies" (Aghanian, 2007, p. 5).

Due to the hybridity of diasporic identities, the tendency to pick and control cultural characteristics is real-world inescapability for Armenian Americans. Political, religious and cultural leaders ensure to preserve cultural and national values in the Diaspora. One way to do this is through consciously positioning the Genocide as a shared cultural memory in order to maintain the unity of the community.

A significant part of the Armenian Diaspora, which is assessed to be somewhere in the range of five to ten million in number, is caused by the Armenian Genocide. Amid and after the Genocide of 1915, Armenians were distributed to nations like Lebanon, Greece, Iran and Iraq to locate a sheltered place to live with their families. Around the mid-twentieth century, when clashes emerged in the nations where they were living as refugees, Armeni-

ans had to relocate and they found their way to America. Many of the Armenian Americans have had the actual experience of being doubly-uprooted, carrying with them their Armenian inheritance and in addition the traditions and customs adopted from temporary home countries. Undoubtedly, the multitude of diasporas added to the trouble of finding a solitary ethnic portrayal of Armenian-ness and Armenian American-ness.

"Diaspora identities are those that are constantly reproducing themselves through difference. As such each Diaspora community has modified its way of life, blending elements from its heritage with elements of the mainstream. The use of English in the Armenian Apostolic Church is a clear example. Even so, within their travels and hyphenated identities there are more complex markers of identity. This means keeping any values and customs from other groups. By the use of transnational strategies, which exposes them to many cultures, Diasporas are in an advantageous position to pick and choose characteristics," states Aghanian in her work summing up her views on diasporic identities (Aghanian, 2007, p. 177).

Parenthood and Armenian Genocide

Families are social structures that develop and maintain the socialization and value system for younger members of the community. Thus, it is not surprising that during wars adults are the first ones that fall under pressure. As well as, attackers aim to dissolve families and separate children. Parenthood is especially tough during war times and the Holocaust as well. Under the extreme circumstances of the Armenian Genocide parents transmit emotions

and feelings to their children which later have huge enormous impact on their formation of worldview. Of course, it cannot be assumed that these transitions have only positive value. Parenthood itself has many functions. Parents are responsible for social, psychological economic and physical needs and desires of children. The types of caring and looking after children may differ within and between cultures. A serious question arises regarding the Armenian Genocide or Holocaust. What happens when the capacities of parents are extremely impaired, due to massive destruction? As a result of Armenian Genocide hundreds of thousands of families were destructed and could not go on functioning within their homes, according to their social status and customs.

Many parents who survive wars are found to be emotionally inaccessible to their children's sensitive needs, probably because of the link between problems of nurturance and their incapability to grieve their dead. Anxious with the issue of life and death, parents often suffer from emotional state of self-hatred and insignificance. Studies have observed at communication styles within families of survivors (Bar-on & Chaitin, 2001). Two main patterns where identified in the behaviour of survivor-parents. Some survivor-parents either extremely exposed their children to their horror stories, or otherwise, were silent about their emotions and experiences, through "guilt-inducing, non-verbal and indirect styles of communication with their children" (Bar-on & Chaitin, 2001).

These forms of communication frequently scare the children. This might lead them to better engage with their fantasies which can be very extreme. Moreover, children might also develop troubled psychological states. In any case through communication pattern, parents

transmit their own traumas to their kids. Often survivor-parents send out assorted messages to their children. Some children are simultaneously told that it is important to enjoy life as they constantly are reminded of the mourning the dead. Other survivors criticize their children, while telling them that they children were the survivor's only reason for living. In other scenarios, the children get the hint that they have to continually remember the past and grieve, while their parents reject to talk about it. Other survivor-parents are known to reflect their aggressive fantasies onto their children, thus unconsciously inspiring children to be overly violent. Likewise, many parents convey their distrust towards the external environment to their children, indirectly teaching them to fear the people beyond of their family unit. The silence between the survivors and their children regarding their traumatic experiences originated not only from the parents' necessity to disremember and forget the past and to assimilate to new community, but also from parents' belief that cover up of information about the horrors of the Armenian Genocide are vital for their children's normal psychological development. Their children, however often turn out to be sensitive to parents' need to keep silence about certain experiences. As a result, a ''double gate'' of silence establishes, which is equally maintained by both generations: parents simply don't talk and children don't ask (Bar-on & Chaitin, 2001).

It is not a coincidence that many American-Armenian writers write their literature based on their survivor-parents' personal memories or based on diaries or documents of their acquaintances. Growing up in Diaspora Armenian Americans are constantly exposed to the problem of Armenian Genocide.

Themes of Pain of Loss, Exile, Alienation Represented through Literary Devices and Nonverbal Cues in Armenian-American Literature

Most of the American-Armenian writers were highly influenced by the historical events which forced Armenians to leave their homeland and spread throughout the world, despite the time period they lived in. Armenian-American writers discuss various themes like life, love, identity, family, pain or any other topic in their poetry and prose. Yet consciously or unconsciously the tragic historical events somehow find their way into the narrative. Armenian Americans have created literature that reflects the heritage of anxieties and fears. Likewise, the Armenian American scholars inclined to emphasize their analysis on the powerful historical memory of Armenian Genocide.

Three Apples Fell from Heaven by Micheline Aharonian Marcom is a poetical novel telling about vanishing of a village during the Armenian genocide in 1915. The novel is set in the years of the Ottoman Turkish government's acts of brutality. Those acts resulted in the deaths of more than a million Armenians. These historical tragic events are foundation of this novel. Myung Mi Kim, a Korean American poet reviewed the book writing: "Not to have seen it yet inheriting it," (Aharonian, 2001). And indeed, Armenian-American writers showcase, retell and transfer the history of their nation without seeing it, yet the saved documents and eyewitnesses are a firm foundation for depiction. The book is developed through series of chapters which utilize the stories of characters like Anaguil (Armenian girl saved by Turkish neighbours, lost her

parents and views the world through a Muslim veil), Sargis (a poet hidden in his mother's attic, dressed as woman and going mad), Lucine (a servant, lover of the American consul), Dickran (an infant left under a tree on the long evacuation from an Armenian village, who dies with his name unrecorded). Through these character's stories the reader witnesses the disappearance of people.

Writing was a key tool for the victims to record crime and preserve the history. Armenians who survived the massacres, utilized writing as a vital instrument to reach to wider audiences. There are endless volumes of eyewitness accounts and interviews, memoirs, journals and diary writings that depict life of the Armenian people before and after the catastrophe. Writing of such autobiographies and memoirs particularly developed in the 1920s – 1930s (Cheterian, 2015).

The second chapter "An Omelette for Mama," of *Three Apples fell from Heaven* starts with the following description: "She walks in the direction of the well now…She does not look to it or breathe more quickly into the late morning air which is no longer still but bustling…She speaks underneath her breath, pushes the words to the packed and uneven stones in front of her booted feet. She stares at the ground and at the tips of her shoes as they leave no dusty impressions. She whispers…" (Aharonian, 2001, p. 1) As one might notice, much importance is given to the way character looks around and gazes. Nonverbal cues left in quotes like this, and the ones that I will showcase in the further paragraphs add up additional meaning to the text and strengthen the characters' emotional experiences. Another quotes in the further pages of the book show the importance of describing facial features in litera-

ture: "As she continues walking on the dull marble earth, she sees the hoary mole on Eghis Hanim's left cheek below her lower eyelashes; a protuberance of disclosed dark skin rises above the woman's pale flesh, pushing her left eye upward and making it smaller." (Aharonian, 2001, p. 5).

As Paul Ekman discusses in his book *Facial Expressions* (1978), people often give the appearance of having no feelings when they really have one. Ekman categorized these kind of nonverbal cues as n*eutralization (*Ekman, 1978). Aharonian incorporated silence and "quietness" in the text as form to express n*eutralization.* For instance: "Khalil Agha reaches across the table to take the currency. As he begins to remove the coins from her hand, he runs his fingers down the center of her palm. He slowly glides his fingers along each of the red moons…" (Aharonian, 2001, p. 8).

As Morris discusses in *Field Guide to Human Behavior* (1977) "manwatching" has great importance in decoded body messages which tend to give out truthful information about people's intentions. In the text Aharonian used gazing and staring for enriching character's feelings. "The egg-seller's gaze is drawn toward her bitten fingers where only small stubs of fingernail remain." (Morris, 1977, p. 10); "Anaguil enters the kitchen quietly and remembers that today they will go to the hamam." (Morris, 1977, p. 19). Later, Aharonian wrote: "Her hands are red and chapped, her brown hair falls to her waist in one loosely bound plait. She talks beneath her breath and upon hearing Anaguil raises her head and smiles slightly. She lifts her arm and waves a hand up and down, like clumsy bird slipping from level to level" (Morris, 1977, p. 19). This can be considered as d*eintensification* (Ekman,

1978) when people give the appearance of having less feelings than they actually have. Slightly smiling, raising head, looking away and such descriptions of gaze may, in some context, express fear, pain and in some context *deintensification.* "Anaguil looks and thinks, she bites at the hard edges of her finger" (Morris, 1977, p. 20). Other samples of quotes that have nonverbal cues are: "All of this is private, silent until it breaks outside of her a little, and then a little bit more, bit by bit the laughs erupt like unstoppable streams from Anaguil's throat, her tongue, her teeth, her cracked lips. She laughs out loud" (Morris, 1977, p. 22); "For Anaguil it is impossible to notice how her shoulders stiffen and her arms lock during the hours they spend there" (Morris, 1977, p. 22); "Anaguil nods her head" (Morris, 1977, p.23); "Hagob gazes at his feet as he walks and stumbles when the man to his left or right jerks him" (Morris, 1977, p. 128).

Black Dog of Fate (1997) is a memoir by Peter Balakian. The story showcases Balakian's journey through life. He is attempting to discover his roots and identify the fate of the Armenians. Utilizing undisclosed stories, recorded documents, poetry, lost artefacts and family stories Balakian pieces together his family history, discusses the Armenian genocide and finds out that the past greatly impacted the present and future. This book is not a story of hope or about recognizing the ethnic heritage. It is rather a story of anguish, loss, grief and fear: condemning the empire that committed such acts towards Armenian nation. The narrator strives to understand victimization, and tries to identify the power the past and its influence on people.

Nonverbal communication fully decodes messages that are communicated. Very often people do not pay attention or ignore nonver-

bal cues in both oral (face-to-face) and written communication. The authors highlight the importance of paying attention and offer some practical ways of spotting those cues. "My grandmother walks ahead of my aunt…she is dressed navy or beige…Mu aunts are dressed in white or pale-blue linen suits. Silk blouses, silk scarves. They wear gold earrings, pearls." Morris in *Manwatching* (2012) discusses dressing and colours as part of nonverbal communications. In *Black Dog of Fate* very often the reader gets description of dressing and colours which correspond to the character's feelings and state.

Ares in *World without Words* (2012) discusses the importance of ability to watch and correctly define the nonverbal messages. Often these messages are silent but talk more than the words would. "Every day our extended family would sit around dining room…and my grandmother quietly watching" (Ares, 2012, p. 4); "Through her thick lenses she looks serious. And sometimes I stare at the dark, wrinkled half-moons beneath her eyes" (Ares, 2012, p. 8); "My grandmother's big brown eyes keep watching me intently" (Ares, 2012, p. 18). These descriptions give out and stress the emotional experience that characters are going through.

Hall in *Nonverbal Communication* (2013) presents nonverbal communication from various aspects. In analysing non-verbal cues individual and group membership are the two most important facets. It is interesting how literary texts presents their characters from individual point and then in the group. Later the readers can see this through some parts in the chapters of *Black Dog of Fate:* "Leaning over the counter in my oxford button-down, white chinos, and stuffed bucks, it always flashed through my mind…" (Hall, 2013, p. 10); "My grandmother

nodded at me as if to confirm my comprehension then there was silence" (Hall, 2013, p. 12). "My grandmother looked around the kitchen and then looked me square in the eyes, as if she was about to attack a melon with her hands to see if it was ripe." (Hall, 2013, p. 14); "On these walks my grandmother liked silence, but when she talked, she talked about stock markets or Yankees" (Hall, 2013, p. 20). Silence is the most used nonverbal cue both in *Black Dog of Fate* and *Three Apples Fell from Heaven*.

Approximate characteristic breakdown of Armenian-American literature can be formed after close reading of the works by Peter Balakian (*Black Dog of Fate*), Micheline Aharonian Marcom (*Three Apples Fell from Heaven*). The themes of thesenovel and memoirs overall evolve through several phases:

Phase 1: Leave the Old World

Phase 2: Journey to the New World (the USA & modern culture)

Phase 3: Shock, resistance, exploitation, and discrimination (immigrant experience/minority experience)

Phase 4: Assimilation to dominant American culture and loss of cultural/ethnic identity

Phase 5: Rediscovery or reaffirmation of ethnic identity.

Authors themselves go through these stages and experiences the reflections of which the reader sees in their literary writings. Literary works register interesting plots and storylines, at the same time bringing the pain of exile, loss, and alienation into the texts. It's essential to identify how writers incorporated nonverbal cues which communicate the themes of grief, loss, alienation in their works. Based on the discussion above nonverbal communication is not only important in real life communication but also in literary discourse as

well. Nonverbal cues are widely integrated in the plot of the stories that convey additional information about the characters' experiences.

Limitations and Avenues for Future Research

Armenian-American and overall Armenian Diaspora literature is enormous. Diaspora literature is a vital part of Armenian literature since it showcases the nation's history and experience through various stylistic and literary techniques. Literature always needs re-examination and deep analysis from various aspects. Particularly, Armenian-American literature that is so complex in its nature. Readers pay close attention to the descriptive writing styles or literary devices used by the authors. However, they do not usually consider nonverbal cues as part of the literary techniques. Silence, staring, looking away and any other mentioning of nonverbal cues in literary plots are significant features that definitely convey additional meanings to the readers. This capstone analyses fiction and nonfiction pieces. Further, research can be done to analyse poetry collections to identify whether nonverbal cues are as significantly used in poetry as they are used in stories and novels.

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ANNOTATED BIBLIOGRAPHY

1. Andersen, P. A. (2007). *Nonverbal communication: Forms and functions* (2nd ed.). LongGrove, IL: Waveland Press.

Peter Andersen (PhD) is author of over 150 book chapters, journal articles, research papers and five books. He is one of the established scholars in communication field. Andersen, in his book *Nonverbal Communication: Forms and Functions*, presents existing research and theories in nonverbal communication. The work is conceptually organized around key functions (power, intimacy, and deception), uses and purposes of nonverbal communication. The volume introduces the reader with nonverbal message codes and cues; biological and cultural differences; neurophysiological features. The book has 12 chapters, where author examines the functions of nonverbal reactions and impact of stress, anxiety, emotion, communication avoidance, etc. One whole chapter is devoted to the analysis of expressions and nonverbal cues in the scope of cultural differences. Deception and its detection through communication codes and nonverbal cues is also thoroughly discusses in the book. Overall, the text describes how nonverbal behaviour can communicate anxiety, affection, persuasion, power, deception, intimacy, gender and culture.

2. Ares, E. B., & Camping, J. (2012). World without Words. Amsterdam: Hogeschool van Amsterdam.

The information exchange through non-verbal expressions and gestures has significant role in social interactions. This is a subject of excessive scientific study. The subject has been studied from various angles, including analysis of how non-verbal communication is relevant to interpersonal relations, how it helps to incorporate societies, etc. This book offers a collective study of nonverbal communication focusing on cross-cultural features. It consists of various chapters. Initially the book gives an introduction to nonverbal communication and body gestures. Then it talks about cross-cultural communication. A separate chapter is devoted to facials. The last chapter discusses cross-cultural communication referring to approximately 22 countries.

The book has a section which is devoted to written nonverbal communication, which is the major part I will use from this source. Nonverbal communication fully decodes messages that are communicated. In the section, it is stated that nonverbal communication has its significant role in written communication as well, let it be professional/academic or creative writing. Very often people do not pay attention or ignore nonverbal cues in both oral (face-to-face) and written communication. The authors highlight the importance of paying attention and offer some practical ways of spotting those cues.

3. Avakian A. (1977). *The Armenians in America*. Minneapolis: Learner Publications Company.

This book discusses Armenian people and their history. The author narrates the history of Armenians introducing the national and cultur-al characteristics to the readers in the first part of the book, including: origins, religion, language, political and economic history, society, population, culture. Armenia very frequently was under foreign suppression and domination. The historical events, especially in 19th century lead to slaughtering of Armenians by Turks, which is why many people had to flee to stay alive. The entire population was forced to leave their homeland by Turkey. A considerable number of Armenians live in America, nearly 500,000. The United States was a hospitable country for a lot of people who were in search of freedom and were striving to survive. The immigrants were courageous, industrious, skillful in crafts and trades. They very quickly adapted with the "new home" and throughout years improved their education and practical skills. They became artists, merchants, lawyers, doctors, engineers, scientists, teachers, etc., having their input in the development of American economic, industrial and cultural life.

The second part of the book discusses the Armenian Immigration to America starting from early 1620 to 1924 and up to recent years. The third one focuses on Armenians and their life in America. It particularly presents the distribution of the population, occupations, social/cultural life, and the integration of the people into American life. The final chapter concentrates on the language, church and assimilation.

4. Birdwhistell R. L. (1970). *Kinesics and Context*. Philadelphia: University of Pennsylvania Press.

Ray Birdwhistell is an anthropologist and expert on human communication through body motion. He terms his study as *kinesics*, meaning human body motion. The central idea of the research is the theory that human commu-

nication requires and utilizes all the senses. As well as states that gestures and movements are coded differently depending on the individual and his/her cultural background. At last he offers ways and skills through which movements can be decoded within a particular context.

The book consists of 5 parts, which are the following:

- Learning to Be a Human Body
- Isolating Behaviour
- Approaching Behaviour
- Collecting Data
- Research on an Interview.

The first part starts the discussion from child years. The author claims that the analysis of human body should start from childhood through filming their behaviour. The family, masculinity and femininity as display have their huge role in this. The second part is about some particular gestures and signals; "redundancy" in multi-channel Communication. The third section is reflecting the social contexts of communication; and offers more analysis on American movement and speech. The forth is offering practical ways of observing and interviewing the body signals. It suggests how and what kind of data to look for. The text talks about head nods specifically. The final one continues the discussion of the theme through various kinetic-linguistic exercise and examples.

5. Ekman P. (1978). *Facial Expression*. In A. W. Siegman & Feldstein (eds.), Nonverbal Behaviour and Communication. Hillsdale, NJ, Erlbaum.

This book offers thorough research on nonverbal communication by referencing various authors and theorists of the same field. It consists of several chapters each of which refers to a specific theme/aspect of nonverbal com-

munication. One of the sections of the volume is about facial expressions and their significance in conveying emotions. Paul Ekman is one of the greatest theorists and psychologists of the field who established a special center which is centered on facial expressions. Ekman is the author of many books that encourage the study of micro expression. He believes that through understanding these "signals" one will be fully be able to decode and make sense of the conveyed information and emotions. Ekman suggested five rules for managing and coping with facial expressions:

- *Simulation*: showing feelings when you have no feelings.
- *Intensification*: giving the appearance of more feelings than you actually have.
- *Neutralization*: giving the appearance of having no feeling when you really have a feeling.
- *Deintensification*: giving the appearance of having fewer feelings than you actually have.

6. Hall, J. A., & Knapp, M. L. (2013). *Nonverbal Communication*. Berlin: De Gruyter Mouton.

Nonverbal communication is a widely-researched field. New information is rapidly uncovered about nonverbal communication in human transactions by scholars. The actual volume was written by a social psychologist and communication scholar. This book is a comprehensive compendium of theory and research on nonverbal communication by authors from eight countries. The scholars are from various backgrounds (anthropology, communication, psychology, psychiatry, linguistics, and counseling). Overall, the volume is a huge contribution to scholarly research available today on human behavior. It offers practical applications

and methods of applying this knowledge to everyday life as well.

The book is divided into seven sections:
- Introduction
- Fundamental perspectives
- Modalities of nonverbal communication
- Focus on the individual
- Focus on the dyad
- Focus on group membership
- Settings

The section "Focus on group membership" is written by John F. Dovidio and Marianne LaFrance. The authors of the chapter argue that nonverbal behaviours have significant consequences for race relations and inter-ethnic interactions in the context of ethnicity and race. Variances in nonverbal behaviour may be determined by socioeconomic, cultural and contextual influences. Due to which confusion, dislike and distrust can be produced in relations. The chapter focuses on the role of nonverbal communication within the context of Black-White interactions in the USA. The scholars explore ethnic and racial alterations in nonverbal skills and displays. The text states that nonverbal behaviour has major importance in signalling the quality intergroup communication. It further defines how a complete understanding of non-verbal behaviour can benefit the dynamics of inter-group relations and create more efficient and harmonious interactions. I will use this chapter to reflect the ethnic and race differences in nonverbal communication by referring to Armenian-American's and their identity, since they had to adapt to a "context" very different from their homeland. I will further analyse how this adaptation and changes in their personality affected their works and the way they utilize non-verbal behaviour in building inter-group relations between the characters of their stories.

7. Morris D. (1977). *Manwatching: A Field Guide to Human Behavior*. New York, Harry N. Adams.

Desmond Morris is etiologist, zoologist, surrealist painter, and famous author in human socio-biology. This volume is a catalogue of human behaviour, including: gestures, postures, facial expressions, clothing, and descriptions of the underlying causes and meanings. The author offers comprehensive research on nonverbal communication. Body language is the core of nonverbal information. Emphasizing its role D. Morris wrote: "Whether we realize it or not. We are all obsessed by with physical appearances. Even when we are engaged in a lively conversation and seem to be engrossed in purely verbal communication. We remain ardent body watchers." Great part of human interaction is what Morris calls "manwatching." Human beings are constant observers while they themselves are being observed by others. This observation is an essential part of nonverbal behaviour. Signals, codes and cues that people get from those observations can be interpreted differently depending on the understanding of the individual. That is why so many studies try to offer patterns and decoding skills for enhancing communication.

8. Bedrosian M. (1991). *The Magical Pine Ring: Culture and the Imagination in Armenian-American Literature.* Detroit: Wayne State University Press.

Margaret Bedrosian study examines the on-going consequence and impact of Armenian history on Armenian-American writing. She uses the works of ten Armenian-American including poetry, fiction and non-fiction texts, to reflect the continuing influence on Armenian

Americans. She discusses the cultural symbols, attitudes and myths that were inherited from the "Old World." She also offers comparative study, discussing how two cultures come together, integrate and conflict in the imagination of the writers.

The Magical Pine Ring offers an understanding of concerns that Armenians' as immigrants have. As well as talks about the impact of self-awareness regarding the adaptation to America and its life. This volume offers through analysis of Armenian-American writers and the themes of their texts. Due to the works of those writers America gets to know the real Armenian diaspora. Literary works register interesting plots and storylines, at the same time bringing the pain of exile, loss, alienation into the writings. That is why Armenian-American literature stands out from what Armenian literature is supposed to be.

INFORMATION SECURITY IN THE SYSTEM OF ENSURING NATIONAL SECURITY

Abstract

As a system-building factor for a modern and dynamically developing society, the information sphere significantly influences the political, economic, cultural, protective, and ideological general state and elements of the states', nations' and individuals' life security, which highlights the importance of information security in the national security system.

Information security is a state of national community where the comprehensive and safe protection of a person, society and state is guaranteed from all sorts of information risks and threats, radically oriented political and social forces. Consequently, information security is a complex process to gradually overcome any information risk. The challenges and threats the information security faces determine the specific content of the practical steps and measures that ensure the national security.

Keywords: security, information security, national security, information, information resources, information systems, information society.

The issue of ensuring community security is vitally important to the realization of the national interests and the development of a national policy aimed at the preservation and reproduction of the social system. Since the ancient times to our days, the issue of ensuring security of the socio-cultural life has been considered as a supreme goal of practical and theoretical significance. Though the concept of security has historically been transformed, developed, the original understanding of the phenomenon remains the same: self-preservation and absence of risk.

The informatization procedure results in a new element of national security - information security. In recent years, the secure advancement of the information sphere has earned ex-

ceptional importance in the complex and controversial processes of globalization.

Currently, many of the most important interests of a person, society and state are substantially determined by the quantitative and qualitative characteristics of the information sphere surrounding them. It can be justified said, that information security is the most important element of national security that penetrated into all other types of security. The priority of this or that type of security is determined by;

- the need for the functioning and development of the citizens,
- a wide range of dangers and threats for the society, the state and the international community that can be resisted and coun-

teracted with a specific security and resistance system.

Clearly all these factors are also applicable to information security. Information security is the state of protection of the national interests of the Republic of Armenia in information sphere, which is determined by the balance interests of the society and the state.

The information sphere includes protecting human and citizens constitutional rights and freedoms while receiving and using information, ensuring Armenia's spiritual and political development, preserving and strengthening the country's moral values, its patriotic and humanitarian traditions, cultural and scientific potential. The absence of the Armenian society's fundamental vital values, that of the risks of its interests is perceived as a national security and furthermore, as the state's information policy objective and the highest value. Secondly, it includes information support of the RA state policy. It provides reliable information to the Armenian and international community, the official position of the state about the most important political and social events in the republic and in the international life, ensuring the availability of citizens to the public open media.

The third component of national interests in the field of information is the development of modern technologies, including informational means, telecommunication and communication industry. It includes also the ensuring of needs of national market of information products and the output of that product to the international market, as well as the preservation and effective use of national information resources.

The fourth component is the protection of information resources from unauthorized access and ensuring the security of information, communication and telecommunication systems. From this point of view, the issues of providing information security in Armenia include:

- active counteraction of the adversary's advocacy and psychological activities, constant improvement of its forms and means,
- training of information security specialists in the field of defence.

To clarify the conceptual understanding of information security we need to start analysing the entities of the information relations, their interests and needs. In other words, the concept of "information security" is closely linked to the socio-philosophical categories of "national interests" and "goals". The landscape of the national interests of information and communication technologies use is the sum of the information, accessibility, integrity and confidentiality of the supporting infrastructure.

In terms of information security ensuring, the goal is the active protection of the interests and requirements of the information relations subjects. Though the interests are miscellaneous, all of them are concentrated on ensuring information availability, completeness and confidentiality.

National interests are considered in 3 aspects within the framework of information sphere. These aspects represent different levels of how the interests are manifested:

1. Level of individual interests in the sphere of information, where we analyse human and citizen's constitutional rights. These rights ensure the information availability, the use of information for the sake of an individual's physical, spiritual and intellectual development, as well as the effective protection of information that provides

one's personal security. One's personal information security is determined by the level of how his/her psychological state and consciousness are protected from possible risky impacts. It's noteworthy, the information impact itself is not as dangerous/useful as its powerful material-energetic effect (Melyukhin, 1999, p. 84.)

2. Level of social interests. Here we deal with democracy strengthening, legal and social state building, dialogue and public consent establishment.

3. Level of state. State national interests require creating favourable conditions for the harmonious development of the Armenian information infrastructure, the provision of state and public security, the full realization of human and citizen's constitutional rights and freedoms. The sovereignty of legislative procedures and the inviolability of territorial integrity in Armenia are in an inseparable dialectical relationship. The faster and more successful are human and citizen's rights and freedoms performed, the more effective is the process of the RA information security strengthening. This progress largely depends on the level of development of a person's, society's and state's information requirements – the higher is the level of the information requirements, the stronger is the orientation towards a person's spiritual and intellectual development. Additionally, a person's vital activities are built more closely to the targeted requirements of the RA information security concept. Based on the RA national interests records in the sphere of information, the strategic and current issues of the foreign and domestic policy aimed at

ensuring information security are formulated.

A society and state's information security is characterized by the practical potential to resist, suspend and neutralize the informational influences that deconstruct, destabilize, endanger and violate the country's interests, as well as by the high level of information protection and therefore, by the relative stability of all the fields of the society's vital activity (economy, science, technosphere, governance, military affairs, social consciousness, etc.). It is a system-building and a system-friendly feature. Transforming and developing social systems are stabilized by the fact that they are practically capable of perceiving and absorbing their transforming external and internal stimuli, organically incorporating into the democratic process, conflict prevention and their use. From this point of view, there may be dangerous informational effects and, therefore, information security objects - the minds of people, the mental world, the information-technical systems of different scales and significance and information security social objects - the individual, society, the state, and the international community.

Information security objects can be considered the structures that are occupied with security. They can be both executive and legislative bodies. The role of state bodies in ensuring security is indispensable. In order to ensure information security in the country, state bodies should evaluate the state of the information sphere, develop and adopt new norms and programs of information security, periodically inform the public about the situation of information security and about the work of state bodies in this field, protect citizens, society and state interests and rights. We must take part in the overall process of devel-

oping international law norms in this area, define new criteria and principles. State bodies should disclose the internal and external threats of the information sphere; determine the direction of these threats.

While accounting the interests of information relations subjects, security provision implies creating favorable conditions that enable the realization of the interests of information relations subjects. Moreover, vital interests and values of participants are highlighted here.

In the context of information relations, values are manifested by the means of the needs, interests and objectives of security ensuring (Partyka & Polov, 2002). Moreover, it is impossible to understand what is going on in the field of information relations, where they are moving to, what the main problems are that the system of information security faces, if we do not understand the tendencies of the changes in the information values the members of the transitional post-Soviet society accept, if we do not perceive how those changes are linked to the informatization of economy and political structures, in other words, to the newest information and intellectual technologies. It is worth mentioning that the security of the social subject is associated with complicated and controversial processes for mastering the necessary conditions of own existence. This means that security implies the creation of conditions in which the subjects can be able to preserve and reproduce the fundamental values of their national existence.

As a contemporary Russian researcher G. V. Ivashchenko rightly says, the provision of information as a unique process of possessing the existence conditions is at the same time a complicated and controversial process of the subjects' freedom as a materialization of the ability to control its own existence conditions (see Ivashchenko, 2000, pp. 56-58).

Freedom and information are the fundamental characteristics of the social and national subjects. The objective to implement the fundamental vital interests of socio-national subject of information leads to the issue of the actual protection of human and citizen's constitutional rights and freedoms, as well as to the effective protection of information in the sphere of access to information. Thus, the security of information is a state of the society in which a reliable and comprehensive defense of the individual, society and state is ensured by all kinds of informational threats and radical political and social forces. Therefore, information security is a complex process of denial and overcoming any information danger. The content of practical security activities are determined by information security challenges and dangers.

At the same time, it is important to pay attention to the fact that information security assumes not only effective protection against information threats and challenges but also the normal development of information reality when that reality will be protected from new risks of reproduction of information threats. The necessary condition for providing information security is the transition to a new strategy for sustainable development of the society. The development of transitional societies cannot be effective without the new concept of information security and strategy.

It is quite evident that a productive national policy in this field will largely depend on clarifying the priorities of the scientific research on this issue, developing equivalent national models for information security and new approaches to their solution. We think that the

development level of the philosophical methodological issues currently under consideration remains low.

As Professor E. A. Harutyunyan notices, "the socio-cultural and ethno-cultural perspectives (which possess an important role in ensuring security and reliability of social systems) of the security issue have not yet been deeply analyzed socio-philosophically (Harutyunyan, 2002, p. 53).

Analyzing the concept of information security and its research areas, we may draw the following inferences:

1. The Information Sector, as a coordinating factor of social and national life, requires the identification of the information and psychological security needs of the individual, society and state, rebuilding the existing juridical framework, which ensures the proper protection of the interests of the individual, society and state in the field of information. The national security of Armenia is essentially depended on the complexity of the country's information security and because of technical progress the dependence will gradually increase.

2. Though most of the researchers pay attention to the information security issues in the Republic of Armenia, there is no tangible progress in the field of their socio-philosophical comprehension. As mentioned above, a number of methodological aspects of the issue are under-developed, which makes it difficult to create an efficient information security system of the RA. Still, there are few monographs in the domestic science devoted to the interdisciplinary study of social-philosophical, political and sociological aspects of information security in Armenia.

3. The term "information security" has a broader meaning in the official "RA information security" concept. In our opinion, it is resulted by the unilateral combination of the "national security" and "information security" concepts. The information security system still being formed in modern Armenia is unable to productively and consistently resist the new threats yet. Thus, for instance, the significant imperfection of the governance structure, the loss of a person's secret or that of the correspondence confidentiality, as well as providing the society with overdue, distorted or biased information may be considered as threats to the state. We need to develop and adopt national laws on "Information Security Basics" and "Information-Psychological Security Basics". Armenia's progress to the information society implies an effective protection of national interests in the information sphere, consistent and practical realization of the main provisions of the RA information security concept. Additionally, we need to find solutions to the urgent issues of ensuring information security for the relevant objects. First of all, this refers to the national information resources, information and communication structure, telecommunication and communication systems and facilities necessary for the stable development of the society and state. We need to improve the level of effectiveness of coordinating the state organizations and departments activities in the field of information security.

From our viewpoint, the socio-philosophical understanding of "information security" concept is relevant and accurate. We believe it characterizes the collective

integrity of information; its production; processing and preservation facilities; information infrastructure; entities dealing with collection, design, dissemination and use of information; as well as the system that regulates the social relations in the field. To describe information security we should consider it as a unique part of modern society, a section, a special viewpoint, as its immediate being.

4. The analysis of information security issues should include the revelation of the interests of information relations subjects, which are connected to the use of information systems. The risk to information security is only the opposite site of the use of information technologies.

5. The mapping of the interests of subjects linked to the use of information technologies may be divided into components of ensuring information and supporting infrastructure availability, integrity and confidentiality. The key point in various activities in the field of information security is to effectively and comprehensively protect the social, national and state interests of information relations entities.

6. Information security studies are carried out at both intrastate, national-state, interstate /regional/ and local authorities' levels. Additionally, in the fields of functioning of political authorities' state bodies, civil society, as well as person's information security area.

7. The effective state policy in the information security sphere largely depends on the correct selection of research priorities of national issues, the level of the interdisciplinary and philosophical approaches to their settlement.

Given the current conditions exceptional for the dissemination of the Internet, network and computer technologies, the modern society's information resources are being exposed to a significant number of risks full of various damages and losses, creating new threats and challenges for the national information infrastructure (see Ghalechyan, 2016, pp. 7-11).

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IN MEMORIAM

EDUARD DANIELYAN

1944 – 2017
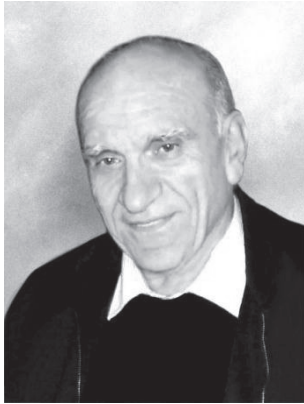
On the 25th of July, 2017, the talented scientist, researcher of the Institute of History of NAS RA, Head of the Ancient History Department, Doctor of Historical Sciences, Professor, Full Member of the Armenian Philosophical Academy Eduard Danielyan, who was always standing close to philosophy, the manifestation of which is the circumstance, that he actively worked in the editorial team of WISDOM starting form the first days of the journal's foundation, passed away.

Eduard Danielyan was a wonderful colleague, devoted Armenologist and, as he said, remained faithful to the Armenological School of Armenian History by Khorenatsi.

Professor Danielyan was born in 1944 on the 18th of February in Yerevan. In 1961-1966 he studied and graduated from the Faculty of Geography at Yerevan State University, in 1966-1972 the Faculty of Foreign Languages (English Language) at V. Brusov Yerevan State Linguistic University, in 1968-1971 he was PhD student at the Institute of History of NAS RA. In 1972 he defended his PhD thesis with the following topic "The Reflection of Antic Cosmological Views in Anania Shirakatsi's

Cosmology and *Ashkharhacuyts*". In 1988, he defended his second doctoral dissertation on the following topic "Armenian-Byzantine Political Relations at the Sassanid Persia and at the Beginning of the Arab Caliphate".

In 1971-1978 he was a Researcher at the Institute of History of NAS RA, in 1978-1989 was a Senior Researcher, till 2010 was Leading Researcher and since 2010 was the Head of the Ancient History Department, Chief Researcher. At the same time Professor Danielyan was the Head of the Chair of Area Studies till 2006.

Since 2015, E. Danielyan was the founder and Editor-in-Chief of English-language electronic journal *Fundamental Armenology* (http://www.fundamentalarmenology.am/1/Home.html).
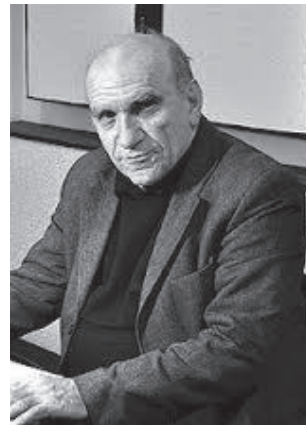
E. Danielyan carried out prolific scientific activities. He investigated the issues of Old Armenian and Early Medieval political and spiritual, as well, as natural-philosophical historical thought.

The results of those researches were summed up in his valuable theoretical heritage

on Armenian historiography, particularly, in his five monographs (*Armenian Cosmographic Works of 7th Century on the Structure of Universe* (in Russian) – 1978; *Spiritual Bases and Historical Significance of Proclaiming Christianity as a State Religion in Armenia* (in Armenian) – 1997; *Armenian Political History and Armenian Apostolic Church (VI-VII centuries)* (in Armenian)- *2000; History of Gandzasar* (in Armenian) – 2005; *Gandzasar Monastery* (in Armenian) - 2009) and more than 200 scientific article.

The Eduard Danielyan's scientific activeties were not confined to theoretical generalizations, lecturing and teaching only. He founded and headed a hiking club and, together with students involved, he always organized on regular basis hiking tours to the landmarks and centers of Armenian culture. His students cherish his memory – as an encouraging and inspiring Teacher.

At one of his lectures in Noravank Monastery[1].

During my scientific career twice I had special chances to deal with him in person, revealing his professionalism and him as a constructive critic of scholarly work, as well as, a person – always eager to support and encourage young scholars. The first encounter was when he published his review (Herald of the Social Sciences, Yerevan, NAS RA *Gitutyun* publication, 2006, No 1, 2 pp. 238-239) on the first book of my two-volume monograph "Argumentation Issues in the Context of History of Armenian Philosophical Thought" (Yerevan, NAS RA *Gitutyun* publication, Book 1 – 2005, Book 2 – 2009). And the second chance was granted when he introduced his official review (11 December, 2012) and gave his official speech during the defence of my second Dissertation submitted for Doctor of Science Degree on the topic "Yerevan School of Argumentation (Methodological and Epistemological Analysis)".

The name and the memory of Eduard Danielyan will remain forever in the hearts of the Armenian scientific community, particularly, among the Armenologists, historians, philosophers, colleagues, and students.

Hasmik HOVHANNISYAN
Head of the Chair of Philosophy and Logic,
Khachatur Abovian Armenian
State Pedagogical University,
Editor-in-Chief of the journal WISDOM

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[1] Noravank is a monastery complex of Armenian Apostolic Church – built between 13th and 14th centuries. It is located 3 km north-east from Amagu village in Vayots Dzor province of the Republic of Armenia. According to Stepanos Orbelyan, in the early Middle Ages it was already a holy place.

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- line spacing - 1.3, first line - 0.8 cm.

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Not exceeding 8000 words.

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- Djidjian, R. Z. (2016). Paradoxes of Human Cognition. *Wisdom, 7*(2), 49-58. doi:10.24234/wisdom.v2i7.137

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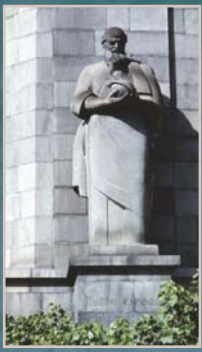
Anania Shirakatsi statue in front of Matenadaran (Mashtots Institute of Ancient Manuscripts) in Yerevan, Armenia

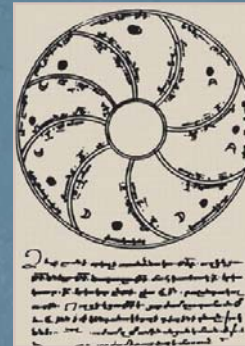Anania Shirakatsi's statue in front of Yerevan State University

"Anania Shirakatsi" commemorative coin

One of the pages of Anania Shirakatsi's textbook on Arithmetic, 1283

Outstanding achievements in science and culture In Armenia are awarded with Anania Shirakatsi"

In the fifth century, after the creation of Armenian alphabet, the Armenian letters were used as digits

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The prominent philosopher, historian, astronomer, mathematician, chronologist, alchemist and teacher of the 7th century Anania Shirakatsi was born in Anania village of Shirak (Aneank) or Shirakavan (Yerazgavors). He received primary education at the local school of Dprevank, then, at the school of Byzantine scientist Tukikos in Constantinople. Later he founded his school in Shirak.

His cosmological, mathematical, geographical, and historical manuscripts are preserved till nowadays. The explanation of Armenian ancient astronomical terminology, his researches on precious stones, various issues of physics and meteorology, a number of practical applications of astronomy, metrological works about the length and weight measures are of great interest.

Shirakatsi had a great contribution to the development of mathematics, though, as he mentioned, he had used Arithmetic of the Urartian kingdom (9th -7th centuries B.C.). His Arithmetic contains addition, subtraction, multiplication tables, "6-hazareak", 24 tasks and 8 engaging tasks.

His work Ashkharhatsuyts (Geography) that was compiled in the 5th or 7th century is a historical atlas that gives detailed information on the fifteen provinces of Armenia. By its structure, Ashkharhatsuyts resembles Claudius Ptolemy's (83-161 AD) Geography Manual. That is a great work in the World Geographical and Cartographical literature of that time. It is a unique source for the study of historical geography of Great Hayk, Virk, and Aghvank. It was used as a textbook at the schools of mediaeval Armenia together with Movses Khorenatsi's (5th century) History of Armenia and Anania Shirakatsi's (7th century) mathematical and cosmological works. Some manuscripts attribute authorship to Movses Khorenatsi while others claim Anania Shirakatsi as author.