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КАЧАР
НАУЧНОЕ ПЕРИОДИЧЕСКОЕ ИЗДАНИЕ

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KATCHAR
SCIENTIFIC PERIODICAL

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Կարեն Սարգսյան՝ տնտեսագիտության թեկնածու, դոցենտ

Մերի Սարգսյան՝ բանասիրական գիտությունների թեկնածու, դոցենտ

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THE CONTENT OF THE DEFINITION OF THE RESULTS OF OPERATIVE-SEARCH ACTIVITY AND THE PERSPECTIVES OF THEIR USING

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Abstract

The article is devoted to the identification and analysis of the role and significance of the results of operative-search activities, as well as the perspectives of their use.

The article thoroughly analysed the essence of the term "results of operative-search activity", the various existing definitions of the term "results of operative-search activity" in the professional literature.

The article reflects the list of documents in which the results of operative-search activity receive their material expression and fixation.

The relevant articles of the Criminal Procedure Code related to the topic were presented and analysed in the article, and as a result of the analysis, it was concluded that it is necessary to define the concept of "results of the OSA" in the CCA Law, as well as to classify these results in accordance with the legal regulations of the Criminal Procedure Code.

The article also presents the general conditions under which the factual data obtained during the OSA can be considered the result of the OSA. They are as follows:

• the factual data must be received by the operative subdivisions in accordance with the rules established by the Law on the OSA,

• contain information on the characteristics of crimes being prepared, committed or accomplished, persons preparing, committing or accomplishing crimes, as well as on events and actions that threaten the state, military, economic or ecological security of the Republic of Armenia,

• must be fixed in operative-service documents, on material (physical) carrier, to which the objects and documents obtained during the implementation of the OSA should be attached.

As a result of the article analyses, we have come to the conclusion, that it is more appropriate to use the concept of "results of operative-search activities" in the Law of OSA, revealing its content. At the same time, we consider it necessary to enshrine the concept of "operative-search information" or "operative information" as a legal term in the same law, because operative-search information, essentially being a prerequisite for OSA, provides a basis for carrying out operative-search measures.

Keywords and phrases: operative-search activity, criminal case, criminal procedure code, facts, evidences, results, operative-search measures, employee of inquiry body.

ՕՊԵՐԱՏԻՎ-ՀԵՏԱԽՈՒԶԱԿԱՆ ԳՈՐԾՈՒՆԵՈՒԹՅԱՆ ԱՐԴՅՈՒՆՔՆԵՐԻ ՀԱՍԿԱՑՈՒԹՅԱՆ ԲՈՎԱՆԴԱԿՈՒԹՅՈՒՆՆ ՈՒ ԴՐԱՆՑ ՕԳՏԱԳՈՐԾՄԱՆ ՀԵՌԱՆԿԱՐՆԵՐԸ

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Համառոտագիր

Հոդվածը նվիրված է օպերատիվ-հետախուզական գործունեության արդյունքների դերի ու նշանակության, ինչպես նաև դրանց օգտագործման հեռանկարների բացահայտմանն ու վերլուծմանը:

Հոդվածում հանգամանորեն վերլուծվել է «օպերատիվ-հետախուզական գործունեության արդյունքներ» եզրույթի էությունը, մասնագիտական գրականության մեջ «օպերատիվ-հետախուզական գործունեության ար-դյունքներ» եզրույթի վերաբերյալ գոյություն ունեցող տարբեր բնորոշում-ները:

Հոդվածում արտացոլված է այն փաստաթղթերի ցանկը, որում իրենց նյութական արտահայտությունն ու ամրագրումն են ստանում օպերատիվ-հետախուզական գործունեության արդյունքները (այսուհետև` ՕՀԳ):

Հոդվածում ներկայացվել և վերլուծվել են թեմային առնչվող «ՀՀ քրեական դատավարության օրենսգրքի» համապատասխան հոդվածները և վերլուծության արդյունքում հանգել ենք այն եզրակացության, որ ՕՀԳ օրենքում անհրաժեշտ է պարտադիր սահմանել «ՕՀԳ-ի արդյունքներ» հասկացությունը, ինչպես նաև այդ արդյունքները դասակարգել Քրեական դատավարության օրենսգրքի իրավակարգավորումներին համապատաս-խան:

Հոդվածում ներկայացված են նաև այն ընդհանրական պայմանները, որոնց պահպանման պարագայում ՕՀԳ ընթացքում ստացված փաստական տվյալները կարող են համարվել ՕՀԳ արդյունք: Դրանք հանգում են հետևյալին.

• փաստական տվյալները պետք է ստացված լինեն օպերատիվ ստորաբաժանումների կողմից ՕՀԳ օրենքով սահմանված կանոններին հա-մապատասխան,

• պետք է պարունակեն տեղեկատվություն նախապատրաստվող, կատարվող կամ կատարված հանցանքների հատկանիշների վերաբերյալ, իրավախախտումներ նախապատրաստող, կատարող կամ կատարած

անձանց, ինչպես նաև ՀՀ պետական, ռազմական, տնտեսական կամ էկոլոգիական անվտանգությանը վտանգ սպառնացող իրադարձությունների և գործողությունների վերաբերյալ,

• պետք է ամրագրված լինեն օպերատիվ-ծառայողական փաստաթղթերում, նյութական (ֆիզիկական) կրիչների վրա, որոնց պետք է կցված լինեն ՕՀԳ-ների իրականացման ընթացքում ստացված առարկաները և փաստաթղթերը։

Հոդվածում արված վերլուծությունների արդյունքում հանգել ենք այն հետևությանը, որ ՕՀԳ օրենքում առավել նպատակահարմար է օգտագործել «օպերատիվ-հետախուզական գործունեության արդյունքներ» արտահայտությունը՝ բացահայտելով դրա բովանդակությունը։ Միաժամանակ անհրաժեշտ ենք համարում նույն օրենքում ամրագրել նաև «օպերատիվ-հետախուզական տեղեկություն» կամ «օպերատիվ տեղեկություն» հասկացությունը՝ որպես իրավական եզրույթ, քանի որ օպերատիվ-հետախուզական տեղեկությունն ըստ էության ՕՀԳ-ի նախապայմման հանդիսանալով՝ հիմք է տալիս օպերատիվ-հետախուզական միջոցառումներ իրականացնելու համար։

Բանալի բառեր և բառակապակցություններ. օպերատիվ-հետախուզական գործունեություն, քրեական վարույթ, քրեական դատավարության օրենսգիրք, փաստեր, ապացույցներ, արդյունքներ, օպերատիվ-հետախուզական միջոցառումներ, հետաքննության մարմնի աշխատակից։

СОДЕРЖАНИЕ ПОНЯТИЯ РЕЗУЛЬТАТОВ ОПЕРАТИВНО-РОЗЫСКНОЙ ДЕЯТЕЛЬНОСТИ И ПЕРСПЕКТИВЫ ИХ ИСПОЛЬЗОВАНИЯ

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Аннотация

Статья посвящена изучению и анализу роли и значения результатов оперативно-розыскной деятельности, а также определению перспектив их использования.

В статье подробно проанализирована сущность термина «результаты оперативно-розыскной деятельности», существующие в профессиональной литературе различные определения термина «результаты оперативно-розыскной деятельности».

В статье отражен перечень документов, в которых результаты оперативно-розыскной деятельности получают свое материальное выражение и фиксацию.

В статье представлены и изучены соответствующие статьи Уголовно-процессуального кодекса, относящиеся к теме. В результате анализа сделан вывод о необходимости внесения определения понятия «результаты оперативно-розыскной деятельности» в Уголовно-процессуальный кодекс, а также классификации этих результатов в соответствии с правовыми нормами Уголовно-процессуального кодекса.

В статье также представлены общие условия, при соблюдении которых фактические данные, полученные в ходе ОРД, могут считаться результатом ОРД. Они сводятся к следующему:

• фактические данные должны быть получены оперативными подразделениями в соответствии с правилами, установленными ОРД;

• должны содержать информацию о признаках готовящихся, совершаемых или совершенных преступлений, о лицах, готовящих, совершающих или совершивших преступления, а также о событиях и действиях, создающих угрозу государственной, военной, экономической или экологической безопасности Республики Армения;

• должны фиксироваться в оперативно-служебных документах, на материальных (физических) носителях, к которым должны прилагаться предметы и документы, полученные при проведении ОРД.

В результате проведенного в статье анализа мы пришли к выводу о целесообразности использования понятия «результаты оперативно-розыскной деятельности» в Законе об ОРД, при этом раскрывая его содержание. Вместе с тем считаем необходимым закрепить в том же законе понятие «оперативно-разведывательная информация» или «оперативная информация» в качестве юридического термина, поскольку оперативно-разведывательная информация,

являясь предварительным условием ОРД, дает основание для проведения оперативно-розыскных мероприятий.

Ключевые слова и словосочетания: оперативно-розыскная деятельность, уголовное производство, Уголовно-процессуальный кодекс, факты, доказательства, результаты, оперативно-розыскные мероприятия, сотрудник органа дознания.

Introduction: The efficiency of operative-search activities (hereinafter referred to as OSA) essentially depends on the possibilities of correct and targeted use of its results. In order to ensure the judicial prospects of such results of activities within the framework of the criminal proceedings, it is of primary importance to ensure the conditions of legality of obtaining information as a result of the OSA.

The work is dedicated to the OSA's role and significance of the results, as well as the identification and analysis of the perspectives of their use.

First of all, we consider it necessary to note that by saying the results of the OSA we must understand the information received by operative subdivisions in accordance with the RA Law on "Operative-Search Activities" (hereinafter referred to as the Law of the OSA) on crimes being prepared, committed and accomplished, the persons who prepared, committed or accomplished them, on preliminary investigation, investigation and on persons hiding from judicial authorities and avoiding the execution of punishment, missing persons, as well as information on events and actions that threaten state, military, economic or ecological security.

There are different definitions of the results of the OSA in the professional literature, moreover, sometimes its content is narrowed down, leading only to the applicability of those results to the facts and circumstances of the criminal proceedings, more specific to the facts regarding the crimes being prepared, committed and accomplished, the persons who commit them, as well as as the facts on persons who avoid the investigation **[2, p. 162].**

In this way, E.S. Dubonosov based on the wording of the Criminal Procedure Code of the Russian Federation, formed his judgments about the results of the Criminal Procedure, linking these results only to the fight against crime, in particular, crimes being prepared, committed and accomplished, those who commit them, as well as those who avoid the investigation.

As a result, the latter distinguished the following two groups of them: *1. factual data that directly show the characteristics of the crime, which, being established by criminal procedure measures, can be a source of evidence in a criminal case. 2. factual data, which are of auxiliary importance and can serve as a means of choosing organizational and tactical tricks for the implementation of OSA and investigative activities* **[3, pp. 573-574.]**

Similar narrow definitions of the results of the OSA are also presented in the works of other famous Russian authors. **[4, pp.311-312; 503-504.]**

A relatively extended definition of the results of the OSA is given in the work published in 2002 edited by K.K. Goryaninov, V.S. Ovchinskie and A.Yu. Shumilov,

where the need to fight against threats to national security is added to the above-mentioned circumstances. **[5, p.548]**

The most acceptable wording is given by Professor A. Yu. Shumilov in "Operative-search encyclopedia", where the author, generalizing the existing formulations in the theory of OSA, considered as a result of OSA any information or material result which were obtained as a result of the operative-investigative operation carried out in accordance with the requirements of the legislation on OSA **[6, p. 262].**

It is noteworthy that sometimes the terms "operative information" and "operative data" are also used as synonyms for the term "results of OSA", which in this case are used in the same substantive sense. Nevertheless, as it is rightly noted in the professional literature, these concepts have a wider meaning than the "results of the OSA", which should be more definite and reasonable, as well as obtained exclusively in an operative-investigative way **[7, p. 511].** Therefore, it is more acceptable to use the term "results of OSA", considering the explanations given to the word "result" in Armenian. In particular, the word "result" is explained as "consequence, result of any action, activity"**[1, p. 638]** in E. B. Aghayan's "Modern Armenian Explanatory Dictionary" **[8, p.663].**

Therefore, the result of OSA is considered the product of the work aimed at solving the goals (issues) of that activity.

The results of the OSM and the OSA in general are reflected in references, reports, summaries, accounts, acts, explanations of the OSM participants, confidential employee reports and notes, reports and applications of citizens, various departmental acts, in accordance with the requirements of the OSA Law, in the protocols prepared by the officials conducting the OSM and on the media attached to them, as well as in the summary information prepared in the operative accounting cases.

In practice, the results of the OSA receive their material expression and fixation both in operative-service documents and in various physical media. The above-mentioned disagreements regarding the name of the results of the OSA arise because the Law of OSA does not provide an explanation of that concept, moreover, there is no direct clarification about it in the Criminal Procedure Code of the Republic of Armenia (hereinafter, CPC). However, the term "result of the OSA" is used in the wording of Article 86, Part 2 of the Criminal Procedure Code, where it is defined: *"Documents compiled as a result of operative-investigative measures and data recorded on any carrier are not evidence in criminal proceedings."*

For instance, in the decision of the Cassation court of the RA, the Court stated the following: *"According to the decision of the preliminary investigation body on September 26, 2022, the audio recording made as a result of the "Digital, including telephone communication control" operative-investigative measure, downloaded to one laser disc, as extra-procedural documents were recognized as evidence and were kept in this criminal case.*

The alleged factual data regarding the apparent criminal case were recorded by means of a recording made as a result of an operative-investigative measure of

telephone communication control, and the body conducting pre-trial criminal proceedings entered the record into the relevant protocol, recognized it as an extra-procedural document and attached it to this criminal case" **[9, see the link].**

It follows from the mentioned legal thesis that the results of the OSM (result of the OSA) can be recorded both in documents and on different carrier.

As we have already mentioned, according to part 2 of Article 86 of the Criminal Procedure Code, the documents created as a result of the OSM and the data recorded on any carrier are not evidence in criminal proceedings. However, the first part of the same Article, enumerating the types of evidence during criminal proceedings, defines "extra-procedural documents" as evidence in point 10, and part 1 of Article 96 of the same Code defines that concept as follows: "Extraordinary document is any written, digital, graphical or other written record on a paper, magnetic, electronic or other carrier containing data about the facts important for the criminal proceedings, which was formed outside the scope of the given criminal proceedings". Part 2 of the above-mentioned Article specifies that the documents mentioned in part 1 of this Article are examined by the body conducting the proceedings, and are also recognized as non-procedural documents by a corresponding decision and attached to the materials of case. Moreover, part 3 of the same Article stipulates that the videos, video recordings, sound recordings and other objective documents obtained with the permission of the court as a result of the OSA carried out outside the scope of the criminal proceedings can be recognized as non-procedural documents and attached to the case materials only if the relevant measure was implemented in order to prevent, disrupt, or identify the person who committed the alleged crime at the time of the commission of the crime or immediately after it.

In other words, in the above-mentioned cases, the results of the OSA can be recognized as evidence - an extra-procedural document.

However, there are some reservations about the subject matter. In particular, part 10 of Article 97 of the Criminal Code stipulates: "Extra-procedural documents defined by part 3 of Article 96 of the Code cannot be used to substantiate the accusation of a minor or moderate crime. Those extra-procedural documents can be used only if they were received at most four months before the initiation of criminal proceedings to substantiate the accusation of a serious crime, or eight months before the initiation of criminal proceedings to substantiate the accusation of a particularly serious crime". Then, in the said law, more than three dozen criminal offenses are listed, which do not set a time limit for the use of extra-procedural documents.

The provision of part 4 of Article 96 of the Criminal Procedure Code, according to which, outside the scope of criminal proceedings, the materials obtained outside the scope of criminal proceedings, including those obtained as a result of the OSA, should be recognized as extra-procedural documents and therefore used as evidence. Among others, the results of the inspection or re-inspection carried out at the initiative of the body implementing the proceedings can be recognized as an extra-procedural

document and attached to the case materials only in the case that without them it is objectively impossible to find out any circumstance important for the proceedings.

Based on the results of the analysis presented above, we believe that it is necessary to define the concept of "results of the OSA" in the OSA Law, as well as to classify these results in accordance with the above-mentioned legal regulations of the Code of Criminal Procedure. And part 2 of the Article 86 of the Criminal Procedure Code re-edited and defined as follows: "Documents compiled as a result of operative-search measures and data recorded on any carrier can be recognized and used as evidence in criminal proceedings in the manner prescribed by this Code."

Thus, we agree that the information obtained in the operative-investigative way itself cannot be used during the trial evidence (except for the cases mentioned above by the Criminal Code), but they can acquire such characteristics after the execution of certain actions by the investigator or the court in accordance with the law. In all cases, if a decision is made to present the results of the OSA, the operative employees collect, coordinate, analyze and evaluate the materials containing factual data from the point of view of the possibility of further use. If it is possible that there is a risk of disclosure of information about the powers, means, sources, methods, plans, their financing, full-time secret employees of the OSA, as well as the persons cooperating and cooperated with these bodies on the basis of confidentiality, are taking measures to neutralize the dangers. In such cases, ways are sought to legitimize the existing operative-search information or the results of the OSA by other means.

In order for the factual data obtained during the OSA to be considered the result of the OSA, it is necessary to maintain a number of general conditions, which derive from the requirements of the legislation. They are as follows:

• the factual data must be received by the operative subdivisions in accordance with the rules established by the Law on the OSA,

• contain information on the characteristics of crimes being prepared, committed or accomplished, persons preparing, committing or accomplishing crimes, as well as on events and actions that threaten the state, military, economic or ecological security of the Republic of Armenia,

• must be fixed in operative-service documents, on material (physical) carrier, to which the objects and documents obtained during the implementation of the OCM should be attached.

Conclusion. Based on the above-mentioned, we believe that it is more appropriate to use the concept of "results of operative-investigative activities" in the Law of OIA, revealing its content. At the same time, we consider it is necessary to enshrine the concept of "operative-investigative information" or "operative information" as a legal term in the same law, because operative-investigative information, essentially being a prerequisite for OIA, provides a basis for carrying out operative-investigative measures.

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THEORETICAL AND METHODOLOGICAL APPROACHES OF TEACHING THE SUBJECT "STUDY OF SUICIDAL BEHAVIOR"

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Abstract

Suicide has always been considered one of the most important problems of psychology and psychiatry. However, many aspects of this problem are the subject of discussion, and various manifestations of this psychological phenomenon have not yet been identified. . That is why the professional activities of psychologists, aimed at research and prevention of suicidal behavior, retains its relevance and importance.

In order to identify this problem and represent the research mechanisms, this article analyzes some theoretical and methodological approaches of teaching the subject "Study of Suicidal Behavior". Both the methodological basis for learning the subject and key research methods and the mechanisms of their application in professional practice are presented.

It should also be added that the discussion of the theoretical and methodological approaches of teaching the subject "Study of Suicidal Behavior" is especially important against the background of the strengthening of psychological factors and the intensity of suicide cases. There is no doubt that the growth of suicidal behavior has a negative impact on the economic, political situation and psychological health of society.

Today, interest in the problem of suicidal behavior has increased for several reasons. First, scientific and pedagogical interest is increasing due to increase in the number of suicides in modern society. According to the World Health Organization (WHO), suicide rates have increased by 60% over the past 45 years, and suicide is now one of the top three causes of death in the 15 to 44 age group [8].

Secondly, the problem of suicide is relevant due to the reasons that become decisive and encourage a person to commit this act. The phenomenon of suicide should be considered as a form of socio-psychological maladaptation of a person [13; 14]. In the past, most psychiatrists believed that almost all suicides occurred with mentally ill people. Currently, the opinion about the mental illness of people who commit suicide is being questioned. WHO declares about 800 causes of suicide, most of which, 41%, remain unknown, and only 18% of suicides are considered mental illness.

The third reason for the interest of representatives of modern science and pedagogy in this problem is the insufficient diagnostics of suicidal intentions and suicidal behavior, as well as the low practical application of preventive programs among the population. It should be noted that theorists mostly disagree on the methodology of diagnosing and preventing suicide. Representatives of different scientific directions, followers of psychological schools consider this issue from different positions. One of the key points of teaching the subject "Study of Suicidal Behavior" is a complex presentation of the above-mentioned issues through the comparison and classification of research methods.

Keywords and phrases: Suicidal behavior, psycho-diagnostics, suicide prevention, risk factor, theoretical and methodological approaches of teaching.

«ՍՈՒԻՑԻԴԱԼ ՎԱՐՔԻ ՀԵՏԱԶՈՏՈՒԹՅՈՒՆ» ԱՌԱՐԿԱՅԻ ԴԱՍԱՎԱՆԴՄԱՆ ՏԵՍԱՄԵԹՈԴԱԿԱՆ ՄՈՏԵՑՈՒՄՆԵՐԸ

ԱՆԺԵԼԻԿԱ ԱՅՎԱԶՅԱՆ
ՀՀ գիտությունների ազգային ակադեմիայի
գիտակրթական միջազգային կենտրոնի
հոգեբանության ամբիոնի, դասախոս
հոգեբանական գիտությունների թեկնածու

Համառոտագիր

Ինքնասպանությունը միշտ համարվել է հոգեբանության և հոգեբուժության կարևորագույն խնդիրներից մեկը: Այնուամենայնիվ, այս խնդրի շատ դրսևորումներ ենթակա են քննարկման, իսկ հոգեբանական այս երևույթի տարբեր դրսևորումները դեռևս բացահայտված չեն: Այդ իսկ պատճառով սուիցիդալ վարքի հետազոտության և կանխարգելմանն ուղղված հոգեբանների մասնագիտական գործունեությունը պահպանում է իր արդիականությունը և կարևորությունը:

Հիմնախնդրի բացահայտման և հետազոտման մեխանիզմների ներկայացման նպատակով այս հոդվածում վերլուծվում են «Սուիցիդալ վարքի հետազոտություն» առարկայի դասավանդման տեսամեթոդական որոշ մոտեցումներ, ներկայացվում են առարկայի դասավանդման մեթոդաբանական հիմքերը, հիմնախնդրի հետազոտման առանցքային մեթոդները և մասնագիտական պրակտիկայում դրանց կիրառման մեխանիզմները:

Հավելենք նաև, որ «Սուիցիդալ վարքի հետազոտություն» առարկայի դասավանդման տեսամեթոդական մոտեցումների քննարկումը հատկապես կարևոր է ներկայումս սուիցիդալ վարքի հոգեբանական գործոնների քանակի և ինտենսիվության բարձրացման հետ կապված, որոնք նպաստում են ինքնասպանության քանակական ցուցանիշների զգալի աճին: Կասկածից վեր է, որ սուիցիդալ վարքի դրսևորումների աճը բացասաբար է անդրադառնում հասարակության տնտեսական, քաղաքական իրավիճակի և հոգեբանական առողջության վրա:

Այսօր սուիցիդալ վարքի հիմնախնդրի նկատմամբ հետաքրքրությունը մեծացել է մի քանի պատճառներով: Նախ, գիտնականների և մանկավարժների հետաքրքրությունը մեծանում է ժամանակակից հասարակություններում կատարված ինքնասպանությունների թվի կտրուկ աճի պատճառով: Առողջապահության համաշխարհային կազմակերպության (ԱՀԿ) տվյալների համաձայն՝ վերջին 45 տարիների ընթացքում ինքնասպանությունների մակարդակն աճել է 60%-ով, և մեր ժամանակներում ինքնասպանությունը 15-

իg 44 տարեկան տարիքային կատեգորիայի մահացության երեք հիմնական պատճառներից մեկն է [8]:

Երկրորդ, ինքնասպանության խնդիրն արդիական է այն պատճառներով, որոնք որոշիչ են դառնում և դրդում են մարդուն կատարելու այդ արարքը: Ինքնասպանության ֆենոմենը պետք է դիտարկել որպես անձի սոցիալ-հոգեբանական դեզադապտացիայի ծն [13; 14]: Անցյալում հոգեբույժների մեծ մասը կարծում էր, որ գրեթե բոլոր ինքնասպանությունները վերաբերում են հոգեպես անառողջ մարդկանց: Ներկայումս կասկածի տակ է դրվում ինքնասպանություն գործած անձանց հոգեկան հիվանդության մասին կարծիքը: ԱՀԿ-ն հայտարարում է ինքնասպանության մոտ 800 պատճառի մասին, որոնց մեծ մասը՝ 41%-ը, մնում է անհայտ, և միայն 18%-ի դեպքում է ինքնասպանության պատճառը դիտվում հոգեկան հիվանդությունը:

Հիմնախնդրի նկատմամբ գիտնականների և մանկավարժների հետաքրքրության աճի երրորդ պատճառն ինքնասպանության մտադրությունների և սուիցիդալ վարքագծի անբավարար ախտորոշումն է, ինչպես նաև կանխարգելիչ ծրագրերի փոքր ծավալով գործնական կիրառումը բնակչության շրջանում: Հարկ է նշել, որ ինքնասպանությունների ախտորոշման և կանխարգելման մեթոդաբանության հարցում տեսաբանները միակարծիք չեն: Տարբեր գիտական ուղղությունների ներկայացուցիչներ, հոգեբանական դպրոցների հետևորդներ այդ հարցը դիտարկում են տարբեր տեսանկյուններից: «Սուիցիդալ վարքի հետազոտություն» առարկայի դասավանդման առանցքային կետերից է մեթոդների համադրման և դասակարգման միջոցով վերոնշյալ հարցադրումների համալիր ներկայացումը:

Բանալի բառեր և բառակապակցություններ. սուիցիդալ վարք, հոգեախտորոշում, ինքնասպանության կանխարգելում, ռիսկի գործոն, դասավանդման տեսամեթոդական մոտեցումներ:

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ТЕОРЕТИКО-МЕТОДОЛОГИЧЕСКИЕ ПОДХОДЫ К ПРЕПОДАВАНИЮ ПРЕДМЕТА «ИССЛЕДОВАНИЕ СУИЦИДАЛЬНОГО ПОВЕДЕНИЯ»

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Аннотация

Самоубийство всегда считалось одной из важнейших проблем психологии и психиатрии. Однако многие аспекты этой проблемы являются предметом обсуждения, а различные проявления этого психологического феномена до сих пор не выявлены. Вот почему профессиональная деятельность психологов, нацеленная на исследование и профилактику суицидального поведения, сохраняет свою актуальность и важность.

В целях выявления этой проблемы и представления механизмов исследования в данной статье анализируются некоторые теоретико-методологические подходы к преподаванию предмета «Исследование суицидального поведения». Представлены как методологическая основа обучения предмету, так и ключевые методы исследования и механизмы их применения в профессиональной практике.

Следует также добавить, что обсуждение теоретико-методологических подходов к преподаванию предмета «Исследование суицидального поведения» особенно важно на фоне усиления психологических факторов и интенсивности случаев самоубийства. Нет сомнений в том, что разрастание суицидального поведения оказывает негативное влияние на экономическую, политическую ситуацию и психологическое здоровье общества.

Сегодня интерес к проблеме суицидального поведения возрос по нескольким причинам. Во-первых, научный и педагогический интерес возрастает из-за резкого увеличения числа самоубийств в современном обществе. По данным Всемирной организации здравоохранения (ВОЗ), уровень самоубийств увеличился на 60% за последние 45 лет, и в настоящее время самоубийство является одной из трех ведущих причин смерти в возрастной группе от 15 до 44 лет **[8]**.

Во-вторых, проблема суицида актуальна в силу тех причин, которые становятся решающими и побуждают человека к совершению этого поступка. Феномен суицида следует рассматривать как форму социально-психологической дезадаптации человека **[13;14]**. В прошлом большинство психиатров считали, что почти все самоубийства происходят с психически больными людьми. В настоящее время подвергается сомнению мнение о психических заболеваниях людей, покончивших жизнь самоубийством. ВОЗ декларирует около 800 причин самоубийств, значительная частькоторых, 41%, остаются неизвестными, и только 18% самоубийств считаются психическими заболеваниями.

Третьей причиной возросшего интереса к данной проблеме среди представителей современной науки и педагогики является недостаточная диагностика суицидальных намерений и суицидального поведения, а также ограниченное практическое применение профилактических программ среди населения. Следует отметить, что теоретики большей частью расходятся в мнениях в вопросах методологии диагностики и профилактики суицидов. Представители разных научных направлений, последователи психологических школ рассматривают этот вопрос с разных позиций. Одним из ключевых подходов к преподаванию предмета «Исследование суицидального поведения» является комплексное представление вышеупомянутых вопросов посредством сравнения и классификации методов исследования.

Ключевые слова и словосочетания: суицидальное поведение, психодиагностика, предотвращение суицида, фактор риска, теоретико-методические подходы к обучению.

Introduction

The issue of suicide has interested thinkers of all times. The mention of suicide, the understanding of this phenomenon can be found in the legends of various nations. The Armenian legends describe the reincarnation of suicide souls into humanoid creatures [12]. We find a similar description of suicide cases in the tales of European peoples.

In China and Japan, ritual suicides took place in order to sacrifice to pagan gods. Buddhism also did not condemn such rituals. And the religious course of Judaism, on the contrary, was sharply negative about suicide.

Suicide is a comprehensive problem, therefore, the study of this appearance began in the field of philosophy, then continued in psychology. A. Camus - the presenter of the school of existentialists - believed that "there is only one truly serious problem - the problem of suicide. It is worth deciding whether it is worthwhile or not to live - it means to answer the fundamental question of philosophy. Everything else-whether the world has three dimensions, whether the mind is guided by nine or twelve categories-is not important" [3].

In the XIX century suicide began to be studied in psychology and medicine. During this period, the works of the French philosopher and sociologist E. Durkheim and Z. Freud appear, which later became fundamental research in this area [4; 11]. In his theory, E. Durkheim identified three types of suicides: selfish, altruistic and anomic suicide [4]. As E. Durkheim believed that the person whose entire activity is aimed at inner thought becomes insensitive to everything that surrounds him. Suicide in this case does not contain any violent impulse or protest, on the contrary, "the last moments of life are painted with calm melancholy," a person thinks out in advance a plan of imprisonment and calmly moves to a key moment.

According to the definition of E. Durkheim, suicide is an intended deprivation of himself life. In cases of completed suicides, this intention is easy to suspect, but it is

very difficult to prove. One of the ways to clarify the intentions of suicides is the so-called psychological autopsy, so the specialist should talk as soon as possible with all close victims and fix their reactions and memories of the departed while they are still fresh. Suicide and attempt on suicide are the object of the interdisciplinary area of knowledge e- suicidality, which in recent years has been intensively developing in many countries of the world.

Suicide is one of the first causes of the mortality of the able-bodied population, and the attempt on suicide often ends with disabilities. For example, only in the United States there is about 30 thousand reports on completed suicides. According to 1988, 24 suicides per 100 thousand people were performed in Russia. However, the true number of suicides is much higher, because the real cause of death is not always reported or it is hidden under the name of "death from an accident." The study of suicide statistics in some countries shows that the number of suicidal attempts is many times higher than the number of registered completed suicides and some American researchers believe that this figure is a row higher- 80-100 attempts [17].

At a meeting of the Vienna Psychoanalytic Society, a discussion was held on the topic "Suicide among children." Then Z. Freud expressed the opinion that suicide is a denial of life because of a passionate desire for death [9]. In his further works, Z. Freud described the provision on the existence of death instinct. He described a great contribution to suicide theory in the work "Sorrow and Melancholy." He defined two types of drives: the instinct of life is Eros and the attraction to death, destruction and aggression - Tanatos. Suicide, according to Z. Freud, is a manifestation of the impulsive and destructive influence of Tanatos. He said that suicide can never be justified, but can be prevented thanks to society and the person himself, his capabilities [11].

A. Menninger as a representative of the psychoanalytic direction studied the deep motives of suicide and identified three components of suicidal behavior. He believed that for suicide, first of all, there should be a desire to kill. He also emphasized the infantilism of most people with suicidal behavior, so such people often simply cannot withstand the difficulties that they face in the way of achieving any goals. At the same time, desire to kill is directed to himself with a person who wants to commit suicide. A. Menninger believed that another condition is necessary for the commission of suicide. The desire to be killed is. Thus, he emphasized the violation of the moral norms of a person who is in a situation of despair, as well as the influence of his conscience on himself. And ultimately, as A. Menninger said, a person will redeem his guilt only by being killed. The desire to die is the third component of suicidal behavior, according to A. Menninger. He described such a desire among people who are inclined to expose their lives to unjustified risk, in his opinion, people whose choice fell on dangerous types of professions. Desire to die, as A. Menninger emphasized, may also be present in people who consider death the only cure for bodily or mental torment [10].

Further developments of the suicide idea are related to Alfred Adler who believed that desire to solve life problems prompts a person to overcome his inferiority. Suicide, according to A. Adler, is a hidden challenge to other people, those who surround a person, thus, the person with suicidal behavior wants to cause attention and sympathy for themselves. A. Adler emphasized that the position of such a person is selfish, since he also seeks to cause guilt and regret in those who, in his opinion, are responsible for their lives [1].

Touching upon the problem of suicide, C. Jung pointed out the unconscious desire of a person for spiritual degeneration, and that is why a person can commit suicide. Thus, C. Jung believed that person not only wants to get rid of difficult living conditions through suicide, but he is also in a hurry with his metaphorical return to the womb of his mother [24].

K. Horney believed that children consider the world as a hostile environment for life, when they are in dangerous conditions. She believed that suicide could arise as a result of rooted feelings of inferiority or what K. Horney called in an "idealized way" that a person has about himself. K. Horney also believed that the cause of suicide could be the emergence of a person's sense of inconsistency with the standards and expectations of society that exist in any period of the history of mankind. But still, she was of the opinion that suicide is the result of a combination of internal personal characteristics, that is, certain character traits that can be considered as prerequisites for suicide, as well as environmental factors, they can be individual for each person [21].

The representative of the cognitive-behavioral direction A. Beck believed that suicide is associated with depression, it generates a sense of hopelessness, helplessness, loss of faith in itself. A person, according to A. Beck, in a critical situation sees suicide as the only possible solution to a difficult situation. A person considers himself negatively and unrealistic, he distorts the situation, an opinion about himself. The thoughts of such a person become extremely negative, low self-esteem appears, he experiences a feeling of guilt and despair. Thoughts about loneliness, unnecessariness constantly pursue a person, they become automatic and therefore criticism to them is reduced [2]. Although A. Beck spoke about the distortions of thinking, he did not mean mental disorders, on the contrary, he noted that such features are often characterized by people who experience complex circumstances and unable to independently adapt their behavior to these conditions.

Methodology of Teaching the Subject "Study of Suicidal Behavior"

The methodology of training in the subject "Study of suicidal behavior" is based on the above mentioned review of theoretical approaches. As you can see, the attention of all researchers in this area attracts questions regarding:

• causes of suicide,

• risk factors,

• prevention of suicide.

These are far from all problems, there are problems associated with moral and ethical norms, religion, culture, etc. However, the structure of the subject, which is

based on the successive discussion of these three issues, allows students to illustrate the essence, manifestations and mechanisms of suicidal behavior prevention.

The key point of teaching this subject is that any external or internal activity directed by the desire to take your own life can be called suicide. If you have an opportunity to diagnose internal activity, then the suicide act can be prevented and will not go into the plan of external behavior.

Summarizing up theoretical approaches to this problem we can underline the main forms of internal suicidal activity, which includes:

1. suicidal thoughts; Fantasies on the topic of death;

2. suicidal intentions: thinking out of suicide methods, the choice of its means and time;

3. suicidal intentions: a volitional component joins the plan; a person is afraid of himself.

At the same time there is possible to emphasize the main external forms of suicidal activity:

4. suicidal attempts are targeted acts of behavior aimed at losing their own life that did not end with death;

5. completed suicide: actions end in the death of a person.

Many authors agree that the general cause of suicide is a socio-psychological maladaptation that arises under the influence of acute psycho-traumatic situations, violations of the interaction of the individual with its immediate environment. It is believed that a person is trying to change its circumstances with suicide: to get rid of unbearable experiences, to leave traumatic conditions, to cause thirst and compassion, to achieve assistance and participation, to draw attention to his problems. It is not rare that this act of despair, when the person seems that he has exhausted all his strength and the ability to influence the situation. Currently, suicide is considered as a psychological problem, and not a mental scheme [14; 17; 20; 21].

Suicidal behavior is caused, as a rule, by several simultaneously acting and interacting motives that form a detailed system of motivation for acting and human actions (conscious and unconscious).

Speaking of suicide as a conscious deprivation of our life, we must consider not only external (social) causes of suicides, but also their internal (personal) motions that are manifested in the form of conflicts.

Among the motives explaining the attempts of suicide, psychologists and experts indicate that there are different ways to influence other people: to make it clear to the person in what despair, to force the person who treated his poorly, to show how you love another person, to influence the other so that it changes suicidal decision, to call to help from another.

Suicide is a conscious act of elimination from life under the influence of acute psycho-traumatic situations in which own life loses its meaning.

The cultural and ethno-psychological aspect of the problem of suicide is in fact of the unequal prevalence of auto-aggressive suicidal behavior in various regions of the

world. In particular, it is known that the highest prevalence of self-killing in Hungary, and in some regions of Russia. The representatives of these regions are related by their financial roots. This fact allows you to interpret the choice of suicidal behavior as a sign of the influence of ethno-cultural features **[17]**.

Most people consider suicide a form of human insanity, but this warning is not justified, because 70–85% of all suicides are committed by people who are not suffering from mental illness. There are people who are suicidal personalities, but neither their friends nor relatives recognize this. Their behavior, according to E. Durkheim's opinion, can be aimed at death due to the despair or inability of life obstacles. Later, all types of behavior over which a person has a real or potential volitional control, but which contribute to the advance of an individual in the direction of earlier physical death, began to be defined as self-destructive behavior. Such behavior, which reduces human life, is also defined as "partial", "semi-measured", "hidden" suicide, "unconscious suicidal behavior" or "suicidal equivalent". Self-destructive types of behavior usually include abuse of alcohol or drugs, ignoring serious diseases, excessive work, overeating or smoking. Suicidal equivalent can be camouflaged with the enthusiasm of "deadly" games or "risky" sports, cases of fanatical courage with desire to give their lives for any religious or social ideals **[17]**.

Taking into account the above-mentioned, we highlight the follow psychological characteristics of the personality suicidal behavior:

1. Suicidal factors.

Any stressful situation makes a person more susceptible to suicide. In this sense, something happens both inside them and around them. In crisis circumstances, they lose all prospects and landmarks, their survival as a whole is threatened. The future seems to be gloomy and hopeless **[5; 6]**.

The risk of suicide is high in people with a recently revealed progressive disease. The progression factor of the disease is more significant for suicidal risk than its value or disability. Patients experiencing pain often adapt to their condition, if it is stable. However, a disease that forces a person to constantly adapt to new adverse changes leads to much greater stress. In these conditions, a number of patients decide to commit suicide rather than allowing diseases to put an end to them.

Economic troubles that a person faces - undoubtedly, they give rise to problems associated with food, clothing or financial troubles. They sharply feel like losers whose life failed. The future seems extremely vague to them, and suicide is considered as an acceptable resolution of a situational dilemma.

With the death of a loved one, life will never become the same. The adherent stereotype of family life is destroyed. A possible suicide, as a rule, is preceded by a protracted family grief. For many months after the funeral, there has been a denial of the emerging reinforcement, somatic dysfunctions, panic disorders, more and more covering guilt, idealization of loss, apathy, as well as hostile attitude to ready to help friends and relatives. A person refuses to see loneliness and emptiness in life. Under these conditions, suicide may seem to be released from unbearable mental pain or the

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method of union with those who were loved and left forever. He can be considered as a punishment for imaginary and real actions admitted to the deceased.

For many circumstances, divorce and family conflicts can be perceived as more severe than death. If a person dies, then this is rational ("he had cancer") or religious ("God gave, God took") reasons. During a divorce, reasonable and super-nasty interpretations seem deprived of the grounds. They do not particularly satisfy if children are involved in the situation and problems arise with their care and upbringing, which is to solve against the backdrop of an unconscious sense of guilt, defeat or revenge. The emerging proceedings have a deep traumatic effect on both parents and children. Serving shows that many people who eventually ending with themselves were brought up in an incomplete family.

2. Family factors.

To understand a suicide, you need to know its family situation, because it reflects emergency violations of family members. It was found that with most suicides, their parents were suppressed in the emergency situations, thought about suicide or already made attempts to suicide. Family members may observe indignation and anger. And in order to express their emotions, they can unconsciously choose one of loved ones by the object of their aggression, which leads a person to suicide.

The family may arise such crisis situations as the death of loved ones, divorce, serious illness or loss of work.

3. Emotional disorders.

Most potential suicides suffer from depression. Depression often comes in gradually, anxiety and despondency appears. People may not even realize its beginning. They only notice that recently it has become suppressed and sad, and the future is dull and it cannot be changed. Often they have thoughts that they are inconspicuously ill. Before suicide, they begin to think about death. It becomes difficult for them to fulfill even simple duties, to make the simplest decision. They complain of lethargy, lack of vital energy and fatigue. A sign of depression and suicidal thoughts due to it can be a decrease in sexual activity. They complain of infertility and impotence.

Summing up the several theories and scientific directions we can form the key methodological approaches of teaching the subject "Study of Suicidal Behavior" by distinguishing the following signs of emotional disorders:

• loss of appetite or impulsive gluttony, insomnia or increased drowsiness for at least the last days;

• frequent complaints about somatic ailments;

• an unusually neglect of their appearance;

• a constant feeling of loneliness, futility, guilt or sadness;

• a feeling of boredom during the time of time in the usual environment or the execution of work, which used to bring pleasure;

• departure from contacts, isolation from friends and family, turning a loner into a person;

• violation of attention with a decrease in the quality of the work performed;
• immersion in thinking about death;
• lack of plans for the future;
• sudden attacks of anger, often arising due to trifles [7].

4. Violation of behavior.

The teenagers have the most obvious hint of suicidal inclinations are excessive drinking and drugs. About half of the suicide took medications prescribed for their parents. In the middle age is the inability to reconcile or control your life situation, which is often manifested in any psychosomatic care. Elderly people have a sign of suicidal thoughts about the "refusal" of something.

Patients suffering from psychotic depression often perform suicidal actions at the beginning and when the psychosis is silent.

Thus, the teaching methodology of the subject "Study of Suicidal Behavior" based on the theoretical approaches discussed above is represented by the following topics:

• causes of suicide,
• risk factors,
• prevention of suicide,
• forms of suicidal activity,
• psychological characteristics of the personality suicidal behavior,
• signs of emotional disorders,
• violation of behavior.

Research Methods in the Framework of Teaching the Subject "Study of Suicidal Behavior"

The research methods which can be presented in the framework of teaching this subject can be divided according to the three general factors mentioned above:
• causes of suicide,
• risk factors,
• prevention of suicide.

Methods for studying all these three groups of factors include a wide range of tools for psychological and socio-psychological researches. Taking into account the fact that the causes and risk factors of suicidal behavior in many cases remain hidden or unknown, we present a complex of research methods of suicidal behavior study, through which one can identify the dynamics of a person's suicidal thoughts and intentions, as well as personal characteristics and qualities, which are associated with various manifestations of suicidal behavior.

Psycho-Diagnostics of Suicidal Intentions **[19]**	Identifies autoaggressive tendencies and factors such as: ✓Addictions ✓Delinquent behavior ✓Family conflicts ✓Loss of meaning in life
Suicidal Risk Discovery Questionnaire **[22]**	The risks of suicidal behavior are assessed by the following suicidal intentions: ✓Demontraturized character of behavior ✓Presence of an affection ✓Social pesimism ✓Elimination or weakening of cultural norms ✓Personal non-competence ✓Uniqueness of a person ✓Maximalism
Teenage Tendency to Suicidal Behavior **[16]**	The tendency for suicidal behavior is characterized by the following levels: ✓Anxiety ✓Frustration ✓Aggression ✓Rigidity
Suicidal Motivation **[15]**	Suicidal behavior is analyzed through the following motivation factors: ✓Altruistic motivation - death for others ✓Anemic motivation - loss of life's meaning ✓Anesthetic motivation - unbearable pain or torment ✓Auto-punishment ✓Hetero-punishment ✓Post-vital - hope to have a better future after death
Questionnaire for Detecting Suicidal Inclinations **[18]**	The suicidal tendencies of the person are revealed through the following factors: ✓Mood ✓Self-regulation ✓Suicidal thoughts ✓Sensitivity level
"Your thoughts about death" Graphic Test **[23]**	Death deep thoughts such as: ✓Existence of fear of death ✓Interest in death ✓Pesimism-optimism for death
Suicide Intent Scale **[20]**	Suicidal intentions are revealed through the following factors (D. Pierce): ✓The circumstances of the completed suicide ✓Self -report ✓Medical risk
Beck Scale for Suicide Ideation **[9]**	Prediction of both attempted and completed suicide is revealed through several aspects of suicidal ideation.

Undoubtedly, the list of the methods mentioned above can be supplemented with methodological developments of other authors. Nevertheless, the presented methods clearly show that the specific methodical approaches of psychodiagnostics of suicide, which directly diagnose the motives and tendencies of suicide, mainly focus on the causes and risk of suicidal or autoaggressive behavior.

In addition to this group of methods, the group of psychodiagnostic methods of general characteristics of a person should be widely used, aimed at the psycho-diagnostics of a person's temperament types, character, anxiety, cognitive processes and emotional disorders. Teaching of this group of methods can deepen students knowledge about social-psychological causes and factors of suicidal behavior.

Conclusion

The theoretical and methodological approaches of teaching of the subject "Study of Suicidal Behavior" presented in this article allow us to conclude about necessity of a comprehensive study of the problem of suicidal behavior and general personality characteristics. Teaching theoretical approaches relating to the only phenomenon of suicide limits the understanding of the problem only as deviant behavior and does not make it possible to consider the problem in the context of personality adaptation in the social environment. Therefore, the idea of teaching this subject is based on the presented approach by teaching students both of the psychodiagnostics of suicidal behavior and personal characteristics. Manifestations of suicidal behavior are considered from the standpoint of the influence of several factors on suicidal behavior, such as suicidal, family and emotional ones. The program of teaching the subject should be compiled in such a way that it takes into account both issues of psychodiagnostics of deviant behavior, and socialization and adaptation of personality in society.

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THE INTERRELATION BETWEEN PERSONAL VALUES AND MOTIVATION IN MODERN SOCIETY

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Abstract

The modern world undergoes constant changes and faces new challenges affecting different social fields. Many societies are not ready for rapid adaptation and decision-making in a changing environment. Those changes refer to social, political, economic, educational, business, and other fields. The impact is observable as well in government regulations and public administration. Because of the transitions happening in transformational societies, the attitude towards working activities, careers, and company management are changing as well. Those developments make an essential influence on society members and therefore human resources management becomes an important basis for linking personal factors and professional demands.

Human resources management needs to constantly research the developments and requirements of the new world and follow the changes happening among members of the society. As a result, the directions of HRM goals are changing and new responsibilities and processes appear.

Personal changes in society members happen in different levels of personal constructs. These may include such personal qualities as needs, motivation, goals, attitudes, and values. Appearing to be the core of a personality, changes in those qualities affect a person's behavior. To forecast one's behavior in professional activities particularly, personal factors should be studied and discussed. They influence the professional development process, professional performance, and productivity.

During our research, we have tried to find correlations between society changes, human resources management, and personal factors. For this purpose, we have pointed out the main global and local changes happening in Armenia. We have discussed the main directions of contemporary human resources management. To reveal the personal factors peculiarities, we studied the motivation orientation and values system peculiarities among public servants. Correlation analysis has been made between motivation and values indices.

Based on the research results, we mention avenues for HRM development and motivation system improvement in the public administration field and government organizations.

Keywords and phrases: career, human resources, motivation, professional development, public administration, society, values.

ԱՆՁՆԱՅԻՆ ԱՐԺԵՔՆԵՐԻ ԵՎ ՄՈՏԻՎԱՑԻԱՅԻ ՓՈԽԿԱԽՎԱԾՈՒԹՅՈՒՆԸ ԺԱՄԱՆԱԿԱԿԻՑ ՀԱՍԱՐԱԿՈՒԹՅՈՒՆՈՒՄ

ԱՆՈՒՇ ՍՏԵՓԱՆՅԱՆ

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Համառոտագիր

Ժամանակակից աշխարհը ենթարկվում է անընդհատ փոփոխությունների և նոր մարտահրավերների, որոնք ազդեցություն են ունենում տարբեր սոցիալական ոլորտներում: Շատ հասարակություններ պատրաստ չեն արագ հարմարման և որոշումների կայացման փոփոխվող միջավայրում: Այս փոփոխությունները վերաբերվում են սոցիալական, քաղաքական, տնտեսական, կրթական, գործնական և այլ ոլորտների: Ազդեցություն ակնառու է նաև պետական և հանրային կառավարման ոլորտում: Փոխակերպվող հասարակություններում տեղի ունեցող տեղաշարժերով պայմանավորված՝ փոփոխության են ենթարկվում նաև աշխատանքային գործընթացները, մասնագիտությունները, կարիերան և կազմակերպությունների կառավարման գործընթացները: Այս իրադարձությունները նշանակալի ազդեցություն են ունենում հասարակության անդամների վրա: Իսկ մարդկային ռեսուրսների կառավարման (այսուհետ ՄՌԿ) ոլորտը դառնում է կապող օղակ անձնային գործոնների և մասնագիտական պահանջների միջև:

Մարդկային ռեսուրսների կառավարման գործընթացում անհրաժեշ-տություն է առաջանում անընդհատ ուսումնասիրություններ իրականաց-նելու, որոնք ուղղված կլինեն ժամանակակից աշխարհի փոփոխությունների, պահանջների, հասարակության անդամների հետ տեղի ունեցող փոփո-խությունների հետազոտմանը: Այսպիսով փոփոխվում են ՄՌԿ նպատակ-ները և առաջ են գալիս նոր պարտականություններ և գործընթացներ:

Հասարակության անդամների անձնային փոփոխությունները տեղի են ունենում անձնային կառույցների տարբեր մակարդակներում: Վերջիններս ներառում են այնպիսի որակներ, ինչպիսիք են պահանջմունքները, մոտիվացիան, նպատակները, դիրքորոշումները, արժեքները: Հանդիսա-նալով անձնավորության առանցքը՝ այս գործոնների փոփոխությունը ազ-դում է անձի վարքագծի ձևավորման վրա: Մասնագիտական գործունեու-թյունում վերջինս կանխատեսման նպատակով անհրաժեշտ է ուսումնասիրել

անձնային որակների առանձնահատկությունները: Ընդհանուր առմամբ դրանց ազդեցությունը ակնառու է մասնագիտական զարգացման գործընթացում և մասնագիտական արդյունավետության հարցում:

Մեր կողմից իրականացված հետազոտության ընթացքում փորձ է կատարվել՝ պարզելու փոխկապվածությունը հասարակության փոփոխությունների, ՄՌԿ և անձնային գործոնների միջև: Այս նպատակով առանձնացրել ենք համաշխարհային և տեղական մակարդակում տեղի ունեցող իրադարձությունները Հայաստանում: Անդրադարձ է կատարվել ժամանակակից ՄՌԿ հիմնական ուղղություններին: Անձնային որակների առանձնահատկությունների բացահայտման նպատակով հետազոտվել են քաղաքացիական ծառայողների մոտիվացիայի ուղղվածությունը և արժեհամակարգերի առանձնահատկությունները: Մոտիվացիայի և արժեքների ցուցանիշների միջև իրականացվել է համահարաբերակցական վերլուծություն:

Հիմնվելով հետազոտության արդյունքների վրա՝ ներկայացված են հանրային կառավարման ոլորտում ՄՌԿ զարգացման և մոտիվացիոն համակարգի բարելավման ուղղություններ:

Բանալի բառեր և բառակապակցություններ. կարիերա, մարդկային ռեսուրսներ, մոտիվացիա, մասնագիտական զարգացում, հանրային կառավարում, հասարակություն, արժեքներ:

ВЗАИМОЗАВИСИМОСТЬ ЛИЧНОСТНЫХ ЦЕННОСТЕЙ И МОТИВАЦИИ В СОВРЕМЕННОМ ОБЩЕСТВЕ

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Аннотация

В современном мире происходят постоянные изменения и встречаются новые вызовы, которые воздействуют на различные социальные сферы. Многие общества не готовы к быстрой адаптации и принятию решений в меняющейся окружающей среде. Эти изменения касаются социальной, политической, экономической, деловой и других сфер. Влияние заметно также в сфере государственного управления. Из-за изменений, происходящих в трансформационных обществах, меняется также отношение к трудовой деятельности, карьере и организационному управлению. Эти изменения существенно влияют

на членов общества и, таким образом, управление персоналом становится важным связующим звеном между личностными факторами и профессио-нальными требованиями.

Управление персоналом должно включать постоянное исследование развитий и требований современного мира и изучение изменений, происходящих с членами общества. В результате направления в сфере управления персоналом меняются и внедряются новые обязанности и процессы.

Личностные изменения у членов общества происходят на разных уровнях личностных конструктов. Эти изменения могут подразумевать такие личностные качества, как потребности, мотивация, цели, установки и ценности. Являясь основой личности, эти изменения влияют на формирование поведения. Для прогнозирования поведения личности, в частности, в профессиональной деятельности, необходимо исследовать личностные факторы. В совокупности они влияют на процесс профессионального развития и продуктивности.

В процессе исследования мы сделали попытку найти взаимосвязанность между изменениями в обществе, управлением персоналом и личностными особенностями. С этой целью мы обозначили основные глобальные и местные изменения, происходящие в Армении. Также изучили основные направления современного управления персоналом. Для изучения личностных особенностей мы исследовали мотивационную ориентацию и ценностную систему среди государственных служащих, а также осуществили корреляционный анализ между показателями мотивации и ценностей.

Основываясь на результатах исследования, представлены пути для развития управления персоналом и улучшения мотивационной системы в государственном управлении.

Ключевые слова и словосочетания: карьера, управление персоналом, мотивация, профессиональное развитие, государственное управление, общество, ценности.

Introduction

Most of the social activities fields are going through constant changes and rapid developments in the modern world. Members of different societies face new challenges that have to be handled accordingly, to implement the demands and ensure stable personal and society development. Contemporary societies are entering a new age of development, which is related to various changes. Informational flow expansion, digitalization, and globalization processes are the main characteristics of modern society. Historical developments, economic, social, and political reforms are happening in a rapidly changing environment. Specialists in different fields meet new challenges that affect the professional self-establishment process.

The problem of informational society dynamics is in the spotlight of present-day research, as the information processes influence all areas of life activities: social, economic, political, and business relations. The information increase factor forces us to reconsider the criteria of professional development. Hence, narrow professional knowledge and skills are not enough for full self-establishment. The modern specialist has to be commonly informed about different areas of life activities. The demands upon mental abilities have also been changed: complex and logical thinking are valued for dealing with large volumes of information. Nowadays government and non-government organizations use different tools for personnel development without taking into consideration society changes. Along with professional skills being developed, common information awareness among employees should be cultivated as well. This will stimulate social integration and simultaneous development according to societal changes.

Theoretical and methodological bases

Each society possesses its own rules and regulations concerning the society members. Studying the current tendencies in a certain society implies defining the peculiarities of the society. Historical movements of recent years let us assume that since the collapse of the Soviet Union the post-soviet society is still in the process of transformation. As a post-soviet country, Armenian society appears to be identified as a transformational society. Educational, social, economic, political, scientific, and technological fields are constantly changing. The western models of these fields are copied and settled in Armenia. Particularly, the successful models of the educational system, public administration, market and business relations, human rights, and legislative branch.

All the above-mentioned changes influence the demand for professions and the peculiarities of professional development. For instance, conditioned by international integration processes and investment policies, international offices appear, where certain requirements are presented to employees, that, in their turn, require integration of national educational values and other features. In particular, the process of psychological selection has arisen, which entails the assessment of both professional and psychological attributes during personnel selection procedures. Hence, the problem

of professional development in transformational societies requires basic and all-inclusive research.

Armenian society is going through considerable changes and transformations due to several indicating features. First, global changes happening in the modern world affect Armenia, such as the shift from an industrial to an informational society. This involves the automatization of industrial, and manufacturing processes and the expansion of informational technologies. These processes lead to changes in professional requirements that imply changes in the whole process of professional development, including professional choice, education, adaptation, achievement, and stagnation stages.

Among the features of modern transformational society, technogenic development has to be mentioned. Therefore, an important condition for a professional is knowledge of informational technologies. Economic changes cause the formation of a new, informational society, where the role of information, IT, and communication increases. Modern society is named a "Knowledge society" by several authors **[10]**. Creative, innovative, inquisitive people, who seek new ways and solutions are preferable during the personnel selection process nowadays. Informational society requires professionals to be self-contained, rich with both professional and general knowledge, and have so-called "informational competenc.e. The requirements for professionals encompass a high level of technology possession, as well as work organization and administration skills.

These society changes play a crucial role during the formation of attitudes and values of a person, and the professional development process. These processes have changed essentially due to some developments happening globally and locally. As global changes the following events can be mentioned:

- globalization processes;
- informational technologies (IT) development and expansion;
- growth of informational flows;
- social and political changes;
- revolutions, wars, pandemics;
- dissolution and formation of new countries, and other geopolitical changes.

Besides global developments influence, a certain country is experiencing specific local changes, mostly based on specific peculiarities, such as geopolitical position, economic, military, and political partnerships, national values system and stereotypes, ethnopsychology manifestations, etc. In Armenia local changes may refer to:

- historical and political events (USSR dissolution; war and military situation in NKR);
- changes in public management and governance;
- localization of foreign models of management in different social fields.

The above-listed processes lead to essential changes in the job market, in demand for professions, and changes in professional activity processes. The public

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administration field is one of the first and most important areas that undergo society changes. There are several theories representing public administration from various angles. To discuss the human resources issues in society, it is better to refer to the behavioral approach. The behavioral approach is based on human relations theory and considers people as the center of public administration. Indeed, human behavior has become an essential part of any management process. Hence, the importance of developing human resource management is increasing and its functions are broadening. The responsibilities of contemporary HRM include not only personnel recruitment and training arrangements but also continuous research of new approaches, methods, a company demands, job market developments, and evaluation. HRM implies the process of employing people, training them, compensating them, developing policies related to them, and developing strategies to retain them [7]. In recent years HRM has become an independent field with its theory, practical methods, techniques, and strategies. Nowadays various scientific methods are being used to develop and make HRM a relevant scientific discipline.

Human resource management in public administration in Armenia is barely examined. This fact is conditioned by a little number of research institutes in the field of HRM and public administration. To arrange the basis of the following research, we studied the research experience in the nearest geographical region of Armenia available to us. Particularly, researches made in Russian research centers appeared to be most relevant for us. It figured out, that most of the researches refer to the sociological approach and doesn't include psychological analysis of the mentioned features. This means that the research methods are based on content analysis, questionnaires, and the collection of statistical data. In the following research, we aimed to find the interrelation and importance of motivation and values among public servants, to find out the personal peculiarities, and to give a psychological analysis and explanation of the results.

HRM comprises several main targets, which consist of plenty of goals to be fulfilled. There are a few points to be focused on by contemporary HRM:
- talent management;
- personal peculiarities;
- motivation and values system.

Talent management is one of the aspects of personnel management, which implies the processes of discovering, attracting, developing, and using people who contribute to the success of the organization [3]. The talent management process is combined with several actions. The first stage is finding talents. The HR specialist starts the process by studying the labor market, finding the talents, who will correspond to the demands of the organization, and make the necessary contribution for company success. Labor market research is performed in the specialization fields that correspond to the talents positions. The next stage relates to the development and training process. The final actions are taken within the organization. This means using talents for the needs of the company and determining the best position for them in the company.

Several researches indicate the fact that companies with established talent management successfully overcome changes that may affect the company. Talent management is a complex system of interrelated processes, and it also includes continuous research for talents within the personnel.

The next important point and one of the key focuses of contemporary HRM is the person and his/her characteristics. The personal factors of a society member are also affected by society changes. Particularly, the transition from collectivism to individualism is considered to be a huge shift in personal and group levels. In old societies, social regulations were more important than self-development and self-actualization. Nowadays in many developed and developing countries, the shift to individualistic societies is happening. The social hierarchy, strictly managed behavior by group norms is being replaced with personal goals, independence, and competitiveness. Those changes have crucial meaning in personal and professional development. Competitiveness is considered to be one of the features of a modern individual, and therefore, modern society. Thus, competitiveness issues are one of the objectives of HRM. Despite this, contemporary HR specialists have to take into account the above-mentioned global events, which affect companies' and individuals' development and activities [6]. Many modern organizations evaluate leadership as an essential feature for the personnel. This has become a necessary competence both for managing staff and for the subordinates. It is commonly known that leadership develops problem-solving, decision-making, and persistence skills.

Next, mobility and immigration processes are the specific traits of modern society. The awareness of intercultural differences is important, especially in contemporary Armenian society, related to immigration flows. Moving to another country includes adaptation to the new environment, which also refers to adaptation to local professional activities. During this process, a person may face several problems. This happens when a person's behavior and attitudes lose their importance in the new environment. Moreover, the behavior which is acceptable in one culture can be wrong in other cultures. Yet, cultural changes may become a trigger for professional development and growth. This happens as a result of self-development, when one overcomes intercultural differences, tries to understand other cultures, and therefore succeeds in communication. According to research by Brislin and others, anyone can be taught the peculiarities of work activities in other cultures and become successful [1].

Knowledge of intercultural differences is important not only for those who change their country but almost for everyone in any society in the modern world. People may deal with other cultures in different aspects of life, such as education, business, tourism, international seminars, and events. Communication difficulties are caused because of differences in socialization processes, stereotypes, attitudes, and behavior in different cultures. According to this, HR specialists developed various training programs to assist a person to run his work in an intercultural environment. Those training programs are aimed at the following qualities:

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- self-control, especially emotional stability;
- interpersonal skills, which implies respect and active communication;
- purposefulness and persistence.

The next important issues in HRM are motivation and values. Several research and theories are dedicated to the subject of motivation in management and work activities. Motivation is determined as a system of motives, which move people to certain behavior. There are different types of motivation according to needs, and subjects, also discussed in organizational psychology. Motivation is considered to be a complex system interrelated to multiple processes and behavior. Motivation is also goal-directed: goals are the essential determinants of motivation orientation **[5]**. A big number of theories have been settled offering different points of view on motivation issues in an organization. One of the most common approaches is the division of inner motivation into the orientation toward success and avoidance of failure **[9]**.

Because a person's behavior is based on motivation, stereotypes, and other inner factors, it is important to mention values as well. However, few researches were made to study the peculiarities of individual values, and their influence on motivation and work activities. In the following research, we have tried to compare and find out the interrelation between the motivation and values peculiarities of public servants.

The values system peculiarities play a crucial role in the process of professional development. The formation of values has always been the point of attention of different disciplines. According to economists, material goods may be considered as values and according to personal preferences, the hierarchy of those goods is formed. According to the sociological approach, values help to relieve the conflicts between individuals and groups. Thus, society's goals may essentially vary from individual goals. Though in some cases individuals may choose common values instead of personal ones. In addition to this, values may be formed or become vital, when there is a fear of losing something **[2]**.

According to research directions, the definitions of the values vary. Smith and Schwartz define the values as:
- beliefs and not objective ideas, which are accompanied by emotional expressions,
- standards and norms that help to assess the behavior, people, and events **[5]**.

In addition to this, values serve the chosen goals and are put in order by their importance. Though, the formation and arrangement of the values may vary in different societies and cultures. That's why the researches on values cannot be accepted as common and have to be arranged in every society.

Regardless of values as subjective concepts, they can play an essential role in the behavior formation process. According to this, researches were done to understand the possibility of forecasting one's behavior based on his/her values. According to Schwartz, the values reflect the biological needs of individuals, social interaction needs, and the satisfaction of group needs. Values system research aims to understand

how values influent behavior and actions. For this purpose, certain directions are determined:

- the values people hold,
- the strength of the values,
- comparison of one's values with others,
- comparison of one society's values with others.

Based on these points, a research method was cultivated, which assumes that the values are divided into two groups according to their direction: the pursuit of self-interest and the welfare of others. According to Schwartz, the values and motivational types form a common system and are interrelated with each other [4].

Summarizing the theories and researches about connections between values and motivation in professional development nowadays, research has been settled to figure out the manifestations of the above-mentioned factors in public administration, among public servants in particular.

Research methods

To set up the research, we have formed a research sampling. Sixty public servants were chosen to participate in the research. The participants were working in government organizations at the moment of running the research. To determine the requirements for choosing the research participants, the results of the expert survey revealing a manager's qualities were used [8].

The following requirements have been settled:

- public servants, who have been working in public administration for 5 years and more;
- public servants, who work in both manager and non-manager positions;
- public servants, who have worked in different positions and different departments in a particular government organization.

The following research methods have been used:

1.   "Motivation for success and fear from failure" by Rean, to determine the orientation of the motivation system of the respondents;

2.   "The Schwartz Value Survey", to find out the basic values.

Results

The "Motivation for success and fear from failure" testing method is designed for determining the motivation orientation. Motivation for success indicates positive motivation and relates to the people, who concentrate on the positive result of their activity and hope for success. Those people are purposeful, responsible, and self-confident. On the contrary, persons with a fear of failure have the negative motivation and their actions are focused on avoidance of failure and punishment. Those people avoid responsible assignments and have a high level of anxiety [9]. The research figured out that 68.75% of the respondents had motivation toward success, and 25% of the respondents had a middle orientation. 6.25% of the respondents had an orientation of fear of failure, which is a quite low percentage, and shows that the employees are mainly oriented towards success during their working activities (picture 1).

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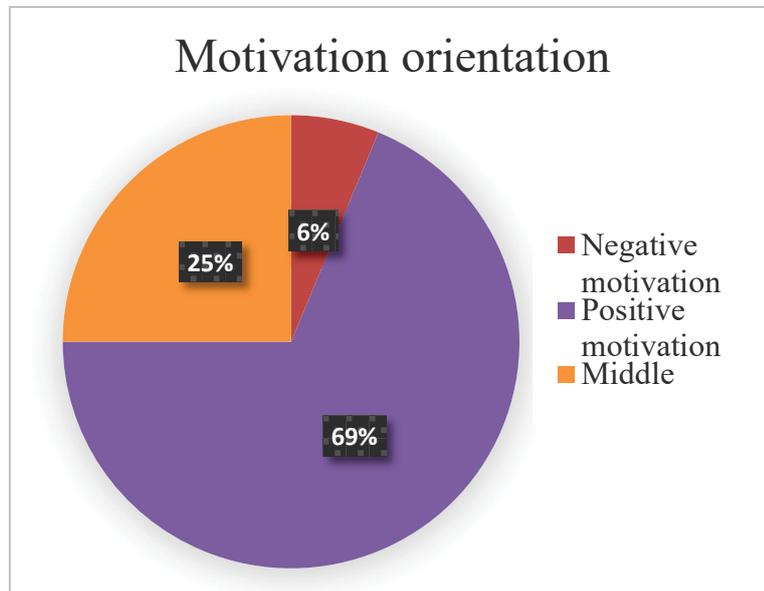
Picture 1. Motivation orientation

According to the "Schwartz Value Survey," values are measured in two groups – normative and behavioral. Normative values include values in the level of beliefs, they influence the personality, but they rather manifest in social behavior. Behavioral values become apparent in social behavior, which is formed according to the influence of socialization and traditions. The values are the following: power, achievements, hedonism, stimulation, self-direction, universalism, benevolence, traditions, conformity, and security [5]. The results show the most important and the less important values for the majority of the respondents. "Schwartz Value Survey" results are assessed by ranks.

Thus, the highly assessed normative values are benevolence, universalism, and security (picture 2). Benevolence reflects caring for the welfare of frequently contacted people. Universalism is the orientation to tolerance and protection of humanity and nature. Security implies safety, balance, and harmony in society, relationships, and self. The low-assessed normative values are power, traditions, and stimulation. Power refers to domination over people and resources and social status achievement. Traditions are the respect and acceptance of the customs and ideas that certain cultures and religions have. Stimulation is about excitement and meeting new challenges.

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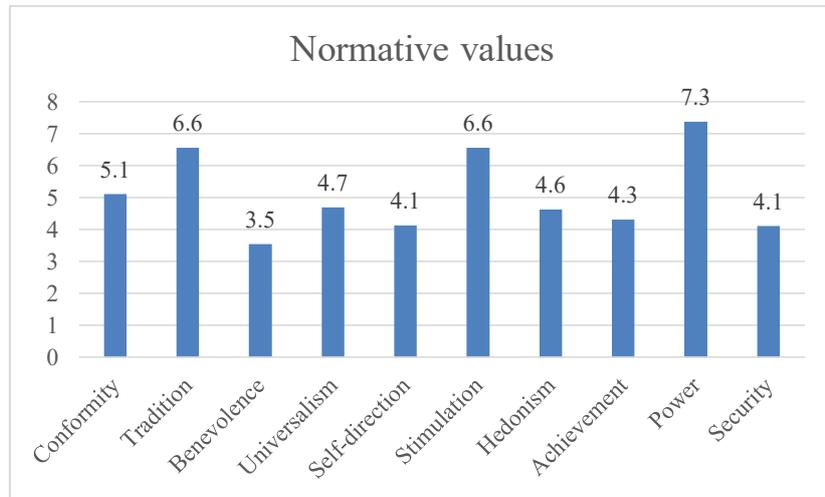
Picture 2. The Schwartz Value Survey. Normative values

The most important behavioral values are hedonism and self-direction (picture 3). Hedonism demonstrates pleasure and gratification. Self-direction indicates an action-choosing, creating, and exploring human. Those values have the most influence on social behavior. The less important behavioral values are power and traditions. These values are less important for the majority of the respondents in the level of beliefs and the level of behavior.

The remaining values have been assessed as average. Achievements are personal success and conformity is the restraint of actions that may harm others and violate social expectations or norms.
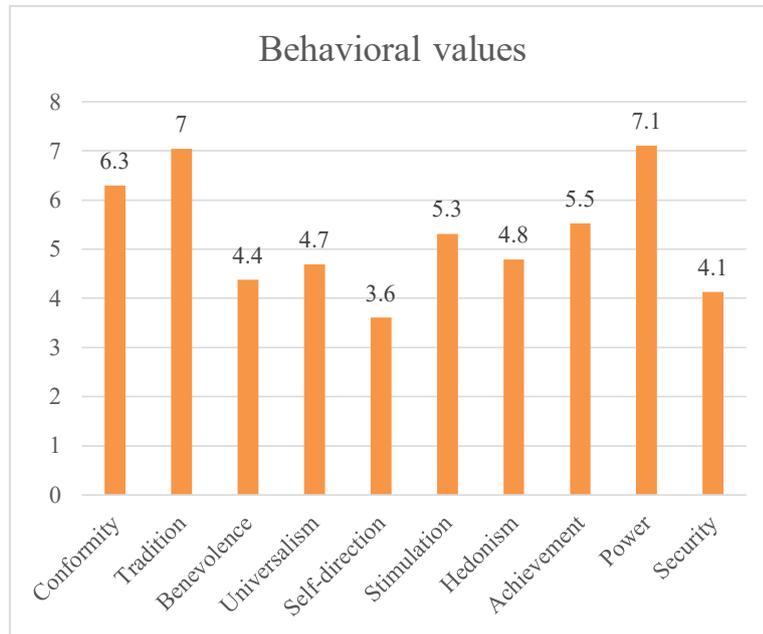
Picture 3. The Schwartz Value Survey. Behavioral values

A correlation analysis between values and motivation orientation was settled. A positive correlation was found between motivation orientation and some behavioral values. Particularly, orientation towards success positively correlates with benevolence and universalism. Also, motivation orientation towards success positively correlates with achievements in the level of beliefs.

Discussion

Positively motivated people are distinguished by their treatment of relatives and friends, caring for their prosperity and the well-being of nature. Positive motivation is an incentive for successful performance in the working process. The goal of contemporary HRM should be developing and holding positive motivation among the personnel. Motivation toward success can be maintained by cultivating and setting an effective motivation plan for public servants. At the moment, the main motivation for public servants is a financial bonus being paid according to the performance of the whole organization. There are also frequent bonuses, not related to performance level, and therefore can't be considered as a motivation tool. Additionally, negative motivation methods are used among servants, such as punishments and penalties. In fact, the level of productivity can be raised by positive motivation both for individual and team performance. For this purpose, a new motivation plan should be considered for public servants, based on positive motivation points, such as:

  • arrangement of individual and team bonuses;

  • organization of team building training plan and corporate events, improving the corporate environment;

  • arrangement of bonuses, financial rewards, and social support (holiday arrangement support, health insurance, gift vouchers, events tickets, etc.).

Considering achievement as a leading value indicates the attitude towards success. It appears to be the basis of positive motivation. This is an important point in the process of motivation planning. HR specialists should focus on career development opportunities for the employees, such as new positions and job functions. This may also include being a mentor as a promotion and appreciation in the company: mentors share their experience, knowledge, competencies, and skills with new employees.

The high level of benevolence and universalism values is an interesting point. According to the theory of public administration, it is aimed at regulating the public field and making public policy. Public servants' activities are strongly connected to society. Thus, helpfulness, generosity, and compassion are important personal qualities in public service. These values are important during the recruitment and evaluation processes and should be assessed by the human resource department.

Conclusion

Processes happening in new societies affect various life activities of society members. New challenges are being formed in social, economic, and political regulations, in personal, and professional development. Those changes happen as a result of the transformational society formation process, which implies a transition from an industrial to an informational society. Contemporary specialists in different fields face new requirements for professional compliance, technogenic competencies appeared to be a must-have. As a result, professional development and career management processes are influenced in the new era and cause additional functions for human resource management in both government and non-government sectors. Nowadays HRM forms new techniques for successful activities, according to society changes and personal peculiarities of the personnel.

To study human resources in public administration, public servants have been examined during the research. The motivation orientation and values system, and their interrelations have been studied. The research revealed a positive correlation between positive motivation and benevolence, universalism, and achievements. Thus, a positive attitude towards others' welfare and aim for personal success promotes motivation orientation for success, which in its turn fosters reaching goals and prosperous activity.

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RA STATE DEBT SERVICING CAPACITY IN COLLAPSE SITUATIONS

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Abstract

The level of replenishment and adequacy of international reserves of any country allows one to predetermine the depth of the country's susceptibility to financial and economic collapse situations.

In this context, taking into account the development prospects of RA, the limitation of attraction of alternative investment funds, the continuous growth of the current level of RA foreign debt due to the current geopolitical challenges, in the event of the manifestation of economic shocks, the need for researches to assess the adequacy of RA foreign reserves becomes urgent to avoid severe negative consequences and economic clubs.

The Russian-Ukrainian military-political conflict has had negative consequences on the global economic system, international financial and commodity markets, and naturally also on the RA economy.

During the conflict, "economic sanctions" were applied to Russia, and restrictions were also placed on international transfers.

The negative effects of the military-political "escalations" on the RA economy were noticed perhaps more strongly because the predominant part of the RA's merchandise turnover is provided by Russian destinations. Russian economic channels were disrupted, international bank transfers became difficult, and "inflation syndromes" were recorded in almost all countries.

Recently, to curb inflation in RA, the country's main money bank has been conducting a policy of expensive money. At the meeting of the Central Bank of Armenia held on December 13, 2022, the refinancing rate was raised to 10.75 percent, and it remained unchanged at the meeting of the 2023 board.

The research goal of the article was the evaluation of the replenishment and adequacy of international reserves of RA, especially in the conditions of current geopolitical uncertainties.

During the research, the task was set to study the adequacy level of the international reserves of the RA Central Bank as a factor guaranteeing the ability to service external obligations and mitigate the vulnerability.

In the article, Reddy's criterion and Guidotti's rule, widely used in international practice, were the methodological basis for evaluating the optimal level of RA's foreign reserves.

In the article, according to Reddy's criterion and Guidotti's rule, the results of the evaluations made it clear that the current level of RA's foreign reserves is estimated to be sufficient in the event of the appearance of unforeseen shocks.

Keywords and phrases: public debt, debt management, optimal level of debt, international liquidity, foreign reserves, Guidotti's rule, Reddy's criterion.

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Համառոտագիր

Ցանկացած երկրի միջազգային պահուստների համալրվածության և համարժեքության մակարդակը թույլ է տալիս կանխորոշելու ֆինանսատնտեսական կոլապսային իրավիճակներին երկրի հակվածության խորությունը:

Այս համատեքստում հաշվի առնելով ՀՀ զարգացման հետանկարները, այլընտրանքային ներդրումային միջոցների ներգրավման սահմանափակությունը, ՀՀ արտաքին պարտքի ներկայիս մակարդակի շարունակական աճը՝ աշխարհաքաղաքական ներկա մարտահրավերներով պայմանավորված, տնտեսական շոկերի դրսևորման պարագայում հրատապ է դառնում ՀՀ արտաքին պահուստների համարժեքության գնահատման հետագոտությունների անհրաժեշտությունը՝ խիստ բացասական հետևանքներից զերծ մնալու և տնտեսական ակումներից խուսափելու համար:

Ռուս-ուկրաինական ռազմաքաղաքական հակամարտությունը բացասական հետևանքներ է ունեցել գլոբալ տնտեսական համակարգի, միջազգ-

գային ֆինանսական և ապրանքահումքային շուկաների, բնականաբար, նաև՝ ՀՀ տնտեսության վրա:

Հակամարտության ընթացքում, Ռուսաստանի նկատմամբ կիրառվեցին «տնտեսական սանկցիաներ», սահմանափակումներ դրվեցին նաև միջազգային փոխանցումների վրա:

Ռազմաքաղաքական «էսկալացիաների» բացասական ազդեցություն-ները ՀՀ տնտեսության վրա նկատվեցին թերևս ավելի ուժգին, քանի որ ՀՀ ապրանքաշրջանառության գերակշռող մասն ապահովվում է ռուսական կողմից: Խաթարվեցին տնտեսական որոշ (ռուսական)կապուղիներ, դժվա-րացան միջազգային բանկային փոխանցումները, «գնաճային սինդրոմներ» արձանագրվեցին գրեթե բոլոր երկրներում:

Վերջին շրջանում ՀՀ-ում գնաճը զսպելու նպատակով երկրի գլխավոր դրամատունը վարում է թանկ փողի քաղաքականություն՝ 2022 թվականի դեկտեմբերի 13-ին տեղի ունեցած ՀՀ կենտրոնական բանկի խորհրդի նիստում բարձրացվել է վերաֆինանսավորման տոկոսադրույքը՝ սահման-վելով 10.75 տոկոս, իսկ 2023 թվականի խորհրդի նիստում այն մնացել է անփոփոխ:

Սույն հետազոտական նպատակն է ՀՀ միջազգային պահուստների համալրվածության և համարժեքության գնահատումը՝ հատկապես ներկա աշխարհաքաղաքական անորոշությունների պայմաններում:

Հետազոտության ընթացքում խնդիր է դրվել ուսումնասիրել ՀՀ կենտրոնական բանկի միջազգային պահուստների բավարարելիության մակարդակը՝ որպես արտաքին պարտավորությունների սպասարկման կարողությունը երաշխավորող և խոցելիությունը մեղմող գործոն:

Հոդվածում ՀՀ արտաքին պահուստների օպտիմալ մակարդակի գնահատման համար մեթոդաբանական հիմք են հանդիսացել միջազգային պրակտիկայում լայն կիրառություն գտած Ռեդդի չափանիշը և Գվիդոտիի կանոնը:

Ըստ Ռեդդի չափանիշի և Գվիդոտիի կանոնի, կատարված գնահա-տումների արդյունքներով պարզ է դարձել, որ ՀՀ արտաքին պահուստների ներկա մակարդակը գնահատվում է բավարար՝ անկանխատեսելի շոկերի ի հայտ գալու պարագայում:

Բանալի բառեր և բառակապակցություններ. պետական պարտք, պարտքի կառավարում, պարտքի օպտիմալ մակարդակ, միջազգային իրացվելիություն, արտաքին պահուստներ, Գվիդոտիի կանոն, Ռեդդի չափանիշ:

ПОТЕНЦИАЛ ОБСЛУЖИВАНИЯ ГОСУДАРСТВЕННОГО ДОЛГА РА В СИТУАЦИЯХ КОЛЛАПАСА

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Аннотация

Уровень пополнения и достаточности международных резервов любой страны позволяет предопределить глубину восприимчивости страны к ситуациям финансово-экономического коллапса.

В этом контексте, принимая во внимание перспективы развития Республики Армения, ограничение привлечения альтернативных инвестиционных фондов, продолжающийся рост текущего уровня внешнего долга Республики Армения в связи с текущими геополитическими вызовами, возникает необходимость исследования по оценке достаточности валютных резервов Республики Армения во избежание серьезных негативных последствий и экономических спадов в случае экономических потрясений.

Российско-украинский военно-политический конфликт имел негативные последствия для мировой экономической системы, международных финансовых и товарных рынков, а также, естественно, для экономики РА.

В ходе конфликта к России были применены «экономические санкции», а также введены ограничения на международные переводы.

Негативное влияние военно-политической «эскалации» на экономику РА проявилось, пожалуй, сильнее, поскольку преобладающая часть товарооборота РА приходится на российские направления. Были расстроены российские экономические каналы, затруднились международные банковские переводы, почти во всех странах были зафиксированы «инфляционные синдромы».

В последнее время для сдерживания инфляции в РА главный денежный банк страны проводит политику дорогих денег. На заседании Центрального банка Армении, состоявшемся 13 декабря 2022 года, ставка рефинансирования была повышена до 10,75 процента, а на заседании правления 2023 года она осталась неизменной.

Целью исследования статьи была оценка пополнения и достаточности международных резервов РА, особенно в условиях текущей геополитической неопределенности.

В ходе исследования была поставлена задача изучить уровень достаточности международных резервов Центрального банка РА как фактор, гаранти-

руюший способность обслуживать внешние обязательства и смягчающий уязвимость.

В статье критерий Редди и правило Гвидотти, широко используемые в международной практике, явились методологической основой для оценки оптимального уровня золотовалютных резервов РА.

В статье по критерию Редди и правилу Гвидотти результаты оценок показали, что текущий уровень золотовалютных резервов РА оценивается как достаточный на случай возникновения непредвиденных шоков.

Ключевые слова и словосочетания: государственный долг, управление долгом, оптимальный уровень долга, международная ликвидность, валютные резервы, правило Гвидотти, критерий Редди.

Introduction. Although many emerging market economies have liberalized some of their external financial relations in recent years, most still maintain a mixed system of restrictions and freedoms regarding capital movements. **[1, p. 7]:**

The term "international liquidity" has been used for several years as a synonym for "international reserve" rather than a defined functional term as a country's gauge for projecting deficits **[2, p.59]:**

"International reserves" were defined in the Osola report as "assets of a country's monetary authorities" that can be used directly when external payment funds are in short supply.

"To evaluate the satisfaction of externals, they evaluated different ones, among which the special ones are:

1. The import of foreign reserves and the volume ratio, show that in the event of a shock, imports can be carried out at the expense of reserves for several months.

2. The ratio of foreign reserves and other short-term liabilities.

3. Foreign reserves must exceed 20 percent of the money supply.

4. Internationally applied currency reserves, according to external reserves, the minimum values will be calculated from export earnings, money base, short-term debt, and other liabilities **[3, p.25].**

2016 According to the classification of the IMF, the Central Bank of the Republic of Armenia (hereinafter referred to as the Central Bank of the Republic of Armenia) was classified among the central banks operating a floating exchange rate regime **[4, p. 7].** However, earlier in 2014 and 2015 **[5, p. 6]** The Central Bank of Armenia was ranked among the political managers of the exchange rate with a de-facto creeping fixed regime [6, p. 5]. By the way, the actual de facto currency regimes created by countries often differ from the declared de jure regimes. This discrepancy. Calvo and K. Reinhart called it the "fear of floating" (fear floating) **[7, pp. 4-5].** The authors study and present several reasons that explain the "fear of swimming" phenomenon:

• The transmission mechanism of the developing exchange rate from the price is quite isolated, so the stability of the exchange rate is considered the basis for ensuring a stable level of inflation,

• mistrust of monetary and social policy implementing bodies, they should pay more attention to the stability of the exchange rate,

• exchange rate fluctuations hurt foreign trade,

• private government obligations of developing and large countries and sharp fluctuations in foreign exchange, in particular, can be data imbalances.

From the above reasons, the question disappears, why, people do not announce and implement a fixed currency policy?

Video-methodical foundations. Theorists A. Barajas, A. Erickson, and R. Steiner **[8, IMF Staff Papers, Vol. 55, No. 3]** present the main reasons for the "Declarative Fear" phenomenon:

• exchange rate in some countries serve as crises and insurance mechanisms, de jure and maintaining a floating currency regime, these opportunities can be in unstable economic situations to have a freer right to pay attention not to exchange rate fluctuations,

• market participants and often do not have the opportunity to find out the relationship between the declared and implemented policies, therefore, their actions and expectations are more manageable **[9, pp. 85-86].**

Ensuring the replenishment of external foreign reserves is one of the key measures of central banks in both developed and transition economies. In this context, it should be noted that any underperformance by the countries' central banks in the processes of international moment management can be a final consequence.

Nevertheless, the primary goal of the RA Central Bank is to ensure price stability and stability. The main goal of the Central Bank is interrelated with other goals, especially the management center of various reserves controls the behavior of the exchange rate, the detailed study of the features of the management of the external public debt because the successful management of the bank's international reserves is considered to improve the country's ability to cope with the crisis.

The Central Bank manages international reserves guided by the following motives:

• *National currency protection, gold standard.* International reserves are meant to ensure the protection of the national currency, which mainly refers to official gold reserves.

• *Sufficient foreign exchange demand and financing of the balance of payments deficit. Bretton Woods system.* International reserves are sometimes used to meet the foreign exchange demand of financial institutions, as well as to finance the current account deficit of the country's balance of payments.

• *Intervention.* According to the classic definition, intervention is an operation carried out by Central Banks to influence the exchange rate of any currency, which is considered the primary motive for the demand for reserves.

• *Accumulation of wealth.* The central bank views international reserves as the sum of liquid and investment portfolios. Assets with the highest liquidity should be included in the liquid package, which is mainly intended to insure against the negative gap that occurs during interventions, unexpected debt payments, and other unforeseen events. And the purpose of managing an investment portfolio is to accumulate wealth. The central bank, using the portfolio theory and applied models and pre-determining the acceptable level of risk, tries to find the optimal risk/return ratio.

International reserves are also used to service external obligations, as well as a means of combating disasters caused by force majeure. When solving problems of this kind, the availability of reserves is especially important in the case of small economies, for which force majeure risks can cause a deep crisis. for example, the hurricane in the Caribbean countries, the earthquake and flood in Japan **[10, pp. 10-11].**

Reserves act as an opportunity to avoid economic crises. It is severe for all, especially those with newly developing and transition economies whose markets are exposed to fluctuations in international capital flows **[11, p. 12]**.

The currency policy of the Republic of Armenia and the bank is aimed at strengthening the international trust of the Central Trust of the AMD through the effective management of reserves, the liberalization of currency operations, and the formation of a favorable legal and economic environment for foreign investments.

The central bank implements a policy of freely floating exchange rates. The Central Bank's intervention in the formation of exchange rates is limited to instruments of indirect influence **[12, p. 1]**.

Saturation with foreign reserves is an indispensable prerequisite for ensuring a stable exchange rate. At the same time, the measurability of foreign reserves is important in the context of assessing the country's financial stability.

According to the World Bank's compilation of development indicators, compiled from officially recognized sources, Armenia's international reserves (excluding gold) amounted to 2940291441 USD in 2022 (see chart #1).

It is important to emphasize that in 2021, RA's international reserves increased by around 23.5 percent compared to the previous year. As a historical overview, we should mention that the minimum level of replenishment with international reserves of RA was recorded in 2014, making 1.489 billion US dollars.
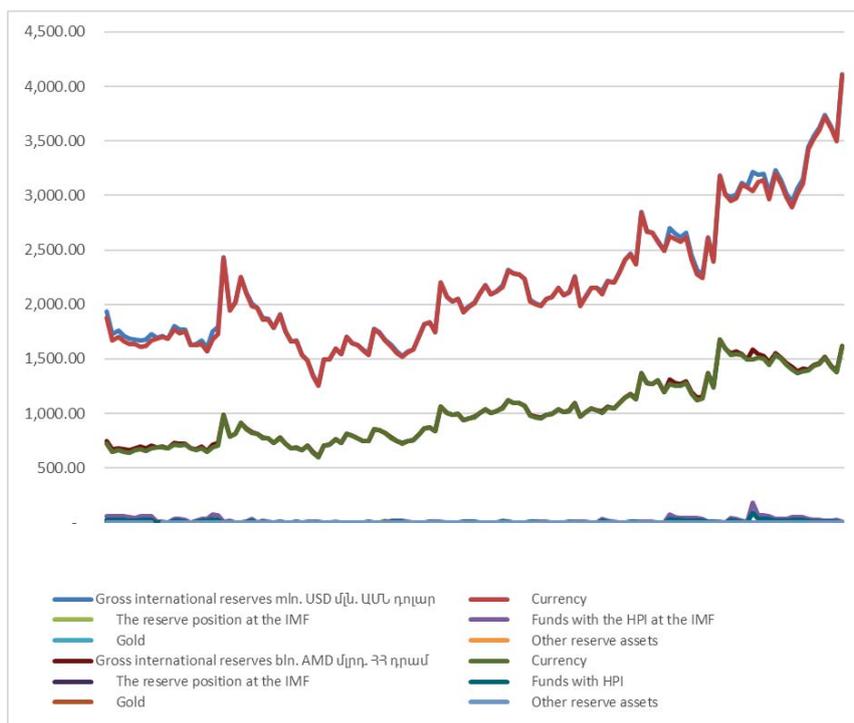
Calculated at actual exchange rates.
Figure 1: International reserves of RA: 2011-2022 [13, RA Central Bank of 2022]

In 2021, RA's international reserves were replenished at the expense of 750 million dollars of Eurobonds issued by RA on the international capital market on January 26 of the same year. The purpose of the placement was to finance the deficit of the state budget.

Although the issue of Eurobonds is considered a successful financial transaction for RA, as the offer of issues has been several times lower than the presented demand, which indicates that the outside world considers RA a reliable partner, nevertheless, one should not give in to the temptation. forgetting that the funds drawn from the international capital market ultimately contribute both to the increase in the burden of the state debt and to the allocation of funds for its maintenance in the coming years.

Study methods. During the research, Reddy's criterion and Guidotti's rule, widely used in international practice, were the methodological basis for evaluating the optimal level of RA's foreign reserves.

Evaluation of RA foreign reserves according to Guidotti's rule. Taking into account the huge amount of funds directed to the servicing and repayment of RA's foreign public debt in the coming years, especially in 2025 and 2029 (see chart #3), according to Guidotti's rule, in the medium term, based on forecast indicators, we localized the ratio to the average of RA's foreign public debt to carry out the level assessment.

According to Guidotti's rule, the country's international reserves must cover the volume of foreign debt for one year. In other words, the coefficient is calculated by the ratio of short-term foreign debt and international reserves.

According to Guidotti's rule, we evaluated the average level of RA external public debt based on the debt payments of the RA government, according to the instrument (see table No. 1).

Table 1: The average level of RA external debt assessment of the RA government's debt payment instrument (billions of AMD)[1]

	2022 forecast:	2023 forecast:	2024 forecast:	Guidotti coefficient 2022	Guidotti coefficient 2023	Guidotti coefficient 2024
Debt payments of the RA government according to the instrument, of which:	627.2	1,022.0	841.0	194.1	316.4	260,3
external loans and borrowings	230.2	288.5	294.3	71.2	89.3	91.1
Interest payment	60.6	61.1	62.0	18.7	18.9	19.1
Extinguishing	169.6	227.3	232.3	52.5	70.3	71.9
government treasury bonds	355.7	435.9	506.8	110.1	134.9	156.9
Interest payment	158.5	192.6	227.9	49.0	59.6	70.5
Extinguishing	197.2	243.3	278.9	61.0	75.3	86.3
foreign currency government bonds	41.3	297.6	40.0	12.7	92.1	12.3
Interest payment	41.3	42.2	400	12.7	13.0	12.3
Extinguishing	-	255.5	-	-	79.1	-

In 2021 RA foreign reserves: 3,230 million US dollars, according to the RA Central Bank

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[1] Accountants by the authors.

Foreign loans **Monetary bonds** **Foreign currency bonds**
Warranties
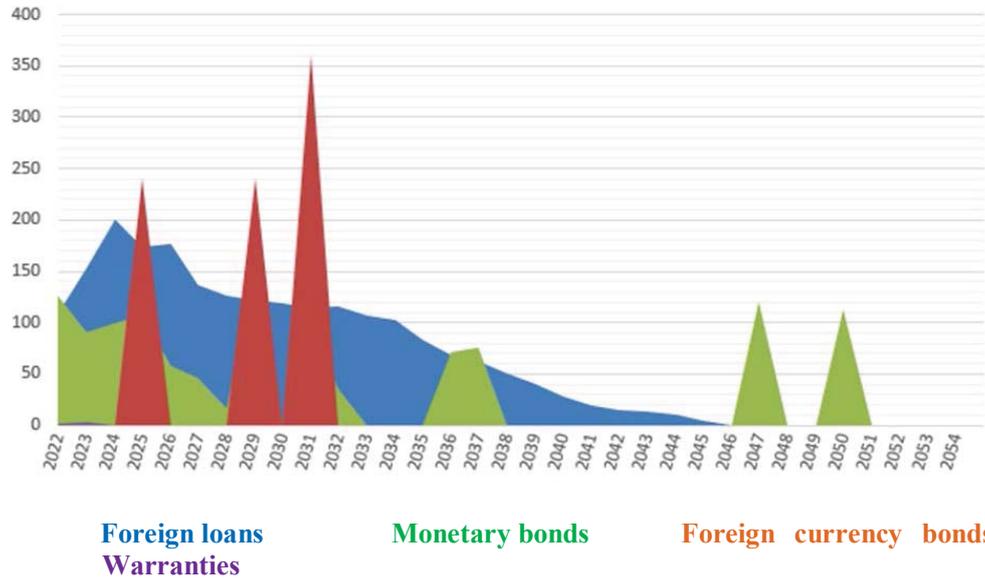
Figure 2. Government debt repayment schedule by the instrument as of 31.12.2021 (billion dram) [14, p. 17]

Figure 2 shows that the repayments of the government's foreign debt formed at the end of 2021 are spread over the year 2054, and the domestic debt is spread over the year 2050.
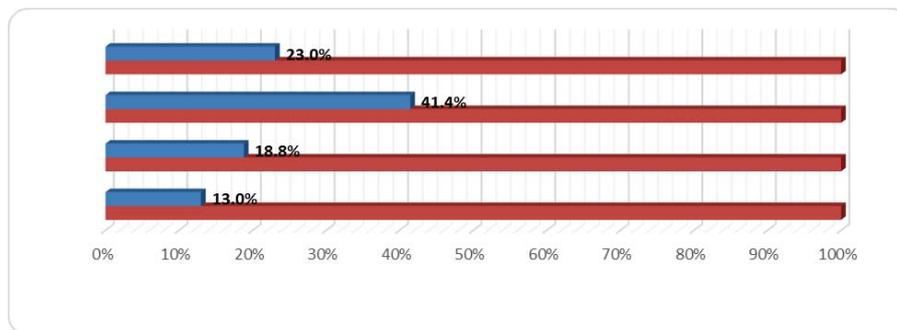
The weight of the RA government's foreign currency debt repayments and interest payments for the coming year in foreign currency external assets as of the end of the given year (%)

Figure 3. The weight of the RA government's foreign currency repayments and interest payments in foreign currency external assets at the end of this year in 2022-2025

From Figure 3, it can be seen that in 2024, the weight of repayments and interest payments on the RA government's foreign currency debt will increase by the difference in 2021, making 41.4%, due to the refinancing of Eurobonds due in 2025. The interest rate and weight of the RA government's foreign currency debt in 2025 is 23%.

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RA government debt interest payment/state budget revenues, RA government debt interest payment/state budget expenses RA government debt interest payment/GDP data in the medium term is increasing in 2022. compared to the program description, making 11.5%, 10.5%, and 2.9%, respectively, at the end of the program goal (see table no. 2).

Table 2: Forecasts of RA government portfolio expenditure calculations

	2022 forecast:	2023 forecast:	2024 forecast:	2025 forecast:
Interest payment/state budget revenues (%)	10.6	11.6	11.7	11.5
Interest payment/state budget expenditure (%)	9.8	10.2	10.5	10.5
Interest rate/GDP (%)	2.7	2.9	2.9	2.9

In the medium term, the average annual growth of interest payments on the RA government's debt exceeds the average annual growth of state budget revenues, state budget expenditures, and nominal GDP. In the medium-term period, the average growth rate of the RA government's debt interest payments is predicted to be 15.6%, which will exceed the growth rate of state budget revenues by 3.4 percentage points, and the growth of state budget expenditures by 2.9%. percentage point and nominal GDP growth rate by 3.4 percentage points **[16, p. 27]**.

Let's add that according to the results of the assessment of RA state debt management based on the US MAC DSA methodology **[17, pp. 01-09]**, the RA state debt is estimated to be stable, but tangible about the exchange rate and refinancing risks, which are a predominant part.

Results. Guidotti's rule was later revised by the Indian economist Reddy to become known as Reddy's criterion, according to which foreign reserves must meet three months' worth of imports and the principal and service amounts of external government debt for one year.

Evaluation of foreign reserves of RA by Redi's criterion. To localize the "Ready criterion" for assessing the optimal level of foreign reserves of RA, to assess the ratio of the volume of gross international reserves of RA.

Table 3. Evaluation of the optimal level of foreign reserves of RA by Redi's criterion (million US dollars)[2]

Gross international reserves	**3.230**
Import volume for 3 months: January, February, and March	**936.4** [18, p. 9]
Foreign debt service amount	**180.8** [19, p. 17]

* Data: RA CBA www.cba.am and RA Statistical Committee www.armstat.am
(Amount of foreign debt service of RA + 3 months import volume)/(Gross international reserves of RA)=345%

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[2] *Calculations by the authors.*

The results of the analyzes carried out to evaluate the optimal level of RA's foreign reserves using Reddy's criterion and Guidotti's coefficient indicate that it is more appropriate for RA to assess based on ratios of indicators of import, foreign debt principals, and their service costs. the estimates are justified, because RA is primarily an importing country, and the share of foreign debt in the structure of the state debt is large.

Thus, in the results of the assessment of the optimal level of RA foreign reserves using the "Ready's criterion" and the Guidotti coefficient, it was substantiated that the current level of RA foreign reserves is estimated to be sufficient in the event of the appearance of unforeseen shocks.

Conclusion. The information base for the article and the research was domestic foreign professional writing and foreign experts, RA Ministry of Finance and RA statistical data, reports on the monetary policy of the RA Central Bank, and international reserves of the RA Central Bank. foreign currency liquidity in 2011-2022. the data.

The management of the international reserves of RA is under the control of the Central Bank of RA. International reserves are aimed at timely and full service and repayment of RA's foreign debt. For this reason, balancing the level of the country's international reserves and the amount of borrowed foreign funds is considered an accepted rule in international practice. Some countries ensure the level of their international reserves is several times higher than the volume of foreign debt, implementing a more reliable currency policy. International reserves can also act as a factor in meeting demand, contributing to the uninterrupted implementation of imports.

The articles highlight the means of ensuring the adequacy of international reserves, which are based on the optimal level of the RA's foreign reserves and the assessments of the possibility of servicing the state debt:

o Guidotti's rule, according to which the country's international reserves must cover the principal amount of the foreign debt and the number of interest payments to be serviced for one year. In other words, Guidotti's case implies the involvement of the laborer of the country without the involvement of a new obligation of the state to ensure the natural half-life. We effectively applied the rule in assessing the optimal level of RA foreign reserves.

o Readiness criterion assumes that a country's international reserves must cover the aggregate coverage of three months of the country's imports and one year's foreign debt principal and interest payments. We have also successfully localized the Redi criterion from the point of view of evaluating the optimal level of foreign reserves of RA, taking into account the fact that the indicator has a wide application and is effectively used in the case of countries with developing economies, because the gross turnover of the latter is overwhelmingly dependent on the import of goods and services, as opposed to an export.

Summing up, let's note that to assess the optimal level of RA's foreign reserves and the state debt servicing capacity in collapse situations, based on the results of the analyzes carried out by Redi's criterion and Guidotti's coefficient localization, it was substantiated that the current level of RA's foreign reserves is estimated to be sufficient in the event of unforeseen shocks.

We should also add that our choice of evaluation with the above coefficients is justified by the fact that the volume of goods turnover of our republic is highly dependent on the import of goods and services. The same picture is reflected in the structure of the RA state debt, that is, the size of the external state debt is the dominant specific weight.

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THE RELATIONSHIP BETWEEN ETHNIC IDENTITY AND PERSONALITY TRAITS IN ARMENIANS IN THE TITULAR NATION AND THE DIASPORA IN RUSSIA

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Abstract

In recent years, the problems of ethnicity and ethnic identity have come to the fore for researchers internationally. Processes of globalization and the ongoing growth of migration predetermine ethnic diversity and accentuate the significance of ethnic identity in both mono- and polyethnic societies. The study is relevant due to the importance of the problem of ethnic identity in the rapidly changing world.

The article presents research on the concept and essence of ethnic identity. The study explores the various definitions of the phenomenon of identity, as well as the types of ethnic identity. The article provides insight into the conditions of the development of ethnic identity and its formation, as well as an analysis of the relationship between the types of ethnic identity and personality traits. It highlights the differences between the types of ethnic identity and the evaluation of feelings related to ethnic identity in different sociocultural environments.

The aim of the given article is to study the types of ethnic identity, the evaluation of feelings related to ethnicity, and the personality traits of Armenians in different sociocultural situations – namely, within the Republic of Armenia and the Russian Federation. To achieve this, a study was conducted with 40 respondents (ethnic Armenians residing in Armenia and in the Russian diaspora).

The results of our study allowed us to identify statistically significant differences in the types of ethnic identity and evaluations of feelings related to ethnic identity in the two groups. Within the titular nation, the significantly prevailing response was "norm or positive ethnic identity", with "ethnic fanaticism" and "ethnic indifference" following closely. The least represented was "ethnic nihilism". In the diaspora samples, "norm or positive ethnic identity" prevailed significantly as well, but the second and third most prominent results – "ethnic indifference" and "ethnic fanaticism" – were switched. The least represented results were "ethnic nihilism" and "ethnic egoism".

According to the assessment of feelings related to ethnic identity, the majority of the representatives of the titular nation noted strong positive feelings related to ethnic identity (pride) and calm confidence in relation to their ethnic identity. Strong positive feelings (pride) and normal evaluation of feelings related to ethnicity (calm confidence) were also noted in the conditions of the diaspora but with lower rates. A higher number of respondents from the diaspora as compared to the participants from the titular nation gave a negative evaluation of their feelings in relation to their ethnic identity.

Correlation analysis of the obtained results revealed a link between the types of ethnic identity and the personality traits in Armenians under different sociocultural conditions. The differences among the representatives of the two studied groups can be explained by the sociocultural situation, i.e. being a part of the titular nation or the diaspora. The influence of the titular nation in whose territory the representatives of the diaspora live causes the duality of their situation.

Keywords and phrases: types of ethnic identity, personality traits, relationship, titular nation Armenians, diasporan Armenians.

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Համառոտագիր

Վերջին տարիներին էթնիկության և էթնիկ ինքնության խնդիրները բազմաթիվ հետազոտողների ուսումնասիրության կենտրոնում են: Գլոբալիզացիայի գործընթացները և միգրացիայի շարունակական աճը կանխորոշում են էթնիկ բազմազանությունը և ընդգծում էթնիկ ինքնության կարևորությունը ինչպես միացգ, այնպես էլ բազմազգ հասարակություններում: Այս

ուսումնասիրության արդիականությունը պայմանավորված է արագ փոփոխվող աշխարհում էթնիկ ինքնության խնդրի կարևորմամբ:

Հոդվածում ներկայացված է «ինքնություն» հասկացության և դրա էության ուսումնասիրությունը: Դիտարկվել են ինքնություն հասկացության տարբեր սահմանումներ, առանձնացվել են էթնիկ ինքնության տիպերը, բացահայտվել են էթնիկ ինքնության զարգացման և դրա ձևավորման պայմանները, վերլուծվել են էթնիկ ինքնության տիպերի և անձնային առանձնահատկությունների փոխկապակցվածությունը, ինչպես նաև էթնիկ ինքնության տիպերի և էթնիկ ինքնության հետ կապված զգացմունքների գնահատման տարբերությունները տարբեր սոցիալ-մշակութային միջավայրերում:

Սույն հոդվածի նպատակն է ուսումնասիրել էթնիկ ինքնության փոխկապակցվածությունը վերջինիս զգացմունքների գնահատման հետ, ինչպես նաև հայերի անձնային առանձնահատկությունները երկու տարբեր սոցիալ-մշակութային միջավայրերում՝ Հայաստանի Հանրապետությունում և Ռուսաստանի Դաշնությունում: Այդ նպատակով հեղինակները հարցում են իրականացել 40 հայաստանաբնակ և Ռուսաստանի սփյուռքում բնակվող էթնիկ հայերի շրջանում:

Ուսումնասիրության արդյունքները վեր են հանել էթնիկ ինքնության տիպերի և վերջինիս հետ կապված զգացմունքների գնահատման վիճակագրորեն նշանակալի տարբերությունները հարցվողների երկու խմբի՝ հայաստանաբնակ և ՌԴ տարածքում բնակվող էթնիկ հայերի միջև: Տիտղոսային էթնիկ խմբի հարցվածների շրջանում գերակշռում էր «նորմա կամ դրական էթնիկ ինքնություն» սանդղակը: Հաջորդ առավել ընդգծված սանդղակներն են «էթնոֆանատիզմը» և «էթնիկ անտարբերությունը»: Տիտղոսային էթնիկ խմբի հարցվողների մեջ ամենաքիչ արտահայտված է «էթնոնիհիլիզմը»: Սփյուռքի ներկայացուցիչների շրջանում ևս առավել տարածված է «նորմա կամ դրական էթնիկ ինքնություն» սանդղակը, սակայն երկրորդ և երրորդ առավել ընդգծվածները՝ «էթնիկ անտարբերությունը» և «էթնոֆանատիզմը», փոխվել են տեղերով: Սփյուռքի ներկայացուցիչների մեջ ամենաքիչ արտահայտված են «էթնոնիհիլիզմը» և «էթնոէգոիզմը»:

Էթնիկ պատկանելիության հետ կապված զգացմունքների գնահատումը ցույց է տվել, որ տիտղոսային էթնիկ խմբի ներկայացուցիչների մեծ մասն ունի էթնիկ ինքնության ուժեղ դրական հուզական գունավորում (հպարտություն) և նորմալ հուզական գունավորում (հանգիստ վստահություն) սեփական ինքնության նկատմամբ: Սփյուռքի ներկայացուցիչների

շրջանում նույնպես գերակշռում են էթնիկական ինքնության ուժեղ դրական հուզական գունավորումը (հպարտությունը) և էթնիկ ինքնության նորմալ հուզական գունավորումը (հանգիստ վստահություն), բայց ավելի ցածր ցուցանիշներով: Ի տարբերություն տիտղոսային էթնիկ խմբի ներկայացուցիչների՝ սփյուռքահայ ավելի մեծ թվով հարցվածներ հուզական գունավորման բացասական գնահատական են տվել:

Հետազոտության արդյունքների վիճակագրական վերլուծությունը թույլ է տվել բացահայտել հայերի էթնիկ ինքնության տիպերի և անձնային առանձնահատկությունների միջև կապը տարբեր սոցիալ-մշակութային պայմաններում՝ հայ տիտղոսային էթնիկ խմբի ներսում և ռուսական սփյուռքում: Հետազոտված երկու խմբի ներկայացուցիչների տարբերությունները պայմանավորված են սոցիալ-մշակույթի միջավայրով: Նրանց դիրքորոշման երկակիությունը պայմանավորված է այն տիտղոսային էթնիկ խմբի ազդեցությամբ, որի կողքին նրանք բնակվում են:

Բանալի բառեր և բառակապակցություններ. էթնիկ ինքնության տիպեր, անձնային առանձնահատկություններ, փոխկապակցվածություն, տիտղոսային էթնիկ խմբի և սփյուռքի հայեր:

ВЗАИМОСВЯЗЬ ЭТНИЧЕСКОЙ ИДЕНТИЧНОСТИ И ОСОБЕННОСТЕЙ ЛИЧНОСТИ АРМЯН ВНУТРИ ТИТУЛЬНОГО ЭТНОСА И РОССИЙСКОЙ ДИАСПОРЫ

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Аннотация

В последние годы проблемы этничности и этнической идентичности активно обсуждаются исследователями во многих странах. Процессы глобализации и непрерывного роста миграции предопределяют этническое разнообразие и подчёркивают значение этнической идентичности как в моно-, так и в полиэтнических обществах. Актуальность исследования обусловлена значимостью проблемы этнической идентичности в стремительно меняющемся мире. В статье представлено исследование понятия и сущности идентичности. Рассмотрены различные определения феномена идентичности, выделены типы этнической идентичности. Раскрыты условия развития этнической идентичности и её формирования. Проанализирована взаимосвязь типов этнической идентичности и особенностей личности, а также различия в типах этнической идентичности и оценке чувств, связанных с этнической идентичностью, в различной социокультурной среде.

Целью данной статьи является исследование взаимосвязи этнической идентичности, оценки чувств, связанных с этнической принадлежностью, а также особенностей личности армян в различной социокультурной среде – в Республике Армения и Российской Федерации. Для данной цели нами было проведено исследование, в котором приняли участие 40 респондентов (этнические армяне, проживающие на территории Армении и в российской диаспоре).

Результаты нашего исследования позволили нам выявить статистически значимые *различия в* типах этнической идентичности и оценке чувств, связанных с этнической принадлежностью, между двумя группами респондентов – этническими армянами, проживающими в Республике Армения и этническими армянами, проживающими на территории РФ. У респондентов титульного этноса превалирующей являлась шкала «норма или позитивная этническая идентич-

ность». Далее по выраженности следовали шкалы «этнофанатизм» и «этническая индифферентность». Наименее представленной у респондентов титульного этноса стала шкала «этнонигилизм». У представителей диаспоры наиболее часто встречаемой также стала шкала «норма или позитивная этническая идентичность», однако вторая и третья по выраженности шкалы «этническая индифферентность» и «этнофанатизм», поменялись местами. Наименее представленной у представителей диаспоры оказались шкалы «этнонигилизм» и «этноэгоизм».

Оценка чувств, связанных с этнической принадлежностью, показала, что у большинства представителей титульного этноса наблюдается гиперпозитивная эмоциональная окрашенность этнической идентичности (гордость) и спокойная уверенность в отношении собственной идентичности. Среди представителей диаспоры также превалируют гиперпозитивная эмоциональная окрашенность этнической идентичности (гордость) и нормальная эмоциональная окрашенность этнической идентичности (спокойная уверенность), но с более низкими показателями. В сравнении с представителями из титульного этноса, большее число респондентов из диаспоры дали негативную оценку эмоциональной окрашенности этнической идентичности.

Статистический анализ полученных результатов исследования позволил выявить взаимосвязь между типами этнической идентичности и особенностями личности армян в различных социокультурных условиях – в титульном армянском этносе и в российской диаспоре. Различия между представителями двух исследованных групп можно объяснить социокультурной средой – проживанием в титульном этносе или в диаспоре. Влияние титульного этноса, на территории которого проживают представители диаспоры, выступает причиной двойственности их положения.

Ключевые слова и словосочетания: типы этнической идентичности, особенности личности, взаимосвязь, армяне титульного этноса и диаспоры.

Introduction

Ethnicity has come to be a primary feature of social structure, self-understanding, everyday interactions, international networks, and political conflicts all over the world. Processes of globalization are drawing people from various places and different backgrounds into close relationships. The ongoing and accelerating flow of migration, the growth of diasporas and the emergence of Internet communities have posed all kinds of new and pressing questions. Many societies in the world are rapidly turning – or have already turned – ethnically and culturally plural. In the context of globalization and the consistent growth of migration, the problems of ethnic identity have become one of the primary inquiries of social sciences.

Ethnic diversity calls into question the existing social hierarchies and exclusionary conceptions of citizenship, thus leading to new tribalism. This diversity

brings forth the problem of ethnic identity in both mono- and polyethnic societies, specifically affecting the perception and evaluation of ethnic identity by ethnic minorities. Therefore, questions of ethnicity, migration, identity and ethnic identity, as well as multiculturalism have become topics of heated discussion in many countries. The increased importance of ethnicity and migration in contemporary public debates stated, it is not unforeseen that these are major topics in academic debates in several different disciplines, including but not limited to philosophy, sociology, political science, anthropology and, of course, psychology [1].

Problems of ethnic identity, its associations with personality traits, as well as personality development have come to the fore for researchers internationally. The relevance of our study is predicated on the necessity of an investigation of diverse samples and systematic cross-cultural differences in the era of multiculturalism and globalisation. The study is relevant due to the significance of the problem of ethnic identity in the rapidly changing world [2]. The relationship between ethnic identity and personality traits has been a topic of interest in previous research. Research on Armenians in the titular nation or the diaspora has been carried out by both Armenian and Russian psychologists.

The theoretical significance of our study lies in our theoretical analysis of the concept of ethnic identity in the works of Armenian, Russian and foreign psychologists. The practical significance of our study lies in the possibility of implementation of the results of our research.

The object of our research was to investigate the relationship between ethnic identity and personality traits among Armenians in different sociocultural environments. The subject of the research is the relationship between ethnic identity and personality traits in a sample of Armenians in the titular nation and the Armenian diaspora in Russia.

Our aim was to study the types of ethnic identity, the evaluation of feelings related to ethnicity as well as the personality traits of Armenians in the Republic of Armenia and the Russian Federation.

The hypotheses of our study were the following:

1) a relationship exists between the types of ethnic identity and the personality traits;

2) the types of ethnic identity and the evaluation of feelings related to ethnic identity are different in Armenians residing in the titular nation as compared to Armenians in the diaspora.

Our research is based on works by different scientists, among them E. Erikson, J.E. Marcia, G.H. Mead, and A.S. Waterman.

Theoretical and methodological framework

There are multiple theories and definitions of the concept of identity. The problem of identity has always been a cause for concern for many philosophers. Although, David Lewis argued that "we should not suppose that we have here any

problem about identity. We never have. Identity is utterly simple and unproblematic. Everything is identical to itself; nothing is ever identical to anything except itself. There is never any problem about what makes something identical to itself; nothing can ever fail to be" [3].

John Locke considers personal identity a matter of psychological continuity. He claims that personal identity (or the self) is to be founded on consciousness and is continuous over time [4]. Prominent American psychologist and philosopher William James defined personal identity as sameness and consistency of personality [5].

In the Dictionary of the American Psychological Association, identity is defined as "a sense of self, that is defined by a set of characteristics that is not wholly shared with any other individual, as well as a range of affiliations, such as ethnicity and social roles. Identity involves a sense of continuity or the feeling that one is the same person today that one was yesterday." The Oxford English Dictionary defines identity as "the sameness of a person or thing at all times or in all circumstances; the condition or fact that a person or thing is itself and not something else." Identity thus reflects interrelation that presupposes the existence of others [6]. This concept defines the relationship between two or more entities, determining them as equal or the same [7].

According to Fromm, "identity of 'I' or self refers to the category of being and not having. I am 'I' only to the extent to which I am alive, interested, related, active, and to which I have achieved an integration between my appearance – to others and/or to myself – and the core of my personality" [8, p. 83].

Erikson's impact on the formation of the concept of identity in psychology is of exceptional significance. According to him, identity is a "fundamental organizing principal" which constantly develops throughout the lifespan of a person. Identity is a complex construct that has three interconnected levels of human nature analysis: individual, personal and social. On the individual level identity includes the sense of continuity, while on the personal level identity represents the uniqueness of one's life experience and singularity. On the social level identity acts as a construct of personality that reflects the internal solidarity of a person with social and group ideals and standards. Identity provides a sense of continuity within one's self and in interaction with others ("self-sameness"), as well as a frame to differentiate between self and others ("uniqueness") which allows the individual to function autonomously from others [9].

According to Cooley, the concept of self of an individual is developed as a result of observing how they are perceived by others. Cooley referred to this concept as the "looking-glass self" [10]. Personality is formed as a result of multiple interactions with different people. Of significant importance are the interactions with the primary group, i.e. family, friends and peers, classmates, workplace and other groups. In this context, identity is a part of the self-concept and is linked with the group identification of the person.

Building on Erikson's theory, Marcia defines identity formation as a process that involves decision points and commitments with respect to ideologies, such as religion

and politics, as well as occupations. Foreclosure ensues when an individual commits to an identity without exploring other options. Identity confusion/diffusion happens when adolescents don't explore or commit to any identities. A state in which an individual is actively exploring the options yet still has not made commitments to any identity is referred to as a moratorium. Individuals who have explored a variety of options and discovered their purpose, subsequently making commitments to the chosen identity appear to be in a state of identity achievement [11]. Decisions and commitment to choices contribute to the development of identity. The limited options or confined social situations highlight the strengths and weaknesses of the personality. Marcia acknowledged the fact that identity development may include a variety of other aspects, but based his identity model on the aspect of decision-making [12]. Berberyan and Tuchina consider that this statement by Marcia allows the assumption that a relationship exists between the problems of self-development and ethnic identity [13].

Waterman defines identity development as "movement from adolescence to adulthood which involves a preponderance of changes in identity status which can be characterized as progressive developmental shifts" [14, p. 343]. According to Waterman, identity is closely linked to the degree of self-acceptance and the commitment to goals, values and beliefs. Goals, values and beliefs are formed during identity crises as a result of choices made by the person. These three elements are crucial to identity development [14, 15].

Erikson's psychosocial theory of identity development proposes that human development happens in eight successive stages from infancy to adulthood. According to Erikson, the process of identity development presupposes the integration and differentiation of various interconnected elements (identifications). The resolution of each stage affects the succeeding stages [16]. Marcia shared Erikson's views on the lifespan model of identity development [17]. Waterman had similar views but summarized identity development as a series of interconnected choices as opposed to a single act [18].

According to Mead's theory, the concept of self is developed through interactions with others in a process of role-taking. The concept of self is not set at birth but develops during childhood. There are two phases of identity development: the play phase and the game phase [19]. Thus, identity is perceived as a phenomenon that develops through external social interactions [20].

Many researchers have suggested models of ethnic development [21]. Phinney's model focuses on the process of ethnic identity formation – a model that incorporates the theoretical concepts of Erikson and Marcia. The model consists of three stages in which ethnic identity is formed through adolescence to adulthood. According to Lebedeva and Tatarko, ethnic identity is a psychological category which reflects the awareness of belonging to a specific ethnic community, as well as the meaning and significance of belonging to that particular group [22]. Ethnic identity is a dynamic phenomenon and is influenced by the social group, as well as by personality traits and sociocultural conditions: mono- and polyethnic environments [23].

The concepts of identity and self-image are closely linked. According to Berberyan, "positive ethnic identity with high-value indicators is particularly important to create a positive self-image; it assumes a positive attitude toward other ethnic groups" **[24, p. 114]**. A positive ethnic identity includes a positive attitude not only towards own people, but also towards other people.

Ethnic identity is a multidimensional concept. It refers to the awareness of belonging to a particular ethnic group, self-categorisation in which an individual identifies with an ethnic community. Ethnic identity denotes the significance and meaning given by the individual to their ethnic background, to the characteristics that connect and differentiate them from their social group **[25, 26, 27]**. The concept of ethnic identity is closely tied to such concepts as ethnicity, ethnic identification and self-identification, as well as personality traits.

Personality traits of Armenians have been studied by different scientists. Armenians are characterized as people with strong family values and respect for customs and traditions. Armenians are smart, witty and hardworking. They are hospitable, friendly and kind and have respect for everyone around them, especially the elderly. Armenians are intolerant of rude and disrespectful behaviour. They are able to control their feelings and are not aggressive, which helps them be good at communicating with representatives of different nationalities **[28, 29]**.

Methods

Participants. Data collection was realized using an online platform. Participant recruitment was achieved following a snowball approach. A total of 40 respondents participated in the current study. The subjects represented two groups: ethnic Armenians residing in Armenia and ethnic Armenians residing in the Russian Federation. *The subject provided information on their age, gender, nationality, country of residence, level of education, professional field, as well as the duration of their residence in the country.* Descriptive statistics of the samples are presented in

Table 1

Descriptive statistics

Respondents	N
Sex:	
Male	5
Female	35
Age:	
Average age	*34.7*
Country of Residence:	
Ethnic Armenians in Armenia	22
Ethnic Armenians in Russia	18
Total	40

Methods. We conducted the study of the respondents' ethnic identity and personality traits by employing the following assessment techniques:

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1. The "Types of ethnic identity" technique by Soldatova and Ryzhova

This technique aims to investigate ethnic identity and its transformation. The questionnaire includes six scales which correspond to the six types of ethnic identity: ethnic nihilism, ethnic indifference, norm or positive ethnic identity, ethnic egoism, ethnic isolation and ethnic fanaticism. The questionnaire consists of 30 statements that indicate certain attitudes towards one's own and other ethnic groups in different contexts of cross-ethnic relations.

2. The scale of express evaluation of feelings related to ethnicity by Lebedeva

This scale is utilized for evaluating the emotional colouring or valency of ethnic identity. It assesses the degree of positivity of feelings related to ethnic identity and is designed as a Likert-type scale.

3. The Big Five Inventory by Costa and McCrae

The BFI is a self-report inventory that measures personality traits using the Big Five Factor Markers. The version we chose for this study consists of 75 pairs of opposite characteristic statements, which are rated on a five-point Likert-type scale. The scale is designed to measure the big five personality traits: extraversion vs. introversion, agreeableness vs. antagonism, conscientiousness vs. lack of direction, emotional stability vs. neuroticism, and openness to experience vs. closedness to experience.

Results

The analysis of the types of ethnic identity according to the "Types of ethnic identity" technique (Soldatova, Ryzhova) (see Table 2) revealed a high tendency towards the scales "norm or positive ethnic identity" (30% of all respondents), "ethnic isolation" (2.5%) and "ethnic fanaticism" (5%). High scores are observed toward the following scales: "norm or positive ethnic identity" (57.5% of all respondents), "ethnic fanaticism" (35%), as well as the scales "ethnic indifference" (10%), "ethnic isolations" (10%) and "ethnic egoism" (5%). Average scores are revealed towards "ethnic indifference" (42.5% of participants) and "ethnic isolation" (32.5%). 30% of the respondents had average results on the scales "ethnic egoism" and "ethnic fanaticism." Apart from that, it was observed that 20% and 10% of the subjects had average scores on the scales of "ethnic nihilism" and "norm or positive ethnic identity" respectively. Lowered results are revealed toward the scales "ethnic indifference" in 42.4% of the respondents, "ethnic nihilism" in 40%, as well as the scales "ethnic egoism" (30%), "ethnic isolation" (25%), "ethnic fanaticism" (15%), and "norm or positive identity" in just 2.5%.32.5% of participants scored low in "ethnic nihilism", while 30% scored low in "ethnic egoism", followed by a low score in "ethnic isolation" by 27.5%, as well in "ethnic fanaticism" by 15% and "ethnic indifference" by 5%. In some of the subjects we revealed no tendency towards the scales "ethnic nihilism", "ethnic egoism" and "ethnic isolation."

Types of ethnic identity among the respondents (n=40) according to the
"Types of ethnic identity" scale (by G.U. Soldatova, S.V. Ryzhova)

Types of ethnic identity	No tendency		Low scores		Lowered scores		Average scores		High scores		High tendency	
	abs. Value	%	abs. Value	%	abs. Value	%	abs. Valve	%	abs. value	%	abs. value	%
Ethnic nihilism	3	7.5	13	32.5	16	40	8	20	0	0	0	0
Ethnic indifference	0	0	2	5	17	42.5	17	42.5	4	10	0	0
Norm (positive identity)	0	0	0	0	1	2,5	4	10	23	57.5	12	30
Ethnic egoism	2	5	12	30	12	30	12	30	2	5	0	0
Ethnic isolationism	1	2.5	11	27.5	10	25	13	32.5	4	10	1	2.5
Ethnic fanaticism	0	0	6	15	6	15	12	30	14	35	2	5

As can be seen in Table 2, "norm or positive ethnic identity" prevails in the majority of the respondents (87.5%). "Ethnic fanaticism", "ethnic isolation" and "ethnic indifference" are also significantly manifested. The least manifested types of ethnic identity are "ethnic nihilism" and "ethnic egoism."

The assessment of feelings related to ethnic identity revealed that the majority of the respondents (47.5%) noted strong positive feelings related to ethnic identity (pride). 30% of the respondents experience calm confidence in relation to their ethnicity, while 10% have no feelings at all. 12.5% of the respondents noted negative feelings related to their ethnic identity, of which 7.5% feel infringement and humiliation, while 5% noted resentment in relation to their ethnic identity.

The analysis of the results of the Big Five Inventory (Costa and McCrae) showed the big five factors or personality traits of the respondents (see Table 3). In the titular Armenian nation, 36.4% of the respondents had a high score in extraversion, while another 36.4% had an average score. The remaining 27.2% of the subjects scored low. The majority of the respondents in the titular nation (77.3%) had a high score in agreeableness, the second factor of personality. 18.2% and 4.5% of the samples in the titular nation scored average and low respectively. A high score in conscientiousness was revealed in the majority of the titular nation respondents (81.8%), while 4.5% of the respondents had an average score and 13.6% scored low. 54.5% of respondents of the titular nation scored high in emotional stability vs. neuroticism, the fourth factor of personality. 31.8% had an average score, while 13.6% scored low. A high score in openness to experience was observed in 72.7% of the respondents. An average score was revealed in 18.2%, the remaining 9% scored low.

In the conditions of the diaspora, the majority of the subjects scored high in extraversion, while 27.7% had an average score and 11.1% had a low score. 66.6% of the respondents in the diaspora setting had a high score, 22.2% has an average score and 11.1% scored low in agreeableness. The majority of the respondents in the conditions of the diaspora (77.8%) had a high score in conscientiousness vs. lack of direction. 16.7% had an average score and 5.5% scored low. A high score in emotional stability vs. neuroticism is observed in 83.3% of the representatives of the diaspora, while 16.7% had an average score. No low score in emotional stability vs. neuroticism was determined in the diaspora samples. 77.8% of the respondents in the diaspora setting had a high score in openness to experience, while 16.7% and 5.5% of the subjects scored average and low respectively. No statistically significant differences were observed between the two groups.

Table 3

Personality traits of the respondents according to the Big Five Inventory (P. Costa and R. McCrae)

Factors of personality	Respondents from title ethnos (n=22)			Respondents from diaspora (n=18)		
	High	Average	Low	High	Average	Low
Extraversion vs. Introversion	36.4%	36.4%	27.2%	61.1%	27.7%	11.1%
Agreeableness vs. Antagonism	77.3%	18.2%	4.5%	66.6%	22.2%	11.1%
Conscientiousness vs. Lack of direction	81.8%	4.5%	13.6%	77.8%	16.7%	5.5%
Emotional stability vs. Neuroticism	54.5%	31,8%	13.6%	83.3%	16.7%	0%
Openness to experience vs. Closedness to experience	72.7%	18.2%	9%	77.8%	16.7%	5.5%

Statistics

Correlation analysis of the obtained results revealed a link between the types of ethnic identity and the personality traits of the respondents. According to our first hypothesis, we observed a weak positive correlation between the scale "norm or positive ethnic identity" and three of the factors of personality: extraversion vs. introversion *(r = 0.2737),* conscientiousness vs. lack of direction *(r = 0.2024),* emotional stability vs. neuroticism *(r = 0.2779).* A weak positive correlation is observed between "ethnic isolation" and two factors of personality, namely agreeableness vs. antagonism *(r = 0,319)* and emotional stability vs. neuroticism *(r = 0.2229).* A relationship is observed between the scale "ethnic nihilism" and the factor emotional stability vs. neuroticism *(r = 0.2807),* as well as between "ethnic egoism" and the factors extraversion vs. introversion *(r = 0.2147)* and agreeableness vs. antagonism *(r = 0,255).* Additionally, a weak positive correlation is observed between "ethnic fanaticism" and the factor of agreeableness vs. antagonism *(r = 0.2672). Furthermore, a weak negative correlation is observed between "ethnic indifference" and two factors of personality, those being* agreeableness vs. antagonism *(r = -0.2498)* and conscientiousness vs. lack of direction *(r = -0.2005).*

According to our second hypothesis, we identified statistically significant differences in the types of ethnic identity and the evaluation of feelings related to ethnicity in Armenians in different socio-cultural environments (in the titular nation and the diaspora in Russia). In the conditions of the titular nation, the scale "norm or positive ethnic identity" (arith. mean – 14.8) prevailed significantly, "ethnic fanaticism" (arith. mean – 10.9) and "ethnic indifference" (arith. mean – 8.6) followed closely. The least represented was the scale "ethnic nihilism." In the diaspora samples "norm or positive ethnic identity" (arith. mean – 15.7) prevailed significantly as well, however, the second and third most prominent results – "ethnic indifference" (arith. mean – 10) and "ethnic fanaticism" (arith. mean – 8.8) – were switched. The least represented scales were "ethnic nihilism" and "ethnic egoism."

The assessment of feelings related to ethnic identity is presented in Table 4. According to this evaluation, the majority of the representatives of the titular nation (54.5%) noted strong positive feelings related to ethnic identity (pride). 27.3% of the respondents in the titular nation felt calm confidence in relation to their ethnic identity, 9% had no feelings, while another 9% gave a negative evaluation (infringement/ humiliation). There were no subjects in the titular nation that experienced resentment towards their ethnic identity. Strong positive feelings (pride) were also noted in the conditions of the diaspora (38.9%). 33.3% of the diaspora samples gave a normal evaluation of feelings related to ethnicity (calm confidence). A negative assessment of their feelings in relation to their ethnic identity was noted by 16.6% of the respondents in the diaspora, of which 11.1% felt resentment, while 5.5% mentioned infringement and humiliation. 11.1% of the subjects in the diaspora setting had no feelings related to their ethnicity.

Table 4

Assessment of the valence of the ethnic identity of the respondents according to the scale "Express evaluation of feelings related to ethnicity" (N.M. Lebedeva)

Evaluation of feelings related to ethnicity	Respondents from title ethnos (n=22)		Respondents from diaspora (n=18)	
	abs. value	%	abs. value	%
Pride	12	54.5	7	38.9
calm confidence	6	27.3	6	33.3
no feelings	2	9	2	11.1
resentment	0	0	2	11.1
infringement/ humiliation	2	9	1	5.6

Conclusions

The obtained results allow us to partially confirm our hypotheses. Based on the analysis of the results of our study, we have come to the following conclusions:

1. *Identity is a structure that consists of different elements and is subjectively perceived as sameness and continuity of personality. The concept of identity reflects interrelation and presupposes the existence of others that recognize*

their sameness and continuity. The sameness of a person at all times and under all circumstances is identity. Ethnic identity is a multidimensional concept that refers to the awareness of belonging to a particular ethnic community. It is self-categorisation in which an individual identifies with an ethnic group. Ethnic identity denotes the significance and meaning given by the individual to their ethnic background, to the characteristics that connect and differentiate them from their social group.

2. *The data allowed us to identify statistically significant differences in the types of ethnic identity and evaluations of feelings related to ethnic identity in the two groups* – ethnic Armenians residing in the Republic of Armenia and ethnic Armenians residing in the Russian Federation. *The study revealed a weak correlation between several types of ethnic identity and the personality traits in Armenians under the two aforementioned differing sociocultural conditions. The differences among the representatives of the two studied groups are influenced by the sociocultural situation. The influence of the titular nation in whose territory the representatives of the diaspora live causes the duality of their situation.*

The studied problem was relevant because investigations of the relationship between ethnic identity and personality traits *in different sociocultural contexts are* necessary in the era of multiculturalism and globalisation.

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THE WEAKENING OF THE ISLAMIC RADICAL MOVEMENT IN ALGERIA IN THE 2000'S. THE MAIN REASONS AND CONSEQUENCES

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Abstract

Algeria was in dire economic and social straits in the late 20th century. The authorities' inaction and inability to solve the numerous problems had a negative impact on their reputation. A large percentage of the state and governance systems had lost credibility in the eyes of many Algerians. Under these circumstances, Islamic movements became more active in Algeria and quickly gained unprecedented popularity and influence across the country. They proposed their vision of solving the existing problems, putting forward the idea of creating an Islamic state in Algeria, based on the supremacy of Islamic laws.

The purpose of the article is to present the reasons for the decline and weakening of the Islamic movement, particularly its most radical forces, and its turning consequences on the development of events in Algeria.

The radical Islamic movement played a significant role in fomenting the Algerian civil war that lasted from 1991 to 2000. The government has taken a number of steps to counter the threat of radical Islam, using both forceful and political methods. The Algerian crisis was resolved only a decade later, due to a number of factors.

The purpose of the article is to present the reasons due to which the Islamic movement, particularly its radical wing, lost its strength and weakened, recording the fact that Islamic radicalism could not be completely eradicated. The most extremist groups still exist in Algeria and continue their activities.

This article describes the steps taken by the authorities towards the resolution of the "Algerian crisis" and the factors that made the political solution of the Algerian conflict possible. In this context particular attention is given to the disagreements and the divisions between the radical Islamic organizations, which had the most serious impact on the Islamic movement.

Keywords and phrases: Algerian crisis, Islamic extremism, Abd al-Aziz Bouteflika, "Civil Concord" law, organizations.

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ԱՐԱՄ ԳԱՍՊԱՐՅԱՆ

ՀՀ Գիտությունների ազգային ակադեմիայի
արևելագիտության ինստիտուտ, արաբական երկրների բաժնի
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Համառոտագիր

XX դ. վերջում Ալժիրը հայտնվել էր տնտեսական և սոցիալական ծանր ճըրության մեջ: Իշխանությունների անգործունն ու ծագած բազմաթիվ խնդիրները լուծելու անկարողությունը բացասական ազդեցություն ունեցան իշխանությունների հեղինակության վրա: Ալժիրցիների զգալի հատվածը կորցրել էր վստահությունը ոչ միայն պետական կառույցների, այլ նաև հաստատված իշխանական համակարգի հանդեպ:

Եվ ահա այսպիսի պայմաններում Ալժիրում աննախադեպ ակտի-վացան իսլամական շարժումները, որոնք շատ կարճ ժամանակահատ-վածում ձեռք բերեցին մեծ հեղինակություն և տարածեցին իրենց ազդե-ցությունը երկրի գրեթե ողջ տարածքում: Վերջիններս առաջարկեցին առկա խնդիրների լուծման իրենց տեսլականը՝ առաջ քաշելով Ալժիրում իսլամական օրենքների գերակայության վրա հիմնված իսլամական պետության ստեղծման գաղափարը:

Արմատական իսլամական շարժումը նշանակալի դեր խաղաց Ալժիրում քաղաքացիական պատերազմի բռնկման գործում, որը տևեց 1991-2000 թթ.: Այդ ժամանակից ի վեր կառավարությունը մի շարք քայլեր է ձեռնարկել արմատական իսլամի սպառնալիքներին դիմակայելու համար՝ կիրառելով ինչպես ուժային, այնպես էլ քաղաքական մեթոդներ: Ալժիրյան ճգնաժամը հնարավոր եղավ կարգավորել միայն մեկ տասնամյակ անց, ինչը պայմանավորված էր մի շարք գործոններով:

Հոդվածի նպատակն է ներկայացնել այն պատճառները, որոնց հետևանքով իսլամական շարժումը, մասնավորապես դրա արմատական թևը կորցրեց իր ուժը և թուլացավ՝ արձանագրելով փաստը, որ իսլամական արմատականությունը հնարավոր չեղավ ամբողջովին վերացնել: Ալժիրում մինչ օրս պահպանվում են առավել ծայրահեղական խմբավորումներ, որոնք շարունակում են իրենց պատակտիչ գործունեությունը:

Ուսումնասիրվում է ոչ միայն իշխանությունների կողմից «ալժիրյան ճգնաժամի» կարգավորման ուղղությամբ ձեռնարկած քայլերը, այլ նաև այն գործոնները, որոնք հնարավոր դարձրին հակամարտության քաղաքական լուծումը։ Այս համատեքսում առանձնակի կարևորվում է ծայրահեղ իսլամական կազմակերպությունների միջև առկա տարաձայնությունները և խնդիրները, որոնք լրջագույն ազդեցություն ունեցան իսլամական շարժման կենսունակության վրա:

Բանալի բառեր և բառակապակցություններ. Ալժիրի ճգնաժամ, իսլամական ծայրահեղականություն, Աբդ ալ-Ազիզ Բութեֆլիկա, «Քաղաքացիական համերաշխության» օրենք, կազմակերպություններ:

ОСЛАБЛЕНИЕ ИСЛАМСКОГО РАДИКАЛЬНОГО ДВИЖЕНИЯ В АЛЖИРЕ В 2000-ЫЕ Г. ОСНОВНЫЕ ПРИЧИНЫ И ПОСЛЕДСТВИЯ

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Аннотация

К концу XX века Алжир оказался в тяжелом экономическом и социальном положении. Бездействие и неспособность властей решать возникшие многочисленные проблемы негативно сказались на репутации властей. Значительная часть алжирцев потеряла доверие не только к государственному устройству, но и к сложившейся системе управления.

И в таких условиях в Алжире беспрецедентно активизировались исламские движения, которые в очень короткий срок завоевали большой авторитет и распространили свое влияние практически на всю территорию страны. Эти движения предложили свое видение решения существующих проблем, выдвинув идею создания в Алжире исламского государства, основанного на верховенстве исламских законов.

Радикальное исламское движение сыграло значительную роль в разжигании гражданской войны в Алжире, длившейся с 1991 по 2000 год. С тех пор правительство предприняло ряд шагов по противодействию угрозе радикального исламизма, используя как силовые, так и политические методы. Алжирский кризис разрешился лишь спустя десятилетие благодаря ряду факторов.

Цель статьи - представить причины, из-за которых исламское движение, особенно радикальное крыло, потеряло свою силу и ослабло, зафиксировав тот факт, что исламский радикализм не удалось полностью искоренить. В Алжире все еще существуют и действуют наиболее экстремистские группировки, которые продолжают свою раскольническую деятельность.

Изучаются не только шаги, предпринятые властями для решения «алжирского кризиса», но и факторы, сделавшие возможным политическое регулирование конфликта. В этом контексте особое внимание уделяется разногласиям и конфронтациям между радикальными исламскими организациями, что и оказало наиболее серьезное влияние на стойкость исламского движение.

Ключевые слова и словосочетания: алжирский кризис, исламский экстремизм, Абд аль-Азиз Бутефлика, закон «О гражданском согласии», организации.

Introduction

Radical Islamism has been a major concern in Algeria for several decades. The country has a long history of Islamist extremism, dating back to the 1990s when the government fought against a violent Islamist insurgency known as the "Black Decade." The conflict led to the deaths of tens of thousands of people and was characterized by widespread human rights abuses on both sides.

The Algerian government has sought to solve the root causes of radicalization, including poverty, unemployment, and lack of access to education and basic services. Efforts have been made to improve living standards and provide social and economic opportunities, but these challenges remain significant and ongoing.

While Algeria has made some progress in countering the threat of radical Islamism, the issue remains a significant challenge for the country and the region as a whole. Addressing the root causes of extremism and promoting stability and economic development will be key to preventing the spread of radical ideology and reducing the risk of terrorism.

The rise of Islamic fundamentalism in Algeria

The formation of modern Islamic fundamentalism in its most radical forms was associated with the "Muslim Brotherhood" – an organization created by Hassan al-Banna in Egypt – who preferred jihad (holy war) to all other possible tools to achieve its main goal - the establishment of laws based on "true Islam". This well-organized and branched movement had a significant impact on the socio-political life of Muslim countries for decades. Islamic public thought in Algeria did not escape the influence of the Muslim Brotherhood's radical Islamist ideas either.

In the 1980s Islamist ideas and tendencies to politicize Islam were spreading rapidly in Algeria. In a very short time, the widespread Islamic movement was united around the Islamic Salvation Front (ISF) **[1, p. 68]**[3], which was headed by a well-known leader of radical Islamism in Algeria, Abassi Madani, a professor of psychology at the University of Algiers. At that time, the significant part of the Algerian population supported the slogan of the creation of an Islamic state in Algeria purposed by the ISF. The reasons for this should be sought in the 1980s, a period when there was a systemic crisis in the country. The inability of state structures to solve the social problems that had matured in the country, such as the decline of the economy and the unstable political situation, put the Algerians, particularly the most vulnerable classes, in a difficult condition. In this context, the broad segments of Algerian society saw the only way to solve the difficult social problems in the creation of an Islamic state based on the foundations of "real Islam."

The spread of radicalism in Algeria received a boost when important changes took place in the political system. In February 1989, a new Algerian constitution was adopted, which guaranteed the right to form political entities. Thus, a multi-party

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[3] The Islamic Salvation Front was founded in 1989.

system was effectively introduced in Algeria. This objectively necessary and natural democratic process led to a sharp strengthening of the Islamist movement. A number of Islamist parties were created, the most influential and prestigious of which was the Islamic Salvation Front, mentioned above.

All this made possible the crushing victory of ISF over the National Liberation Front (FLN)[4] in the elections took place in 1990. ISF gained 54 % **[2, p.314, 3, p.205]** of the vote, moreover, in 1991 during the first round of the parliamentary elections held on December 26, ISF won more than half of the seats[5] **[4, p. 52]**, which marked the beginning of the events that significantly changed the entire future course of the country's historical development.

After the publication of the results of the first round of the elections, it became obvious that in the second round of the upcoming elections, the Islamists will form a majority in the parliament, getting the chance to change the Constitution and declare Algeria an Islamic state.

The threat of Islamization of the country prompted the army to proactivity. Algerian president Shadli Benjedid dissolved the National Assembly at the request of the military, but a few days later the president was overthrown as well **[5, p.53]**. At the same time the state of emergency was restored in the country[6], the activity of the ISF was banned, its leaders were imprisoned as well. As a result, Algeria entered a period of bloody civil war between the Islamists and the authorities, which continued from 1991-1999 and claimed hundreds of thousands of lives.

These developments in Algeria clearly showed that Islamism and its radical manifestations not only enjoyed the support of a wide section of the Algerian society, but also had a large number of supporters. In addition, the creation of Islamic armed groups after 1991 clearly demonstrated that extremism is not just an ideology, but a real force capable of waging an uncompromising armed struggle against the authorities.

From the beginning of the crisis, the Algerian authorities sought to end the conflict by force, widely using both the capabilities of the army and the special police services, at the same time, realizing that it is not possible to achieve peace with the use of force only, the authorities took certain steps to find political solutions, but they did not yield any significant results.

It was finally possible to start a process for a peaceful resolution of the crisis only in 1999, the implementation of which would be possible only through the disarmament (neutralization) of Islamic radical groups.

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[4] The National Liberation Front was created on November 1, 1954 as a result of the merger of several small political groups as a nationwide organization that led the armed struggle for Algerian independence from France.

[5] The Islamic Liberation Front won 188 seats out of 430 in the parliamentary elections, the Socialist Parties Front won 25, and the National Liberation Front won 15 seats.

[6] The state of emergency was cancelled in 1991 for holding parliamentary elections.

In 1999, on the initiative of the newly elected president of Algeria Abd al-Aziz Bouteflika **[5, p.24]**, The Civil Concord Law was adopted, which would grant amnesty to those members of armed groups who would voluntarily stop their schismatic activities and surrender to the authorities **[6, N46]**. The law was approved by the majority of voters through a referendum on September 16 **[7, p.47]**.

The adoption of the law and the measures aimed at its implementation caused a certain division in the ranks of the Algerian radicals. The leader of ISF Abbasi Madani who was under house arrest approved the law and called on his supporters to do the same. The commander of ISF's military wing Madani Mezrag also expressed support for the law and called on all militants to join the Islamic Salvation Army's decision. ISF stopped fighting and announced its dissolution on January 12, 2000.

The Civil Concord Law and the amnesty must have become a stable basis for the establishment of peace in Algeria. However, only the "Islamic Salvation Front" benefited from the amnesty, which, incidentally, had stopped fighting in October of 1997 **[4, p.77-78]**.

It should be noted that the adoption of the Civil Concord Law did not have the expected results. At the beginning of the 2000s, it became clear that Bouteflika's plan did not resonate with radical Islamist groups such as Salafi Propaganda and Jihad Group (GSPC) and the "Islamic Armed Group" (IAG). The latter were not only not going to lay down their arms and surrender, but also expressed their willingness to continue the fight. These two groups, numbering about 650, continued to carry out terrorist activities, the most major of which was the killing of 23 Bedouins in the Chlef region (southern Algeria) on May 20, 2002, whose only "sin" was participation in the elections **[8, p.223]**. As Benjamin Stora notes, referring to the the Algerian press, just in October of 2000 more than 250 people were killed as a result of terrorist activities of armed groups operating in Algeria **[7, p. 48]**.

However, about 5,500 militants had surrendered by the deadline for implementation of the law (January 13, 2000). Later, about 5,000 prisoners convicted of "divisive and terrorist activities" were released **[3, p. 277, 9, p. 80]**.

The Civil Concord Law undeniably had a positive effect on the weakening of the radical Islamic movement in Algeria, as a result of which military operations in the country decreased. Relative peace was established in the country. It should also be noted that that there were a number of factors that also had a great impact on the vitality of radical Islamist movements. One of the reasons for the cessation of the armed struggle against the Algerian regime was the disagreements between the various Islamic groups over the direction, methods and forms of the struggle, which broke up the Islamic movement for obvious reasons. The emergence of the "Islamic Armed Group" created both strategic and ideological tension with the "Islamic Salvation Front," and led to armed clashes between these two groups in the mid of 1990's. In 1996 one of the IAG commanders, Emir Hassan Khattab, founded the more extreme Salafi Propaganda and Jihad Group, which sharply criticized the IAG's decision to lay down arms and continued an uncompromising armed struggle against the authorities

[9, p. 144]. Later, on September 14, 2006, the GSPC announced an alliance with al-Qaeda and henceforth operated under the name "al-Qaeda Organization in the Islamic Maghreb"**[10, p. 175, 11, p. 114-131]**.

In addition to the above-mentioned circumstance, it is necessary to mention the fact that the long-lasting civil war required huge resources from the conflicting parties, and taking into the crisis situation in the country's economy and the reduction of financial sources had its effect on maintaining the intensity of the conflict.

At the same time, the position of foreign powers should not be ignored, which in turn exerted pressure on the regime, expressing concern about the danger of Algerian terrorism spreading beyond the borders of the country.

Now, at the beginning of the 21st century, it can be concluded that the full-scale civil war in Algeria is over. Unlike the middle of the 1990s, Algerian radical Islamism is no longer a well-organized anti-establishment force that can oppose the established system in the country.

The largest centers of Islamic extremism had been suppressed, and the number of militants was gradually decreasing. According to generalized data based on official information and Algerian media reports, 400 people died in the confrontation in 2006. In 2005, this number was 480 people, and in 2004 - more than 500 people **[12]**.

In the Islamist movement, which continues to play a significant role in the social and political life of Algeria, several main directions can be conventionally distinguished. The first one is moderate Islamic political parties, which operate and are represented in the Algerian parliament, acting from the positions of Islamism (that is aiming to preserve "Islamic values" as an indispensable condition and basis for the further development of Algerian society). Despite the fact that the Algerian constitution prohibits the establishment of political parties based on religion, Islamist parties have managed to circumvent this ban by changing their names, excluding clauses about the establishment of an "Islamic Republic" from their programs. The "National Reform Movement", the Movement of Society for Peace, or "Hamas" **[13]**, and the Islamic Renaissance Movement, or "Nahda" **[14, p.124-125]**, are among the moderate Islamic organizations currently operating in Algeria.

The second direction includes the parties banned by the authorities, which, however, try to achieve the abolition of the ban and act within legal bounds, nominating their candidates in the elections as "independent candidates." Among such parties are Wafa (Allegiance) **[15, p. 214]** and ISF. "Wafa" is headed by Ahmed Taleb Ibrahim, a well-known figure of the National Assembly, who was the foreign minister under President Shadli Benjedid and condemned the military intervention in the political process. The Ministry of the Interior of Algeria refused to register Wafa as a political party due to the presence of many activists of the banned ISF in its leadership. On the other hand, the leaders of the ISF, which was officially dissolved in 1992, continue to actively influence the political life of Algeria.

The third direction is the radical Islamic groups, the most prominent representatives of which are the aforementioned "Islamic Armed Group" and the "Salafi Group of Propaganda and Jihad."

Conclusion

The civil war that began between Islamic armed groups and the authorities in Algeria in 1991 ended in 2000 which was directly related to the weakening of the Islamic radical movement.

Turning to the reasons why Islamic radicalism declined at the end of the 20th century, several antecedents can be distinguished. The first one was the Civil Concord Law accepted by Abd al-Aziz Bouteflika in 1999 which granted amnesty to surrendered Islamists. This initiative of the Algerian president had an undeniable effect on the weakening of the radical movement as it pulled back not only the ordinary Islamist militants from the ranks of the anti-government struggle, but also one of the most influential forces of the Islamic movement, the "Islamic Salvation Front" and its militarized wing, the "Islamic Salvation Army".

The fact that ISF stopped active military operations in 1997 also played an important role which facilitated and greatly enabled the application of the Civil Concord Law. There was another important factor. The civil war clearly showed that both the authorities and the Islamists could not achieve their goals only by force of arms, which in turn required not only human but also financial resources. The Algerian society and the Algerian economy were not ready for a long civil war, the negative impact of which was felt both on public sentiment and on the country's economic and political life. However, the efforts of the Algerian authorities to restore the country's position and reputation in the international arena should not be underestimated.

Thus, it should be noted that there had been a unique situation in Algeria by the end of 1990s which created a positive atmosphere and made it possible for the weakening of Islamic radicalism. At the same time, it is necessary to pay attention to the fact that the above-mentioned factors could have only had an effect on the weakening of radical movements through their combination, not individually.

Despite the fact that the radical Islamic movement in Algeria weakened and it became possible to establish relative peace in the country, Islamic terrorist armed groups continue to operate in the country. It should be emphasized that along with a certain weakening of radical Islamism in Algeria, the deep reasons for the emergence of Islamic extremism continue to be preserved here. There are many unsolved vital problems in the socio-economic life of Algerians, which affects a significant part of the population. The situation of growing social tension in society can certainly be used by radical Islamist forces to increase their influence, which will bring the country to a new crisis. It is clear that radical reforms are necessary to solve the problems facing Algeria, for the implementation of which the relations and activities of both the authorities and the opposition (especially Islamic organizations and parties) must be built on compromise.

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Abstract

The concept of *intercultural communication* derives from the concepts of *culture and communication*. Intercultural communication studies communication across different cultures and social groups and describes communication processes and related issues among groups of individuals from different cultural backgrounds. Intercultural communication is characterized by the fact that when representatives of different cultures meet, they act according to their cultural norms. *Intercultural communication* is a socio-cultural mechanism that enables the possibility of coordinated human activity. The ways of performing this basic function are specific to different people. The more intercultural communication increases, the more opportunities we have for understanding each other. However, the possibilities of misunderstanding and miscommunicating with people, groups, communities, organizations, and nations equally grow. In case of misunderstanding or miscommunication goes unmanaged, it can result in conflicts, which in turn might develop into interpersonal, intergroup, inter-organizational, and finally, international conflicts **[1, p252].** In today's world, effective intercultural communication is strategically vital to global security. Seen as a skill or competence, intercultural communication must be developed and practiced by any individual in the 21st century. It should be one of the most important elements that provide peace and balance in our societies. In other words, and seen from a larger context, globalization has brought about the realization that modern societies must learn to cooperate **[2, p308].**

The skills that underpin intercultural communication can serve as a natural platform for enhancing international security. The essential skills of interacting with representatives of different cultures (nonverbal communication, empathy, conflict resolution, etc.) are necessary to ensure international cooperation, peace, and security. The development of intercultural communication skills, therefore, improves the quality of intercultural interaction, thus minimizing the likelihood of conflicts.

Keywords and phrases: Different cultural backgrounds, international security, misunderstanding and miscommunicating, intercultural communication, conflict prevention.

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Համառոտագիր

Միջմշակութային հաղորդակցությունը բխում է մշակույթ և հաղորդակցություն հասկացություններից։ Միջմշակութային հաղորդակցությունը ուսումնասիրում է տարբեր մշակույթների, սոցիալական խմբերի միջև հաղորդակցությունը և նկարագրում է հաղորդակցման գործընթացները, տարբեր մշակույթային ծագում ունեցող անհատների և խմբերին առնչվող խնդիրները։ Միջմշակութային հաղորդակցությանը բնորոշ առանձնահատկություններից է այն, որ երբ հանդիպում են տարբեր մշակույթների ներկայացուցիչներ, նրանցից յուրաքանչյուրը գործում է իր մշակույթային նորմերին համապատասխան։ Հարկ է նշել, որ միջմշակութային հաղորդակցությունը սոցիալ-մշակույթային մեխանիզմ է, որի շնորհիվ մարդը կարող է համակարգված գործունեություն իրականացնել։ Տարբեր մարդիկ կարող են այս պարզ գործառույթը յուրովի իրականացնել։ Որքան մեծանում է միջմշակութային հաղորդակցությունը, այնքան ավելի են շատանում միմյանց հասկանալու հնարավորությունները։ Սակայն պետք է նշել նաև, որ տարբեր մարդկանց, խմբերի, համայնքների, կազմակերպությունների և ազգերի հետ շփվելիս թյուրըմբռնման և սխալ հաղորդակցվելու հնարավորությունները հավասարապես մեծանում են։ Եթե թյուրըմբռնումը կամ սխալ հաղորդակցությունը չկատավարվի, այն կարող է հանգեցնել կոնֆլիկտների, որոնք, իրենց հերթին, կարող են վերածվել միջանձնային, միջխմբային, միջկազմակերպչական և, վերջապես, միջազգային հակամարտությունների [1, էջ 252]։ Այսօր արդյունավետ միջմշակութային հաղորդակցությունը ռազմավարական նշանակություն ունի միջազգային անվտան-

գույանտեսանկյունից: Համարվելով հմտություն կամ իրավասություն՝ միջմշակութային հաղորդակցություն պետք է զարգացնի և կիրառի XXI դարի յուրաքանչյուր անհատ, և այն պետք է լինի մեր հասարակություններում խաղաղություն և հավասարակշռություն ապահովող ամենակարևոր տարրերից մեկը: Այլ կերպ ասած՝ եթե այն դիտարկենք ավելի լայն համատեքստում, գլոբալիզացիան բերեց այն գիտակցմանը, որ ժամանակակից հասարակությունները պետք է սովորեն համագործակցել:

Միջմշակութային հաղորդակցության հիմքում ընկած հմտությունները կարող են բնական հարթակ ծառայել միջազգային անվտանգության ամրապնդման համար [2, էջ308]: Հետևաբար, միջմշակութային հաղորդակցման հմտությունների զարգացումը բարելավում է միջազգային փոխգործակցության որակը՝ դրանով իսկ նվազագույնի հասցնելով կոնֆլիկտների հավանականությունը: Տարբեր մշակույթների ներկայացուցիչների հետ շփվելու էական հմտությունները (ոչ վերբալ հաղորդակցություն, կարեկցանք, կոնֆլիկտների լուծում և այլն) անհրաժեշտ են միջազգային համագործակցության, խաղաղության և անվտանգության ապահովման համար:

Բանալի բառեր և բառակապակցություններ. միջմշակութային հաղորդակցություն, միջազգային անվտանգություն, տարբեր մշակութային ծագում, թյուրըմբռնում, սխալ հաղորդակցություն, կոնֆլիկտների կանխարգելում:

МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ И МЕЖДУНАРОДНАЯ БЕЗОПАСНОСТЬ

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Аннотация

Термин "межкультурная коммуникация" исходит из понятий "культура" и "коммуникация". Межкультурная коммуникация изучает контакты различных культур, социальных групп и описывает коммуникационные процессы, проблемы, относящиеся к личностям и группам различного культурного происхождения. Для межкультурной коммуникации характерно, что при встрече представителей разных культур каждый из них действует в соответствии со своими культурными нормами. Следует отметить, что межкультурная коммуникация - это социально-культурный механизм, благодаря которому человек может осуществлять систематизированную деятельность. Каждый человек может по-своему реализовывать эту простую функцию. Чем более ширится межкультурная коммуникация, тем более множатся возможности взаимопонимания. Вместе с тем в равной мере растет возможность недопонимания и искаженного общения при контактах с людьми, группами, общинами, организациями. Если недопонимание и искаженное общение не будут управляться, это может привести к разногласиям, которые, в свою очередь, могут перерасти в межличностные, межгрупповые, межкорпоративные и, наконец, в межнациональные конфликты. [1, с.252]. Сегодня эффективная межкультурная коммуникация имеет стратегическое значение для международной безопасности. Считаясь искусством или компетенцией, межкультурная коммуникация должна развиваться и применяться каждой личностью XXI века, становиться одним из важнейших элементов, обеспечивающих мир и равновесие в наших обществах. Иными словами, если рассматривать это в более широком контексте, глобализация привела к осознанию, что современные общества должны научиться сотрудничать. Мастерство, лежащее в основе межкультурной коммуникации, может служить естественной платформой для укрепления межнациональной безопасности [2, с.308]. Следовательно, развитие искусства межкультурной коммуникации повышает качество международного взаимо-

действия, тем самым сводя к минимуму возможность конфликтов. Умение общаться с представителями разных культур (невербальная коммуникация, сочувствие, разрешение конфликтов и т.д.) необходимо для международного сотрудничества, для обеспечения мира и безопасности.

Ключевые слова и словосочетания: межкультурная коммуникация, международная безопасность, различное культурное происхождение, недопонимание, искаженное общение, предотвращение конфликтов.

Introduction

The roots of intercultural communication can be traced to the Chicago School, known for pioneering empirical investigations based on the theories of German sociologist Georg Simmel (1858–1918) (Rogers & Steinfatt, 1999). The notion of communicating with someone different from us – an intercultural 'stranger' – lies at the heart of intercultural communication **[3].**

The theory of intercultural communication (from now on called IC) is a relatively new field of study, although intercultural communication itself dates back to time immemorial. The actual contours of IC theory emerged only after World War II in US communications research. For the first time, the issue of IC emerged when representatives of different countries had to solve

problems of global importance jointly. Until then, the Americans conducted an isolated policy and faced the need to start intercultural contacts **[4, p. 25].**

US diplomats also experienced cultural frustrations. They often needed better training, cultural awareness, and intercultural communication insight. They usually lived and worked in a small circle of English-speaking individuals, seldom venturing outside the capital city of their posting. In 1946, the US Congress passed an act to provide training to American diplomats and technical assistance workers in the Foreign Service Institute (FSI). Edward T. Hall, a leading anthropologist and teacher at FSI, and his anthropological and linguistics colleagues initially taught the participants the language and anthropological concepts of the nation to which they were assigned. Although the language program was successful, participants reported to Hall that they needed to communicate across cultures and understand intercultural differences rather than gain an understanding of the single culture in which they were to work. In response to these requests, Hall and his colleagues created a new approach called 'intercultural communication.' The publication of his famous book, The 'Silent Language' (1959), signals the birth of intercultural communication study. If once intercultural communication meant only communication between individuals of different national cultures, it developed over the decades. It came to mean communication between individuals who might differ, for example, in ethnicity, socioeconomic status, age, gender, or lifestyle. This broader field definition is reflected in most intercultural communication textbooks today. **[1,pp16-17].** In 1948, the Smith-Mundt US Information and Educational Exchange Act was signed in the United States

on 7 January, committing the United States Government to promote better understanding between Americans and other peoples **[5, p.5].**

In carrying out our work, we have set the following objectives:

· To Study the theory of intercultural communication, communicative competence, and cultural misinterpretation as a threat to human security,

· To study international security and its challenges,

· Consider the relationship between intercultural communication and international security.

The concept of Intercultural communication and communicative competence

IC is a particular communication between two or more representatives of different cultures, during which information and cultural values of interacting cultures are exchanged. The process of intercultural communication is a unique form of activity, which is not limited to the knowledge of foreign languages, but also requires knowledge of the material and spiritual culture, religion, values, moral attitude, worldview, Etc., of another nation. Anthropologist Edward Hall is considered the founder of intercultural communication. His book "Silent language" was an important milestone in which the relationship between communication and culture was first analyzed in detail **[6]**, and later his second book "Hidden Dimension" **[7]**, was devoted to understanding time and space in different cultures, as well as to substantiate the importance of cross-cultural analysis. Hall focuses on communication as the element of human experience most clearly shaped by culture. For Hall, communication encompasses verbal and nonverbal interaction, materials and artifacts, fashion, and all forms of meaningful human conduct. The problem of intercultural communication arose when meaningful conduct was interpreted in another cultural context differently than intended -that is, its performance and interpretation are matters of ***competence***. When misinterpretation occurs, participants may not be aware of its occurrence. Finally, a stark distinction exists between two options facing communicators who find themselves in situations where "errors are made in interpreting" the meaning of what someone said. One option is frustration and (violent) conflict, which Hall casts as the natural—or at least traditional—response ("No wonder there are wars!"). The other preferred option is reflection or learning that is grounded in the study of culture-in-communication. Cultural inquiry provides tools for understanding how communication "works," which is the prerequisite of any competent interaction across different styles of expression. Informed reflection, Hall argues, can thwart adverse outcomes ranging from frustration to war. In sum, Hall advises us to expect miscommunication in intercultural encounters, to know how and why it occurs, to disrupt the regular flow of communication when miscommunication does occur, and to try to fix the errors that result from a lack of communicative competence. Recent communication scholarship on public diplomacy serves as a reminder of the continued practical relevance of Hall's orientation **[8, pp. 121-135]** to communication, culture, and misinterpretation in security-related settings **[9]** (Zaharna, 2010).

International Security

At present, international security is closely linked to the notion of globalization. First of all, the term international security should be understood. International security is a set of measures undertaken by countries and various international organizations to ensure mutual security in world politics. This package includes military operations, diplomatic treaties, and agreements **[10].**

Until now, the concept of international security and its study has been understood as examining the use of force between States, particularly emphasizing the role of Great Powers. It reflects the view that international security includes the territorial integrity of nations and that the greatest threat to that territorial integrity is the war between States, especially between great Powers**[11pp. 5-27**]. Recently, however, the formulation of international security has changed considerably and has focused on other elements. It is due to contemporary challenges that threaten international security.

When studying international security problems, it is necessary to get an idea of which threats are currently considered primary for the international community. The twenty-first century has changed the traditional formulation of "security" and brought new forms of international security. Changes include, for example, the origin of threats. Threats no longer come primarily from states; threats come from nationalistic, ethnic groups, criminal gangs, epidemics, terrorism, unsafe food, poverty, economic mismanagement, overpopulation, refugee flows, and, most importantly, pollution and the effects of pollution, the destruction of nature. The victims of new threats are mainly individuals (individual or human security), society (public security), and the world (global security). The survival of societies is at risk, and in the long run, the world's survival is also at risk. Therefore, it can be emphasized that there is a general global awareness of the need to fight for the stability of the earth**[12].**

Over the past two decades, threats to international security and stability have evolved rapidly. The drivers of change – including population growth, climate change, resource scarcity, significant shifts in economic power, and increasing state fragility – produce less predictable, non-linear effects. Technology diffuses rapidly, information is corroding traditional hierarchies, and security-related risks have become more asymmetric**[13].** Terrorists and organized criminal groups are now better placed to disrupt global networks, especially with weak governance. Many territories today are characterized as weak or already collapsing states, an arena for great power competition. It is not the interest of the great Powers to rebuild the State or to engage in nation-building for humanitarian purposes, but rather to establish bases in the region, secure profitable economic deals, and weaken the presence of other countries. Moreover, there are many possible scenarios in which a failed state can become a playground for competition between regional countries and great powers. That is why failed states today can pose a significant threat to international security**[14].**

Another evidence of the changing formulation of international security, which also emphasizes the role of culture and intercultural communication, is the expanded

definition of security requirements by the UN Office for the Coordination of Humanitarian Affairs (OCHA) for a broader range of security sectors. According to OCHA, the following areas are considered more important now: economic, food, healthcare, environment, personal, community, etc.,**[15].**

Therefore, OCHA's range of security areas proves that human security elements have evolved to a broader dimension as they go beyond military protection and engage threats to human dignity. Accordingly, it has become necessary for states to make efforts to establish ties with other states consciously. Furthermore, this can only be achieved through successful dialogue and cooperation based on effective intercultural communication.

The Relation Between Intercultural Communication and International Security

Intercultural skills are the basic foundation on which international security mechanisms, such as conflict resolution and negotiation, are built. In our multicultural, multilingual world, when entering a new cultural system, we doubt individual speakers' communicative competence and may pose a threat to their ability to survive and thrive in a particular social milieu (i.e., human security) or their coherent sense of self grounded in everyday communicative routines **[8].** Typically, intercultural communication scholars do not frame their research explicitly as an exploration of security. Nonetheless, intercultural communication scholarship often addresses security issues. Additionally, scholars such as Collier (2016) **[16, pp. 15–28]** and Broome (2006, 2017) **[17, pp. 1355–1364]** have explored the central role of intercultural communication in peacebuilding. Today, there are several areas in which intercultural communication can contribute to international security. Security-related interactions between the members of international aid organizations such as Save the Children (Witteborn, 2010) **[18, pp.358-372]** and UNICEF (Rudnick & Boromisza-Habashi, 2017)**[19, pp.382–398].**

At an individual level- knowledge, increasing self-awareness, and behavioral changes. The mastery of a language other than one's mother tongue is beneficial **[20,p1].** Learning a second or foreign language not only requires a private practice of linguistic forms but also necessitates becoming conversant in the culture of the target language to interpret intercultural communication **[21].**

At a regional level- At this level, young people are given the opportunity to gain experience in other countries, working in different organizations and multicultural environments. Several student exchange programs raise cultural awareness, motivate students to live and study independently, improve foreign language skills among participants, and enhance intercultural communication competencies that are an indispensable part of today's education.

At the international level -Through international programs promoting inter-cultural communication aimed at reducing inter-religious and inter-ethnic tensions and conflict resolution.

The abovementioned levels emphasize the application of intercultural communication skills regardless of language and location, as they ensure effective communication in newly learned languages and mother tongues. There is an area where intercultural communication is closely linked to international security. They are military personnel who serve outside their native borders. Today, many soldiers, from sergeants to senior commanders, often rely on negotiating skills to accomplish their mission. However, if negotiation and cross-cultural relations represent the entryway to success in this environment, communication skills are the keys needed to open the door. **[2,p309].**

People like to communicate and express their thoughts in different ways. However, there are also situations when a misunderstanding in communication occurs and cannot be identified in time. One such tragic example could be taken from history when the Potsdam Declaration was offered to the Japanese government as a warning to "surrender or face total destruction **[22].** The Japanese responded to that offer with one word, "mokusatsu". The Americans translated that response as "to reject" or "to ignore" instead of being interpreted as "no comments at the moment" [23]. The result was fatal for Japan and helped people underline the necessity to deal with miscommunication in a proper way.

J. Robert DuBois, in his book "Powerful Peace," calls for the pursuit of interpersonal and international peace as an imperative for global security. Like any other human relationship, collaborative alliances are made or broken by just one conversation. **[23, p.54]**

Improving the quality and outcomes of such conversations is an important goal of intercultural communication research. However, more than linguistic skills are needed because language skills refer only to the ability to speak, and communication skills to the ability to use language effectively and in appropriate contexts. Therefore, teaching the military only a foreign language to send them on missions abroad is not enough. More important than language are the intercultural competencies they need to develop to adapt and develop proper interpersonal relationships that can contribute to mission success.

Conclusion

Thus, the knowledge and skills underlying intercultural communication, which are applied in various fields, are essential for ensuring international security. Therefore, to develop the necessary intercultural communication skills, it is necessary to ensure these skills are correctly applied. Through various international programs, activities, and events, this can be done at the regional and international levels. However, we might be naïve to think intercultural communication is a panacea for conflict prevention or the key to solving international security challenges in the 21st century. Nevertheless, developing solid intercultural communication skills can open new paths to improve the quality of intercultural interactions, leading to the prevention of conflicts.

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ARTSAKH IN THE CREATIVE HERITAGE OF RUSSIAN WRITERS

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Abstract

The present article focuses on the Russian authors' verbal creativity, their comprehensive interpretation and testimonies revolving around Artsakh, its history and culture. The study is carried out within the framework of spatial-temporal domain taking into account the 19th-21th centuries Russian literary works, travel notes and interpretations.

One cannot fail to observe that Russian creative heritage is abundant with unique philosophical brilliance, aesthetic elegancy, wisdom and reveals the depths of world literary culture. It is worth mentioning that Russian writers appreciated culture and traditions of world nations and often embarked into laborious efforts to illustrate these literary gems to Russian society, as well as to Russian speaking communities.

Hence, the research illustrates Russian-Armenian cultural-literary relations, which should be always on the agenda of scholars and theorists. Russian authors and thinkers visiting Armenia and Artsakh penetrated into the depth of Armenia's soul, national image and culture thus reverberating "Armenian spirit" in their literary creativity. Among such writers were O. Mandelstam, S. Gorodetski, M. Dudin, K. Bakhshi, E. Limonov and many others.

Armenian Artsakh became the greatest inspiration for the Russian writers who initiated a long journey and revealed its Armenian cultural-historical-religious heritage at the beginning of the XX century. In their travel memoirs and literary works, they described with admiration its landscape, mountainous beauty and its natural resources, their ethnic roots, unique settlements, the medieval churches, the Khachkars, the profound cultural-historical heritage of Artsakh people.

The works illustrating Artsakh, its unique historical-cultural heritage, lifestyle and traditions, are valuable sources that reveal its indispensable place in the world stage as an ancient civilization.

Keywords and phrases: Artsakh, Russia, historical-cultural heritage, Russian writers and intellectuals, Russian-Armenian relations.

ԱՐՑԱԽԸ ՌՈՒՍ ՀԵՂԻՆԱԿՆԵՐԻ ՍՏԵՂԾԱԳՈՐԾԱԿԱՆ ԺԱՌԱՆԳՈՒԹՅԱՆ ՄԵՋ

ԶԱՐՈՒՀԻ ՀԱՅՐՅԱՆ

ՀՀ Գիտությունների ազգային ակադեմիայի
գիտակրթական միջազգային կենտրոն,
բանասիրական գիտությունների թեկնածու, դոցենտ

ԼՈՒԻԶԱ ԳԱՍՊԱՐՅԱՆ

ՀՀ Գիտությունների ազգային ակադեմիայի
Մ. Աբեղյանի անվան գրականության ինստիտուտ,
Եվրասիա միջազգային համալսարանի
օտար լեզուների և գրականության ամբիոն,
բանասիրական գիտությունների թեկնածու

Համառոտագիր

Սույն հոդվածի առանցքում ռուս հեղինակների խոսքարվեստի համապարփակ մեկնաբանությունն է Արցախի պատմամշակութային ժառանգության շուրջ: Ուսումնասիրությունն իրականացվում է տարածաժամանակային տիրույթի շրջանակներում՝ հիմք ընդունելով XIX դարի վերջի և XXI դարասկզբի ռուս գրական երկերը, ուղեգրությունները և ճամփորդական հուշերը:

Ակնհայտ է, որ ռուս ստեղծագործական ժառանգությունը առանձնանում է փիլիսոփայական յուրահատուկ փայլով, գեղագիտական նրբագեղությամբ, իմաստախոսությամբ՝ վեր հանելով համաշխարհային գրական մշակույթի խորքային ծալքերը: Հարկ է նշել, որ ռուս ստեղծագործները գնահատում էին աշխարհի ազգերի մշակույթն ու ավանդույթները և հաճախ ձեռնամուխ էին լինում ներկայացնել այդ գրական գոհարները ռուս հասարակությանը, ինչպես նաև ռուսալեզու համայնքներին:

Այսպիսով, սույն հետազոտությունը ներկայացնում է ռուս-հայկական մշակութային-գրական հարաբերությունները, որոնք մշտապես պետք է լինեն գիտնականների և տեսաբանների ուշադրության կենտրոնում: Հարկ է նշել, որ Հայաստան և Արցախ այցելած ռուս հեղինակներն ու մտածողները փորձել են ներթափանցել «հայի հոգու» մեջ, ընկալել ազգային կերպարն ու մշակույթը իրենց գրական ստեղծագործություններում: Հայոց աշխարհը հետաքրքրել էայնպիսի ռուս դասականների, ինչպիսիք են Օ. Մանդել2-

տամը, Ս. Գորոդեցկին, Մ.Դուդինը, Կ.Բախշին, Է. Լիմոնովը և շատ ուրիշներ:

Հայկական Արցախը ոգեշնչել է ռուս ստեղծագործներին, որոնք XX դարասկզբին ծեռնամուխ եղան բացահայտել Արցախը, իր հայկական մշակույթին, պատմական, կրոնական ժառանգությունը: Իրենց ճամփորդական հուշերում և գրական աշխատություններում նրանք հիացմունքով են նկարագրել Արցախի աշխարհագրական դիրքը, լեռնային գեղեցկությունը, բնական ռեսուրսները, եզակի բնակավայրերը, միջնադարյան եկեղեցիները, խաչքարերը, ինչպես նաև արցախցիների բացառիկ մշակութային-պատմական ժառանգությունը:

Արցախին նվիրված այս ստեղծագործություններն արժեքավոր աղբյուրներ են, որոնք բացահայտում են Արցախի անփոխարինելի տեղը համաշխարհային ասպարեզում՝ որպես հնագույն քաղաքակրթություն, իր բացառիկ պատմամշակութային ժառանգությամբ, ապրելակերպով ու ավանդույթներով:

Բանալի բառեր և արտահայտություններ. Արցախ, Ռուսաստան, պատմամշակութային ժառանգություն, ռուս ստեղծագործողներ և մտավորականներ, ռուս-հայկական հարաբերություններ:

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АРЦАХ В ТВОРЧЕСКОМ НАСЛЕДИИ РУССКИХ ПИСАТЕЛЕЙ

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Аннотация

Данная статья посвящена всестороннему анализу творчества тех русских писателей, которые посвятили свои произведения теме Арцаха, его истории, культуре. Исследование проводится на основе литературных произведений XIX-XXI вв.

В статье отмечается, что творческое наследие русских писателей неповторимо своим философским смыслом, эстетическим изяществом, мудростью, раскрывая глубины мировой литературной культуры. Стоит отметить, что русские писатели ценили культуру и традиции народов мира и содействовали популяризации мировых литературных жемчужин в российском обществе, а также среди русскоязычным сообществам.

Таким образом, в данном исследовании выявляется русско-армянские культурно-литературные взаимосвязи, которые всегда были и будут в центре внимания ученых и теоретиков. Посетив Армению и Арцах, русские писатели и мыслители проникли в глубину армянской души, национального образа и культуры, отразив тем самым «армянский дух» в своих произведениях. Армения и Арцах вызвали большой интерес у таких выдающихся мастеров слова, как О. Мандельштам, С. Городецкий, М. Дудин, К. Бахши, Э. Лимонов и многие другие.

Армянский Арцах, вдохновив русских писателей, послужил поводом посетить Южный Кавказ в XX-XXI вв. и изучить армянское культурно-историческое и религиозное наследие. В своих путевых заметках и литературных произведениях они с восхищением описывали ландшафт Арцаха, горную красоту и природные богатства, его этнические корни, уникальные поселения, средневековые церкви, хачкары, глубокое культурно-историческое наследие.

Произведения, посвященные Арцаху, его уникальному историко-культурному наследию, образу жизни и традициям, являются ценными источниками, раскрывающими ее незаменимое место как древней цивилизации на мировой арене.

Ключевые слова и словосочетания: Арцах, Россия, историко-культурное наследие, русские писатели-переводчики, российско-армянские литературные взаимосвязи.

Introduction

The treasures of Armenia, its history, culture and traditions dated back from the ancient times and were the research subject of Western and Eastern scientists, travelers, diplomats and missionaries with its progressive philosophical thought, morality, aesthetics, cosmopolitan values and sociohistorical factors. It is not in vain that Armenian Studies constantly remains on the agenda of many literary critics, theorists and translators who interpreted and translated Armenian pieces of verbal creativity, history and many other scientific works in different languages. Moreover, some famous authors dedicated to Armenia and Armenians beautiful lyrical poems or odes by glorifying the exceptional cultural-religious heritage and qualified Armenia as a cradle of civilization. One cannot fail to observe that many authors' literary works revolve around Armenian Artsakh, its greenish and proud landscapes, mountains and its impeccable gems – its monasteries, churches, chapels and its magnificent cultural atmosphere.

The research **aims** at revealing and illustrating Artsakh, its' cultural heritage in Russian literature and to shed light on some aspects of the authors and translators' critical interpretations.

In this vein, the following **objectives** are set up;

- To underline the importance of Russian-Armenian cultural connections.
- To emphasize the objective historical-cultural reality of Artsakh and its organic intertwinement with Armenia throughout many centuries.
- To point out the thematic and profound perception of Russian writers and literary critics, as well as their humanism towards civilized nation.

The **methodological approach** of the study is multifaceted and comprises; a) comprehensive study of extra-linguistic factors, like interpretation of the genre, epoch, as well as the author's overt and covert intention; b) the study of linguistic factors, which include the methods of linguo-stylistic and linguo-poetic analysis of creative utterance.

ARTSAKH THROUGH THE LIGHT OF RUSSIAN INTERPRETATION

Osip Mandelstam, a brilliant Russian writer and translator first visited Artsakh at the beginning of the XX century together with his wife, a poetess Nadejda Yakovlevna. They were shocked and embarrassed with the grievous consequences of atrocities and devastations. In her memoir dairy she described Shushi with heavy heart and grief by depicting the infinite graves and tombs, abandoned villages, streets, ruined buildings; the heart of the city, which had been obviously rich, prosperous and neatly maintained, intimidated the Russian poets with its catastrophic and horrifying views **[16]**.

With the aim of illustrating the horrible events to further generations, Osip Mandelstam wrote his poem "The phaeton driver" - "Файтонщик" where the author admitted his utmost grief and fear and illustrated the image of a characterless, strange and ugly phaeton driver taking them from Shushi to Stepanakert qualifying him like "a devil's driver".

In the poem the barbarously destroyed city was described with the sense of oppressive horror and compassion, like;

<center>

Так, в Нагорном Карабахе,

В хищном городе Шуше

Я изведал эти страхи,

Со природные душе.

Сорок тысяч мертвых окон

Там видны со всех сторон

И труда бездушный кокон

На горах похоронен.

И бесстыдно розовеют

Обнаженные дома,

А над ними неба мреет

Темно-синяя чума **[5, p 82]**.

12 июня 1931

</center>

The Russian extract depicts the horrific consequences of barbaric devastations and the cataclysmic events. One cannot fail to observe that the tragedy in Shushi did not evaporate the hopes Armenians who made efforts for national renascence and envisaged the life only in motherland **[8].** One cannot fail to observe that alongside with the toponymy Artsakh, other toponymy - Nagorno Karabagh - is also widespread. According to some linguists, Artsakh and Karabagh have similar associative significance, still there are different hypotheses and versions of the etymology of the names Artsakh and Karabagh [**5, 9, 12, 13, 14**]. Armenians keen to use – Artsakh, whereas in international arena and in Russia Nagorno-Karabagh is used.

In the middle of the 20th century, Armenia became a source of poetic inspiration for the Russian poet and translator Mikhail Dudin, who dedicated an entire cycle of poems. Armenia, according to Dudin, is a fabulous and beautiful country and everything related to its culture and tradition was dear and sincere to him. Amazed by its history, literature, music, dances and people, Dudin expressed his attitude towards Armenians in his essay "The Cup of Life", stating that there is no Armenia without Armenians - the most ancient people on the earth, who glorified this rocky land with labor and wisdom and made the soil immortal and eternal. Dudin underlined that while getting acquainted with the touching and magnificent poetry of the Armenian people, he understood that the greatness and the spiritual world of the nation initiated at the crossroads of history, bloody tragedies, cataclysmic periods which consequently made the Armenians be tough, persistent and courageous.

The best poetic extracts, passages and translations of the poet were included in the book "Promised Land" - "Земля обетованная" (1989), which was dedicated to Armenia. The poet donated the honorarium of its publication to the fund of earthquake victims occurred in Armenia in 1988. The epigraph to the book was the lines of M. Dudin; "Armenia has become my necessity" **[7, pp. 1-88]**.

With great pain the Russian poet reacted to the news of the earthquake in Armenia, the bloody tragedy of Armenians in Sumgait, and echoed drastically in his mournful poems reinforcing the Russian and Armenian socio-political, cultural and strategic relations.

<div align="center">

То геноцид, то Сумгаит,

То гром землетрясения.

Все кровь и кровь. И все боли

В твоей судьбе, Армения.

Но достает тебе равно

На хлеб и песню рвения.

И я люблю тебя давно

За веру в жизнь, Армения…**[7, p. 62].**

</div>

The extract represents the disaster and the turbulence of the period, still the poet believed that Armenians would overcome the traumatic experience. Dudin, mirrored the fatal century for the Armenian people. Dudin expressed his sincere devotion and painful compassion in the following lines; *My Karabakh is seriously ill. My dear Karabakh, my Hiroshima! How can I save you from your serious illness, whose name is – EVIL* **[7, p.12].** Dudin also wrote a brilliant preface to Franz Werfel's novel "The Forty Days of Musa Dagh" dedicated to Armenian Genocide in 1915 and reinforced the significance of the book **[1, p. 89]**.

Dwelling upon the further observation of the material revolving around the development of Russian-Armenian literary relations, it is noteworthy to mention a writer, culturologist, Armenologist, film dramatist - Kim Bakhshi's works, who has been connected with Armenia for more than 50 years with his bright and rich creative life.

Being a Russian writer with an "Armenian soul", K. Bakhshi published several scientific works with comprehensive illustration of cultural and historical heritage of the sacred country. Bakhshi truthfully admitted that the greatness and the strength of the Armenian people is hidden in its alphabet, language and literature, religion and history written in exceptional manuscripts ornamented with sacred miniature. Armenia, according to Russian thinker, played an active role in world history, in the period of Assyria and Babylon, then in the era of Achaemenid Iran, etc. It is really paradoxical that Armenia, having been deprived of independence, with unstable economy, scattered population, could manage to preserve its language, Christian faith and cultural traditions **[2, p. 4]**.

One of the most popular and outstanding works of K. Bakhshi is "Spiritual Treasures of Artsakh", where the author described the richest spiritual heritage of Artsakh before and after the birth of Christ, its ancient monasteries, khachkars, prominent historical figures and characters of different times and eras. The great culture of Armenian Cilicia of the 13th century, according to Russian researcher, reached its prosperity and dignity in the civilized world by Toros Roslin, King Getum II or Smbat Sparapet, whose origins were from Artsakh and whose roots were hidden deep under the khachkars of the Mayrejur Monastery, (Майреджурского монастыря). Bakhshi also illustrated the most interesting story of the manuscript called Karmir Avetaran - the Red Gospel of Gandzasar. Its fate is closely intertwined with the fate of the Armenian people. The manuscript was captured, sold and ransomed for several times, but its odyssey ended in sacred motherland **[2, p. 21]**. In his works Bakhshi evaluated the historical-cultural treasures of Artsakh and pointed out Armenians must preserve Artsakh like an impeccable gem and never betray it **[3, p. 6]**. Five years before his death, Bakhshi expressed his faithfulness to Armenia through his touching letter where he once again confirmed eternal love for Armenia, Artsakh. Armenia was dear to Bakhshi that he bequeathed that after his death, part of his ashes would be scattered in the Garni Gorge, and the other part would be buried in Shushi.

In one of the chapters he illustrated the meeting of Armenian writer, thinker Zori Balayan and a woman – Raya. Zori carefully kissed her hand by adding that she is an average Armenian peasant, still Raya is the symbol of Artsakh woman. Even in 1919 S. Gorodetski represented the image of Artsakh women. Artsakh women gave birth and brought up prominent figures, characterizing in its pure form the image of the ancient Armenian woman, with its psychology and lifestyle. Artsakh woman preserved the notion of patriarchal era **[4, p. 89].**

Eduard Limonov, Russian publicist, politician and writer had in-depth and unique attitude towards Artsakh. His insight into world was really extraordinary and scandalous in Russia, still one cannot fail to observe that Limonov had profound knowledge of Artsakh cultural heritage and was concerned with the destiny of Artsakh Armenians **[15]**. After visiting Artsakh in 2017 he wrote his famous literary-travelogue "Mongolia" and in the chapter entitled Gulistan he portrayed the lifestyle and cultural treasures of Artsakh. By travelling around Artsakh's monasteries and temples, Limonov felt the drops of blood penetrated into those sacred places, where all kinds of atrocities were committed. In Dadivank temple, carved into the mountainside, a very tall and strong Armenian priest in black clothes approached them; he was as handsome and noble as an ancient Roman man. The Russian writer was really amazed and affected with the Armenian temple in Artsakh, where, on the surviving fresco, St. Stephen is illustrated. In his travelogue he noted that he would live in Artsakh and die there with pleasure. Limonov called Artsakh the cradle of Christianity and the most Christian land of the planet **[15]**.

Discussions and Results

Russian literary works, memoir notes portraying Artsakh and its population are valuable objective sources that represent its ethnographic and cultural heritage. The Russian Armenologists' literary works are distinguished with textual naturalness, completeness and the reliability of facts and data of the time. With their works, they defended Artsakh and its people and protested against historical injustice, war and wished to Armenian Artsakh a peaceful sky and prosperity by admitting that Artsakh has its indispensable place in the world as an ancient civilization. By comprehensive illustration of Armenia and Artsakh, Russian intellectuals through century deepened and strengthened the intercultural relations between Russia and Armenia in the field of popularization and dissemination of Armenian cultural heritage.

CONCLUSION

Hence the present miniature study leads to the following conclusion;

- Armenian religious, cultural and artistic heritage, as the indispensable part of world spiritual treasure and aesthetics, is highly appreciated by Russian writers, literary critics and intelligentsia. It attained significant achievements due to Russian Armenologists' evaluations of different centuries, which, especially, reinforced the process of strengthening and enriching the Russian-Armenian relations.
- Despite different cataclysms and tragedy, Artsakh always stays unbreakable and Artsakh Armenians constantly pass with dignity the route of "Renascence", strong and persistent ever after, thus creating cultural-spiritual monuments and enhancing its lifestyle.
- Russian poetic creativity, abundant with instances of objective reality of the time, proficiently created the dialectical unity of unique cognitive-literary mechanisms – **1. the reverberation of objective situation and its cognition; 2. the depiction of world objectivity through verbal art,** which illustrate the talent of Russian writers and the dignified "afterlife" of their literary creativity.

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COMPONENTS OF GENDER IDENTITY IN ADOLESCENCE

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Abstract

Adolescence, undoubtedly, is actually assigned to a very important and rather crisis period in the formation of personality. New social roles and requirements related to it determine the need to gain your own experience, to recognize yourself and the world around you. One of the manifestations of such knowledge is the identification of your own "I", an integral part of which is gender identity [4]. In the context of the consideration of the formation of a socio-psychological image of a person, an awareness of his own sexual role affects a number of vital indicators, such as self-confidence, the adoption of his "I", social relations and moral categories, adaptation to communicative relations.

Gender identity is one of the main characteristics of a person and indicates belonging to a certain sex. According to the definition of V.E. Kagan [2], gender identity is an aspect of self -esteem that describes the experience of a teenager as a representative of a certain gender or the experience of his correlation with the characteristics of the sex, which in turn defines identity as a system of personal motives, ideals, values characterizing human ideas about yourself as a representative of a certain gender, as well as the behavior that realize these ideas.

Although, the terms "gender identity" and "sexual identity" are often used as interchangeable, they do not belong to the same concept. "Gender identity" refers to a wide set of characteristic qualities that distinguish masculinity and femininity and include personal attributes, social roles, social customs and behavior. In addition, the characteristic qualities associated with a certain gender differ over time and in different cultures. For example, when it was not considered very feminine playing sports. However, in modern societies, men and women are playing sports with equal zeal. Unlike the "gender", the term "sex" is constant in time and culture and refers to the biological, chromosomal definition of how the man (XY) and the woman (XX) are different. Simply put, sex is a biological concept, while the gender is socio - psychological.

Thus, one of the specific components of the development of identity is the development of gender identity. This phenomenon also refers to social behavior, which reflects various degrees of aggression, dominance, dependence and tolerance, manners and style of behavior, gestures and other non -verbal actions identified as male or female. In general, gender roles develop as a kind of social relations, including in the context of imitating the sex of friends and the nearest environment.

Keywords and phrases: Gender identity, adolescent, social environment, cognitive, emotional, behavioral component.

ԴԵՌԱՀԱՍՈՒԹՅԱՆ ՏԱՐԻՔՈՒՄ ՍԵՌԱԴԵՐԱՅԻՆ ՆՈՒՅՆԱԿԱՆԱՑՄԱՆ ԲԱՂԱԴՐԻՉՆԵՐԸ

ԼԻԼԻԹ ԽԱՉԱՏՐՅԱՆ

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Դեռահասությունը, անկասկած, հանդիսանում է շատ կարևոր և բավականին ճգնաժամային ժամանակաշրջան անձի ձևավորման գործընթացում: Այդ ժամանակաշրջանի հետ կապված նոր սոցիալական դերերն ու պահանջները պայմանավորվում են դեռահասի կողմից սեփական փորձը ձեռք բերելու անհրաժեշտությամբ՝ ճանաչելու սեփական անձը և շրջապատող աշխարհը: Նման գիտելիքի դրսևորումներից մեկը սեփական «ես»-ի նույնականացումն է, որի անբաժանելի մասը սեռադերային ինքնությունն է [4]: Անձի սոցիալ-հոգեբանական պատկերի ձևավորումը քննարկելու համատեքստում սեփական սեռադերային նույնականացման մասին պատկերացումներն ազդում են մի շարք կարևոր ցուցանիշների վրա, ինչպիսիք են ինքնավստահությունը, սոցիալական հարաբերությունների և բարոյական նորմերի, ինչպես նաև՝ «ես»-ի ընդունումը և հարմարումը հաղորդակցական հարաբերությունների համակարգին:

Սեռադերային ինքնությունը մարդու հիմնական բնութագրերից մեկն է և ցույց է տալիս որոշակի սեռին անձի պատկանելիությունը: Ըստ Վ. Է. Կագանի սահմանման [2], սեռադերային կամ գենդերային նույնականացումը անձի ինքնահարգանքի դրսևորումներից է, որը նկարագրում է դեռահասի փորձը որպես որոշակի սեռի ներկայացուցչի կամ որոշակի սեռային բնութագրերի հետ կորելացիայի արդյունք, որն իր հերթին սահմանում է ինքնությունը որպես անձնական դրդապատճառների, իդեալների, մարդկային գաղափարների համակարգ:

Չնայած, «սեռադերային ինքնություն» և «սեքսուալ ինքնություն» եզրույթները հաճախ օգտագործվում են որպես իրար փոխարինող, դրանք հայեցակարգին առումով տարբերվում են միմյանցից: «Սեռադերային ինքնությունը» վերաբերում է անձի բնութագրական հատկությունների լայն շրջանակի, որոնք տարբերակում են տղամարդկային եւ կանացի վարքը, նաև ներառում են անձնական հատկանիշներ, անձի սոցիալական դերեր, սոցիալական սովորություններ վարքի մոդելներ: Բացի այդ, որոշակի սեռի

հետ կապված բնութագրական հատկությունները տարբերվում են ժամանակային գործոնի և տարբեր մշակույթների միջև: Օրինակ, նախկինում սպորտային վարքագիծը չի համարվել կանացի վարքագիծ: Այնուամենայնիվ, ժամանակակից հասարակություններում տղամարդիկ և կանայք հավասար եռանդով զբաղվում են սպորտով: Ի տարբերություն «սեռադերային ինքնության», «սեքսուալ ինքնություն» եզրույթը ժամանակային և մշակութային գործոնների առումով մշտական է և վերաբերում է կենսաբանական, քրոմոսոմային սահմանմանը, թե ինչպես են տղամարդը (XY) եւ կինը (XX) տարբերվում միմյանցից: Պարզ ասած, այն վերաբերվում է կենսաբանական, իսկ սեռադերային նույնականացումը՝ սոցիալ-հոգեբանական հասկացություններին:

Այսպիսով, ինքնության զարգացման հատուկ բաղադրիչներից մեկը գենդերային կամ սեռադերային նույնականացման զարգացումն է դեռահասության տարիքում: Այս երևույթը վերաբերում է նաև անձի սոցիալական վարքին, որն արտացոլվում է ագրեսիայի, գերիշխանության, կախվածության կամ հանդուրժողականության տարբեր աստիճաններով, վարքագծի, ժեստերի և այլ ոչ վերբալ գործողություններով, որոնք ընկալվում են որպես տղամարդկանց կամ կանանց վարքագծին համապատասխան գործողություններ: Ընդհանրապես, դեռահասի սեռադերային նույնականացումը զարգանում է որոշակի սոցիալական հարաբերությունների համակարգում, ինչպես նաև՝ ընկերական միջավայրի սեռային պատկանելիությանը ընդ-օրինակելու համատեքստում:

Բանալի բառեր և բառակապակցություններ. սեռադերային նույնականացում, դեռահաս, սոցիալական միջավայր, կոգնիտիվ, էմոցիոնալ, վարքային բաղադրիչ:

КОМПОНЕНТЫ ПОЛОРОЛЕВОЙ ИДЕНТИЧНОСТИ В ПОДРОСТКОВОМ ВОЗРАСТЕ

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Аннотация

Подростковый возраст, несоммненнно, является очень важным и довольно кризисным периодом в формировании личности. Новые социальные роли и требования, связанные с ним, определяют необходимость получить свой собственный опыт, узнать себя самого и окружающий мир. Одним из проявлений такого знания является идентификация собственного «Я», неотъемлемая часть которой является полоролевая идентичность [4]. В контексте рассмотрения формирования социально-психологического образа личности, осознание подростком собственной половой роли затрагивает ряд жизненно важных показателей, таких как уверенность в себе, принятие своего «я», социальных отношений и моральных категорий, адаптации к коммуникативным связям.

Полоролевая идентичность является одной из основных характеристик человека и указывает на принадлежность к определенному полу. По определению В. Е. Каган [2], полоролевая идентичность является аспектом самоуважения, описывающая опыт подростка как представителя определенного пола или опыт его корреляции с характеристиками пола, которая в свою очередь определяет идентичность как систему личных мотивов, идеалов, ценностей, характеризующую идеи человека о себе как о представителе определенного пола, а также поведения, которые реализуют эти идеи.

Хотя, термины «полоролевая идентичность» и «сексуальная идентичность» часто используется как взаимозаменяемые, они не относятся к одному и тому же понятию. «Пол» относится к широкому набору характерных качеств, которые различают мужественность и женственность и включают личные атрибуты, социальные роли, социальные обычаи и поведение. Кроме того, характерные качества, связанные с определенным полом, различаются со временем и в разных культурах. Например, когда -то не считалось очень женственным занятия спортом. Однако, в современных обществах мужчины и женщины занимаются спортом с равным рвением. В отличие от «пола», термин «секс» является постоянным во времени и культуре и относится к биологическому, хромосомному определению того, чем отличаются мужчина (XY) и женщина (XX). Проще говоря, секс - понятие биологическое, в то время как пол социольно-психологическое.

Таким образом, одним из конкретных компонентов развития идентичности является развитие полоролевой или гендерной идентичности. Это явление также

относится к социальному поведению, которое отражает различные степени агрессии, доминирования, зависимости и мягкости, манерам и стилю поведения, жестам и другим невербальным действиям, идентифицированным как мужские или женские. В целом, полоролевые роли развиваются как своего рода социальные отношения, в том числе в контексте подражания полу друзей и ближайшего окружения.

Ключевые слова и словосочетания: Полоролевая идентичность, подросток, социальная среда, когнитивный, эмоциональный, поведенческий компонент.

Introduction

During early to mid-adolescence, youths' understanding of gender is quite rigid and stereotyped. As a result, younger adolescents will typically participate in more gender-stereotyped behaviors than do older adolescents. This means that girls will gravitate toward more "girly" activities and present an ultra-feminine appearance, while guys will lean toward more "guy" activities and present an ultra-masculine appearance. There are a number of reasons for these gender-stereotyped behaviors.

First, teens' bodies have changed so much during puberty that their bodies now begin to resemble adult bodies. Of course, youth like some of these physical changes, but dislike others. As a result may want to enhance the physical changes they find desirable or appealing, and downplay or conceal the changes they dislike. For instance, girls may enjoy shopping for bras that accentuate their new feminine figure, but they may also begin to use a great deal of cosmetics to conceal acne blemishes. Meanwhile, guys may be quite pleased with their new facial hair and relish their new shaving ritual, but insist upon spraying themselves with heavy colognes and deodorants to mask their new powerful body odor. Thus, some gender-stereotyped behaviors result from these efforts to "play-up" or "play-down" the physical changes to their bodies **[6].**

Second, because teens are becoming more interested in dating and forming romantic relationships, they will perform stereotypic, gender-specific behaviors in an effort to be attractive to the opposite sex. In general, guys tend to be attracted to young ladies who have feminine hair styles, feminine shaped bodies, feminine facial features, and feminine scents. Therefore, teen girls begin to spend a lot of time trying to achieve a feminine appearance by fixing their hair, applying makeup to emphasize rosy lips and cheeks, choosing feminine and/or revealing clothing styles, and wearing scented lotions and sprays to make them smell nice. They do all of this in an effort to capture the guys' attention. Likewise, guys begin to spend a lot of time enhancing their masculine appearance because teen girls are generally attracted to guys who appear masculine, strong, tough, and handsome. Guys may lift weights at the gym to enlarge their muscles, learn to play a masculine sport like football or skateboarding, and choose clothing they consider rugged and handsome. They do all of this in an effort to show the girls just how strong and masculine they are. Therefore, some increase in gender-stereotyped behavior results from these efforts to attract the opposite sex **[12].**

Third, during early adolescence, friends and families will influence how teens express their gender. Thus, stereotypical behaviors are passed down from one generation to the next. When fathers, grandfathers, uncles, older brothers, and friends tell youth what it means "to be a man," or describe what men are expected to do, this shapes youths' perception of masculinity, and influences their behavior. For instance, a father may insist that his son help his mother by carrying the groceries upstairs and he may notice his sisters are not required to perform this task. This teen might conclude that it is masculine to carry or lift heavy items for women and so he may volunteer to carry his girlfriend's backpack on their way home from school. Similarly, mothers, grandmothers, aunts, older sisters, and friends will tell teen girls what is "lady-like," which will shape girls' perceptions of femininity and influence their behavior. For example, a mother may correct her daughter for laughing too loudly, stating that it is not "lady-like" to guffaw. As a result, this young teen may learn to "giggle" in a stereotypically feminine manner **[11].**

Gender roles are influenced by the media, family, environment, and society. In addition to biological maturation, children develop within a set of gender-specific social and behavioral norms embedded in family structure, natural play patterns, close friendships, and the teeming social jungle of school life.

Literature review

Social changes, a growing interest in studying differences in the capabilities of a man and woman require answers to many important questions. Who are a real man and woman? Who is a real man and how to become for them? How to effectively interact with the opposite sex? These questions, like many others, require an answer, but taking into account the specifics of modern society **[16; 17].**

We discuss gender identity in the context of social adaptation and the psychological education of the personality (men and /or women, boys and /or girls), including ideas about the typicality for the sex of their behavior or functions, expressing as generalized judgments about masculinity and femininity and attitude to them. Based on this definition, we can talk about the three components of this education - cognitive, behavioral, and emotional (affective).

The connection of the components of the sexual identity is carried out through the interdependence of their cognitive, emotional (affective) and behavioral aspects that are psycho-logical forms of manifestation of gender identity **[11].**

Let us turn to the consideration of the content of the components of sexual identity.

The cognitive component involves the formation of sexual self-awareness, which includes an idea of himself as a representative of a certain gender and an idea of the content of a typical role-playing, corresponding to the sex of the child.

The behavioral component is the assimilation of models typical of representatives of one or another sex of behavior and their implementation in life.

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The emotional component is the emergence of sexually random preferences, value orientations and certain typical needs and motives that are closely related to moral development personality. It is the emotional component, as well as the differentiation of the sexual roles of a man and women and the corresponding content of the features of social expectations and social pressure of society and the immediate environment contribute to the emergence of mental differences between a representative of different sexes.

Theoretical analysis of research **[2; 4; 13; 14; 19]** allow us to present an example of classification of cognitive, emotional and behavioral components of gender identity (Table 1).

Table 1. Cognitive, emotional and behavioral components of gender identity

No.	Cognitive component	Emotional component	Behavioral component
1	The presence of knowledge, beliefs about yourself and others as representatives of the defined sex	a positive attitude towards themselves and others as representatives of the defined sex and the adoption of its manifestation	Manifestations of forms of behavior, corresponding definitely
2	The presence of knowledge and ideas about ways to interact with people and opposite sex	the experience of certain feelings	the assimilation of the external forms of the sexuality of the sexes
3	The awareness of the experiences associated with the interaction with the persons of their own and the opposite sex	emotional experiences linked to establishing relations with the persons of their own and the opposite sex	individual attitudes of men (women) on how they should behav
4	knowledge and representations on the distribution of sexual roles	emotional experiences linked to the emergence of gender preferences and value orientations	foresight of the consequences of their behavior as a representative a certain gender, for yourself and other people
5	ideas about the real and ideal image of a man and a female	attitude and assessment of the behavior of their own and the opposite sex	the ability to establish partner and mutual assertive relations with people and opposite sex
6	ideas about the male (female) image through external manifestations (hairstyle, gait, etc.)	satisfaction with own appearance	ability to monitor own appearance

The increase in gender-stereotyped behaviors generally peaks during middle adolescence, and then begins to subside. By late adolescence youths' gender identity typically becomes more stable, but without rigidity. At this point youth feel confident and secure enough to enjoy activities that interest them; regardless of whether or not these activities are traditionally associated with their gender. For instance, a boy who has watched his grandmother peacefully enjoying needlepoint may decide he'd like to try needlepoint as a hobby. While he recognizes this is a stereotypical feminine activity, he also recognizes that his enjoyment and participation in this activity does not diminish his masculinity **[5; 7].**

Likewise, as young men and women become more secure and confident in their gender identity they no longer feel they must always present a perfectly masculine or feminine appearance. For example, young ladies may feel totally comfortable wearing jeans, tee-shirts, sneakers, and ball caps, even though this outfit isn't particularly feminine. By late adolescence youth have usually figured out their role in society, including their gender role, and they have established a secure and comfortable individual identity that corresponds to their values, beliefs, and interests **[8; 9].**

This flexibility that youth begin to enjoy in late adolescence is indicative of a more mature understanding of gender; one that recognizes gender is best understood along a continuum, ranging from purely masculine to purely feminine, with most people falling somewhere in between these two extreme poles. Usually when people examine themselves and others in a more holistic manner to include personal preferences, physical type, interests, activities, behaviors, style, and personality traits, they will find a mixture of masculine and feminine characteristics that compose their identity. For example, many fathers can be described as nurturing and gentle, even though these are stereotypically considered feminine characteristics. As well, many women can be described as fiercely competitive and aggressive, even though these are traditionally considered masculine characteristics. Thus, as adolescents transition into adulthood, their understanding of gender becomes much less rigid and more broadly defined. Nonetheless, the majority of youth will ultimately identify with the gender that corresponds to their biological sex. However, some youth will identify with both genders and these youth are called transgendered; meaning, they crossover both genders **[1; 10; 15].**

Methods and Results

The creation of this questionnaire will identify the presence of difficulties in the formation of components of gender identity, to determine at what level- cognitive, emotional, behavioral, certain difficulties arise, which will further evaluate the effectiveness of developing work with youths and girls **[3].**

Respondents are offered instructions, "please answer the proposed question. Try to answer the way you think. Please answer yourself - it is important for us to know your own opinion on this issue. "

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In the process of creating the questionnaire, questions were compiled on the following grounds.

Firstly, questions aimed at identifying information about the components of the gender identity: ideas about the cognitive, emotional, behavioral component. When compiling questions, we relied on ideas about the structure of gender identity and highlighted criteria in the result of the analysis of scientific literature.

Secondly, the diagnosis of the cognitive component of the sexual identity is aimed at identifying knowledge, skills that allow you to determine its gender, its signs, emotional preferences. Based on the indicators (criteria), a block of questions was compiled that allow you to determine this component of gender-rolled identity. When compiling questions on the identification of information about knowledge, skills, signs of gender, we relied on ideas about components of sexual identity in the scientific literature **[6; 11; 18].**

Thirdly, the diagnosis of the emotional component of the gender identity is aimed at revealing the relationship to the concepts of beauty, love, friendly relations between young men and girls. The compiled questions are aimed at identifying information about the manifestation and experience of boys and girls of certain feelings that are more characteristic of one or another sex. When compiling questions, we relied on the results of research by Yuferva T. I. and Kagan V.E. **[6; 14].**

Fourth, the diagnosis of the behavioral component of the sexual identity is aimed at identifying the qualities of masculinity and femininity, manifestations and preferences of men and women in different types of activity, their roles in the family, the formation of skills and skills of behavior.

Issues aimed at identifying information about the individual characteristics of the behavior of men and women, about behavior strategies, about the distribution of roles in the family, about the ability to build partnerships between men and women. When compiling questions about the strategies of the behavior of men and women, boys and girls, we relied on the results of the works of Kagan V.E. and others **[5; 6; 10; 20; 21].**

In the process of creating the questionnaire, an expert assessment was carried out on the ability of the questionnaire issues to reveal certain features of the components of gender identity. There were exper ts in the field of age psychologists (scientists and practical psychologists with the experience of more than 5 years). The number of experts is 7 people. They were invited to evaluate the formulated setting on a three point system:

1 point was assigned to issues of little social, not in accordance with the definition of the type of gender identity;

2 points were assigned to issues less significant;

3 points were assigned the most significant issues.

As subjects were high school students of city schools aged 15 to 17 years (grades 9-11). Processing and interpretation of the results was carried out as follows.

When analyzing the issues of the first block (cognitive component), it is supposed to use high-quality processing of the results.

Quantitative processing lies in calculating answers on emotional and behavioral comments. Based on the ratio of the results obtained for each of the components, a conclusion is made about the type of sexual identity.

High-quality processing consists in the analysis of individual answers of the respondents and the received show (cognitive, emotional, behavioral).

Conclusion

According to this, it made it possible to formulate the following criteria (indicators) of the components of the gender identity. The structure of the gender identity, taking into account the content of the components, can be presented as follows:

1.) Knowledge about their gender.

2.) feeling experienced in relation to the representatives of their and opposite sex.

3.) behavioral readiness, manifested in gaining the characteristics of a person's behavior of a certain gender **[20].**

Thus, despite the presence of a number of diagnostic techniques, the question is quite acute about the construction of methods for evaluating the effectiveness of psychological correction, which would allow studying the relationship between boys and girls in their real complexity and also giving the opportunity not only of high-quality, but also quantitative data analysis. To this end, we undertook the torte of the creation of a technique that could diagnose some features of components of gender identity.

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HISTORIAN KIRAKOS GANDZAKETSI'S "HISTORY OF ARMENIA" AS A WORK OF FICTION

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Abstract

From the point of view of shaping the cultural context of each nation, it is necessary to identify the values of the past, to study them comprehensively and to evaluate them properly. It is also relevant in science.

Kirakos Gandzaketsi, a 13th century historian, ecclesiastical and public figure, has a valuable place in Armenian medieval historiographical prose.

The present paper touches upon the phenomenon of the work *History of Armenia* by an Armenian historian of the 13th century Kirakos Gandzaketsi as a fiction, where he is presented as an experienced creator of literary characters. The research covers in detail the approaches to the style and literary characteristics of the historian's work existent in linguistic literature, as well as many examples that indicate that this historically valuable work is also of great interest from the artistic perspective.

Having analyzed the observations on the literary features in the researched work, we can arrive at the conclusion that *The History of Armenia* by the 13th century historian Kirakos Gandzaketsi is one of the most interesting pages in the history of Armenian literature. The author describes the real picture of Armenia in a very colorful and artistic manner, and sometimes it seems to a reader that it is not a historical book, but a fiction. Gandzaketsi, using the nuances of lyricism and some rules of folk art, historical events, major issues and their analysis, tried to write in a picturesque and beautiful language.

The above goes to show that Kirakos Gandzaketsi was a master of literature and could express his thoughts and concerns so clearly that the reader would get pervaded and furthermore, sometimes he would get carried away with the description and explanation of the topic in a way that the reader would feel a very artistic satisfaction.

The historian was also skilled in terms of character creating. For instance, he has represented the portraits of the most prominent figures of the Armenian bibliography with an incredible precision. The figures are outlined with vivid colors, they are functioning as live human beings and are communicating with people. Gandzaketsi's literary style, which is founded on national customs and mentalities, serves to resuscitate the aforementioned individuals and leaves a lasting impression on the reader.

Gandzaketsi's work draws attention because of the writer's attractive portrayals, which enable the reader get thorough and profound knowledge not only of educational-cultural writers from the early centuries, but also of writers from Gandzaketsi's day.

Keywords and phrases: Kirakos Gandzaketsi, 13th century, History of Armenia, characterization, character, style, literary features.

ԿԻՐԱԿՈՍ ԳԱՆՁԱԿԵՑԻ ՊԱՏՄԻՉԻ ԱՇԽԱՏՈՒԹՅՈՒՆԸ՝ ՈՐՊԵՍ ԳԵՂԱՐՎԵՍՏԱԿԱՆ ԵՐԿ. ԳԱՆՁԱԿԵՑԻՆ ՀՄՈՒՏ ԿԵՐՊԱՐԱՍՏԵՂԾ

ԼԻԼԻԹ ՀԱԿՈԲՅԱՆ

Հայաստանի պետական տնտեսագիտական համալսարանի լեզուների
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Համառոտագիր

Յուրաքանչյուր ազգի մշակութային համապատկերը ամբողջացնելու
տեսակետից կարևորվում են անցյալի արժեքների վերհանումը, բազ-
մակողմանի ուսումնասիրությունը և ճիշտ գնահատումը:

Հայ միջնադարյան պատմագրական արձակում արժեքավոր տեղ ունի
XIII դարի պատմիչ, եկեղեցական, հասարակական գործիչ Կիրակոս Գան-
ձակեցին:

Սույն հոդվածում անդրադառնում ենք Գանձակեցու աշխատությանը՝
իբրև գեղարվեստական երկի, և Գանձակեցուն՝ որպես հմուտ կերպա-
րաստեղծի: Հանգամանորեն ներկայացվում են երկի ոճի, գեղարվեստական
առանձնահատկությունների վերաբերյալ լեզվաբանական գրականության
մեջ առկա մոտեցումները, կերպարաստեղծման առանձնահատկությունները
երկում, նաև բազում օրինակներ, որոնք վկայում են, որ պատմական
առումով չափազանց արժեքավոր այս երկը մեծ հետաքրքրություն է
ներկայացնում նաև գեղարվեստական տեսանկյունից:

Ուսումնասիրվող երկի գեղարվեստական առանձնահատկությունների
մասով կարող ենք արձանագրել, որ «Պատմութիւն հայոց» աշխատությունը
հայ գրականության պատմության հետաքրքրական էջերից է: Հեղինակը
հայոց աշխարհի իրական պատկերը շատ գունեղ ու գեղարվեստորեն է
նկարագրում, և ընթերցողին երբեմն թվում է, թե գործ ունի ոչ թե
պատմական, այլ գեղարվեստական երկի հետ: Գանձակեցին, օգտագոր-
ծելով ճերթողական արվեստի նրբություններն ու ժողովրդական բանար-
վեստի որոշ կանոններ, պատմական իրադարձությունները, շատ լուրջ
խնդիրներ ու դրանց վերլուծությունները փորձել է շարադրել պատկերավոր
ու գեղեցիկ լեզվով:

Կիրակոս Գանձակեցին գրչի վարպետ է և կարողանում է իր մտքերն
ու հույզերը այնքան պարզ ու պայծառ արտահայտել, որ համակում է
ընթերցողին, երբեմն էլ այնքան է տարվում իր նյութի նկարագրությամբ ու
վերլուծությամբ, որ գեղարվեստական հաճույք է պատճառում նրան:

Պատմիչը հմուտ է նաև կերպարաստեղծման հարցում. նրա երկում հիանալիորեն կերտված են հայ մատենագրության՝ տարբեր ժամանակների նշանավոր գործիչների դիմանկարները: Այդ մարդիկ գծագրվում են կենդանի գույներով, շարժման մեջ են դրվում, կապի մեջ մտնում ընթերցողների հետ: Գանձակեցու՝ ժողովրդական ավանդությունների ու մտածողության վրա հիմնված աշխույժ պատմելաձևը օգնում է, որ վերը նշված մարդիկ հարություն առնեն և կենդանի գծերով տպավորվեն ընթերցողի հիշողության մեջ:

Գանձակեցու երկը աչքի է ընկնում նաև պատմիչի կերտած գեղեցիկ դիմանկարներով, որոնցով ընթերցողը ամբողջական և ընդգրկուն կարծիք է ձևավորում ոչ միայն նախորդ դարերում ապրած կրթական-մշակութային հայտնի գործիչների, այլ նաև Գանձակեցու ժամանակակիցներից շատերի մասին:

Բանալի բառեր և բառակապակցություններ. Կիրակոս Գանձակեցի, XIII դար, «Պատմութիւն Հայոց», կերպարաս:տեղծ, դիմանկար, ոճ, գեղարվեստական առանձնահատկություններ:

ТРУД КИРАКОСА ГАНДЗАКЕЦИ "ИСТОРИЯ АРМЕНИИ" КАК ХУДОЖЕСТВЕННОЕ ПРОИЗВЕДЕНИЕ. К. ГАНДЗАКЕЦИ -КАК ИСКУСНЫЙ ХУДОЖНИК

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Аннотация

С точки зрения обобщения культурной панорамы каждой нации крайне необходимы выявление, всестороннее изучение и правильная оценка ценностей прошлого, что актуально и в науке.

В армянской средневековой историографической прозе важное место занимает историк, церковный и общественный деятель XIII века Киракос Гандзакеци.

В данной статье мы обращаемся к труду выдающегося армянского историка как к художественному произведению, пытаясь представить Киракоса Гандзакеци как искусного художника. Обстоятельно представлены подходы, имеющиеся в лингвистической литературе относительно стиля и художественных особенностей произведения, принципы создания образа в произведении, а также множество примеров, свидетельствующих о том, что это весьма ценное в историческом плане произведение представляет большой интерес и с художественной точки зрения.

Обобщая наблюдения относительно художественных особенностей исследуемого произведения, можем констатировать, что его труд «История Армении» является одной из интересных страниц истории армянской литературы. Автор очень красочно и художественно описывает реальную картину армянского мира, и читателю иногда кажется, что он имеет дело не с историческим, а с художественным произведением. Гандзакеци, используя тонкости художественного творчества и определенные каноны народного фольклора, попытался изложить красивым и образным языком исторические события, весьма серьезные проблемы и их анализ.

Киракос Гандзакеци является мастером пера и умеет настолько отчетливо и ярко выражать свои мысли и эмоции, что захватывает читателя, а иногда так увлекается описанием и анализом своего материала, что доставляет ему художественное удовольствие.

Историк искусен также в создании образа: в его произведениях великолепно выписаны портреты выдающихся деятелей армянской летописи разных времен. Эти люди обрисовываются живыми красками, приводятся в движение, вступают в контакт с людьми. Живая манера повествования Гандзакеци, основанная на народных традициях и мышлении, помогает

вышеупомянутым людям воскреснуть и запечатлеться в памяти читателей живыми очертаниями.

Книга Гандзакеци выделяется и прекрасными портретами, благодаря которым у читателя складывается целостное и развернутое мнение не только о живших в предыдущие века известных деятелях образования и культуры, но и о многих современниках Гандзакеци.

Ключевые слова и словосочетания: Киракос Гандзакеци, XIII век, "История Армении", художник, портрет, стиль, художественные особенности.

Introduction

From the point of view of shaping the cultural context of each nation, it is necessary to identify the values of the past, to study them comprehensively and to evaluate them properly. It is also relevant in science.

Kirakos Gandzaketsi, a 13th century historian, ecclesiastical and public figure, has a valuable place in Armenian medieval historiographical prose. Due to his active work, Kirakos Gandzaketsi was well known, enjoyed tremendous respect in Armenia, and played a significant role in many issues. His bibliographic work is composed mainly of a large historical book - *The History of Armenia*- in which the historian presents deep, comprehensive knowledge.

Linguistic studies of the author's work, who lived during the Middle Armenian era but authored in Grabar (Old Armenian), contribute to a fuller scientific description of Grabar in the 13th century.

Gandzaketsi's work, covering about a thousand years, is split into two main parts, which are further divided into 65 (CE) chapters. It begins with a prologue (called "A Brief History of Times from St. Gregory," which lists the chroniclers from Agatangeghos to the Monk Vardapet).

The first section is a brief history of the period between Grigor Lusavorich's and the Tatar-Mongol invasions, while the second part is a full history of the first Mongol invasions and their reign in Armenia.

The work is incomplete. There is no doubt that the author intended to finish it, but the narrative was cut short owing to death or other circumstances.

The results of the research

In his work, Gandzaketsi provides important historical-cognitive information about the peoples, social-political uprisings, sectarian movements, the existence and behavior of the feudal-ecclesiastical authorities, as well as the military, political, spiritual and cultural-scientific activities of some of their most prominent representatives. Particularly, he provides quite detailed information about Hovhannes Sarkavag, Nerses Shnorhali, Grigor Tgha, Nerses Lambronatsi, Kings Leo II and Hethum I, representative of the Zakarian (Zakarid) dynasty, Mkhitar Gosh and Hovhannes Vanakan. With anguish, he mentions the deepening social vices. The historian attaches a great importance to the church, clergy and theological issues,

which, as is known, played an essential role not only in the religious, but also in the national-social and political spheres of Medieval Armenia.

Kirakos Gandzaketsi also refers to such Asian tribes, traces of which have not even remained. This is how important his work is for the Mongols themselves, for the countries they reigned over, and for specialists dealing with the general history of the 13th century.

The work of Kirakos Gandzaketsi is of unique significance from the point of view of the history of the political, religious, cultural, social and economic life of the 13th century in Armenia and Transcaucasia (the South Caucasus) in general.

Academician H. Manandyan, highlighting the history of Transcaucasia related to the Mongol-Tatar region, has written his story based on the data recorded in Gandzaketsi's work. In his narrative, he rarely speaks of Vardan Vardapet, Orbelyan and Hethum, as no one has depicted that region as detailed and precisely as Gandzaketsi.

However, Gandzaketsi writes not only on kings and wars, but is also interested in people's life, worship/religion, appearance, food, weapons, tactics, mental-moral understandings and language.

The historian planned to preserve the history of the period of the Mongol rule for future generations, and he has successfully accomplished it. In his work, he tells in detail about the military-political strengthening of Georgia and the Armenian-Georgian unity in the last decades of the 12th century, as well as the liberation of Armenia from the Seljuk yoke and the revitalization of its political, socio-economic and cultural life during the Zakarians.

Later, the historians used Gandzaketsi's work as a source, relying heavily on its verification. He viewed history as an objective reality that needs to be accurately passed on to future generations. That is why not only written memoirs/literary monuments, but also talks, oral stories and legends that he used indiscriminately, served as historical sources for him.

The History of Armenia is one of the most interesting pages in the history of Armenian literature. The author describes the real picture of Armenia in a very colorful and artistic manner, and sometimes it seems to a reader that it is not a historical book, but a work of fiction. The fact is that our ancient medieval scholars, having received theological education, also studied in-depth rhetoric, eloquence and philosophy, became well acquainted with the secrets of lyricism, and used the comprehensive knowledge gained in their works. This is noticed and recorded by the honored literary historian M. Abeghyan. In this regard, he writes very accurately and appropriately: "They employed diverse rhetorical forms, eloquent language with figurative expressions and stylistic patterns in their works. Most of our historians did so. Sometimes, their writings are a blend of poetry and prose: in the same work, both literary and non-literary elements alternately coexist with each other" **[1, p. 3]**. *The History of Armenia* is endowed with the qualities pointed out by M. Abeghyan. Gandzaketsi himself, using the nuances of lyricism and some rules of folk art,

historical events, major issues and their analysis, tried to write in a picturesque and beautiful language.

In Armenian Philology, *The History of Armenia* has been perceived completely differently. The appraisals and comments on this work have also been different.

In the preface to the Venetian edition, Gh. Alishan, appraising the work of Gandzaketsi, mentions that the content and the language employed in Gandzaketsi's work are weaker than those of his colleague Vardan, since his writing is neither subtle nor influential, it does not possess a profound meaning, one can find neither fables nor proverbs in the work – the phenomena present in the work of the previously mentioned author. His writing is distinguished by its dull simplicity **[4, p. 7]**.

Continuing his thoughts, Alishan writes that when reading the historian's work, one may be dissatisfied and bored; as a communicator of his message that lacks style and meaning, one may regard the study of the book to be a waste of time, even though we enjoy history **[4, p. 9]**.

Several years later, Gh. Alishan revises his approach to some extent. Speaking about Kirakos Gandzaketsi and *The History of Armenia*, he writes that the historian's language is fairly courteous and sophisticated, the book is skillfully written and fascinating to read, and the material is accurate and precise. Owing to these characteristics, Gandzaketsi can be considered the best of the 13th century historians **[3, p. 106-107]**.

K. Patkanyan's approach in this matter is no different either. He says: "The style of Kirakos is clear, easy to understand, though does not excel in its rhetorical eloquence, which was of particular merit to his contemporaries" **[5, p. 5]**. By the same criterion, the literary value of the work by K. Gandzaketsi is also appraised by G. Zarbhanalian who mentions that the historian's language is appropriate for his era, i.e. it holds sway **[6, p. 598]**.

The honored philologist M. Abeghyan, referring to Gandzaketsi's style and the literary value of his work, notes: "One cannot look at the work of Kirakos from a literary point of view; it is not an ordinary complete work. He tells his story by flying from one place to another. He tells it in a clear, understandable language, without striving for any rhetorical embellishment or elevation, or for any depth and delicacy, but with every detail and love. And the taste of his work is in that simple and unadorned, yet sincere and detailed storytelling. There are some passages in his work that are very beautiful and attractive for their clarity and sincerity, sometimes even for their naivety and lively feelings of the author" **[2, p. 195-196]**.

As one may have noticed, the opinion of M. Abeghyan in fact resembles that of Gh. Alishan with a solitary difference: what was regarded by Gh. Alishan as a negative feature was unequivocally conversely described by Abeghyan. But his opinion-approach would be more valuable if it was substantiated by the analysis of some parts of *History of Armenia*. The different parts of the historian's work have different literary values as well as styles of composition which differ from one specific topic to another.

The above goes to show that Kirakos Gandzaketsi was a master of literature and could express his thoughts and concerns so clearly that the reader would get pervaded and furthermore, sometimes he would get carried away with the description and explanation of the topic in a way that the reader would feel the very artistic satisfaction.

Gandzaketsi was a skilled illustrator. *The History of Armenia* is abundant with the references to cultural life. With their content, completeness and authorial attitude, they are the most relevant expression of the history of literature.

The historian was also skilled in terms of character creating. For instance, he has represented the portraits of the most prominent figures of the Armenian bibliography with an incredible precision.

Gandzaketsi remembers his predecessors with the intention of subordinating himself to them. However, the narrator asks the readers to forgive him, and not to consider himself ignorant, not to scorn, but to "give way brotherly." Moreover, he was convinced that his work would leave a lasting memory of him. There was also another concealed desire that all our historians have, being that through mentioning the previous ones, they gradually expand their list up until their own times thus putting themselves right into the end of the cycle. Even though they modestly or flatteringly degrade their abilities and knowledge, they do still compare themselves to their predecessors having already made a bright heritage, and stand among them. It seems to be more evident in Gandzaketsi's case. He talks about the previous ones in a much more extensive way, describing them, talking about the content of their work, but not keeping the logical sequence of the historians and events represented by those. Marking the boundaries of the events covered by each historian, Gandzaketsi shows with what fashion he has accomplished his job. For example, "wonderful and sharp-minded" Agatangeghos presents his work with "beautiful and brilliant history", and "the richest with knowledge and wisdom" Khorenatsi writes his "History with a multi-talented and tiring word, with a brief history and a broad mind "History wrote a multi-talented and indefatigable words, with a brief history and a broad mind". He mentions many writers: Parpetsi, Yeghishe and Buzand, Koryun and Sebeos, Tovma Artsruni, Shapuh Bagratuni, Movses Kaghankatvatsi, Stepanos Asoghik, Aristakes Lastivertsi, Matteos Urhaietsi, Samuel Anetsi, Vanakan the Bishop.

K. Gandzaketsi is known to almost all Armenian historians and chroniclers of ancient and medieval times, as well as to those (Khosrov, Shapuh Bagratuni, Monk Vardapet) whose historiographical works have not reached us. A fact that should be mentioned here is that Gandzaketsi does not refer to some of the Armenian historians twice; in several cases he just briefly mentions their names without citing them substantially.

For example, he writes the following about Hovhannes Draskhanakertsi, a 10th century historian: "This is for the sake of beauty of the story I wrote, and what the people of Hagar did to the world with all the greatest evil" **[4, p. 82]**. Gandzaketsi advances one step ahead of the rest. On another occasion, he speaks about the authors

of the 5th century, not only listing their main historiographical works, but also hymns and speeches, creating a comprehensive picture of their work.

In his work, Gandzaketsi does not forget to mention the historians' works and the genre they belong to, as well as the people who ordered these pieces. According to him, in addition to *The History of Armenia*, Khorenatsi wrote *The History of the Holy Virgin Mary*, as well as speeches and philosophical excerpts **[4, p. 28]**. Similar information is provided about Khorenatsi's brother, Mambre Vertsanogh, who is said to compose poems during the times when Jesus Christ rode a donkey to Jerusalem. The contents of Davit Anhaght's work are provided in detail, mentioning that the philosopher created the work *The Definition of Philosophy*, an interpretation of Aristotle's work, and poems devoted to the Holy Cross and the Nativity of Jesus Christ **[4, p. 29]**.

Such information is critical in determining the affiliation of one or more literary works and developing a thorough and complete understanding of the author's creativity.

In contrast with the previous ones, Gandzaketsi's descriptions are not greedy, vice versa, his language is eloquent. He possesses true poetic enthusiasm with which the master praises their work. The passages in Gandzaketsi's book dedicated to the fifth-century translators are brimming with emotion.

"They were not only translators, but also teachers, prophets and fortune tellers. They were filled with divine spirit and they were simple interpreters of sophisticated words and complex ideas.

They are melodious swallows and wise turtle doves who place a great emphasis on sanctity and strongly oppose wickedness" **[4, p. 27]**.

Gandzaketsi also refers to the historical work of his "great and intelligent" Monk Vardapet, who used it as a source, but to what extent we cannot say. Unfortunately, Monk Vardapet's work has not been preserved.

The History of Armenia has another advantage as well. It is a report on biographichal facts about writers, philosophers and cultural activists of those times. He tells interesting stories about Hovhannes Sarkavag the Wise, Alavka son of David, son of Toqaker, Nerses Shnorhali. Gandzaketsi also provides detailed information on Mkhitar Gosh, Monk Vardapet and others. And the most important fact is that in the book their biographical data are provided based on the factual material but conveyed in a fictional manner, which makes Gandzaketsi's work even more valuable. He helps to revive their individuality, the authors' preferences and the attitude of the contemporaries towards them. The figures are outlined with vivid colors, they are functioning as live human beings and are communicating with people. Gandzaketsi's literary style, which is founded on national customs and mentalities, serves to resuscitate the aforementioned individuals and leaves a lasting impression on the reader.

It is worth noting that Gandzaketsi created images of not only men, but also ladies, fully and exhaustively presenting the idiosyncrasies of women of his day. From

that perspective, the portrait of queen Zabel is noteworthy: "Christ's devout queen Zabel, the daughter of King Levon the Great, whose name signifies Eghisabet, as she is directed by God's will, kind, gentle, and caring for the poor, according to her name" **[4, p. 365]**.

The historian's assessment on Hulavu's wife, Toghus, is equally notable. It is stated that the woman was Christian, and despite the fact that her husband reprimanded her heavily, she was pious and assisted Christians much **[4, p. 398]**.

Kirakos Gandzaketsi describes cultural characters in his work *The History of Armenia* neither as historical source nor with an aim of being appropriate, as a historian should write about the nation's cultural life. This feature is more typical of historians rather than chroniclers.

Conclusion

It is by researching *The History of Armenia* by Kirakosi Gandzaketsi, the specificities in how its characters are written and scientific literature referencing it, that we have come to the following conclusion:

Kirakos Gandzaketsi is a realist and truthful historian. Because of a relatively more subjective nature of his narration, wild horizon and him being a witness, *The History of Armenia* is rightfully considered one of the best historiographic pieces, and is recognized as a primary source not only for Armenian studies, but also for Caucasian and Eastern studies.

Kirakos Gandzaketsi has a unique place in the Armenian history, especially as an observer and witness of his time, also as a historiographic writer, a representative of actual style, and as a master of literary speech. There are certain examples in his literary work that are devoid of lyrical and grandiose imaginations; they are expressed simply and unembellishedly.

Gandzaketsi's work draws attention because of the writer's attractive portrayals, which enable the reader get a thorough and profound knowledge not only of educational-cultural writers from the early centuries, but also of writers from Gandzaketsi's day.

The History of Armenia is a unique masterpiece, and, as Gandzaketsi mentions, "a living memorial on the grave" which makes his name immortal throughout centuries.

This is a historical, living monument, the most reliable source of historical knowledge on the Mongol invasion, and a fascinating example of historical fiction.

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THE CASE STUDY OF VALUE SYSTEM IN A POST-WAR SOCIETY

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Abstract

This article presents the results of a case study of the value system in a post-war society. Case study is based on the concept of overcoming post-war anomie. The participants in the study were a group of veterans of the second Nagorno-Karabakh war, as well as people who did not participate in active military operations. The results of the case-study indicate a stronger manifestation of anomie among veterans. According to these results, the structure of the methodological program is formed which is aimed at overcoming the essential psychological features of post-war anomie. The results of this study are of scientific interest for identifying similar problems associated with overcoming anomie in post-conflict and post-war societies, and therefore can be useful for specialists in the fields of psychology, sociology and cultural studies striving to diagnose and solve post-war socio-psychological dilemmas among the population.

Keywords and phrases: Post-war anomie, value system, safety, social expectations, overcoming anomie

ԱՐԺԵՔԱՅԻՆ ՀԱՄԱԿԱՐԳԻ ՔԵՅՉ-ՎԵՐԼՈՒԾՈՒԹՅՈՒՆ ՀԵՏՊԱՏԵՐԱԶՄԱԿԱՆ ՀԱՄԱՐԱԿՈՒԹՅՈՒՆՈՒՄ

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Համառոտագիր

Այս հոդվածում ներկայացված են հետպատերազմական հասարակության մեջ ար-ժեքային համակարգի քեյզ-վերլուծության արդյունքները։ Քեյզ-վերլուծությունը հիմն-ված է հետպատերազմական անոմիայի հաղթահարման հայեցակարգի վրա։ Ուսում-

նասիրության մասնակիցները Լեռնային Ղարաբաղի երկրորդ պատերազմի մի խումբ վետերաններն են, ինչպես նաև այն մարդիկ, ովքեր չեն մասնակցել ակտիվ ռազմական գործողություններին։ Պատերազմի մասնակիցների շրջանում ստացված քեյզ-վերլուծության արդյունքները վկայում են անոմիայի ավելի ուժեղ դրսևորումների մասին։ Համաձայն հետազոտության արդյունքների՝ մշակվել և ներկայացվել է մեթոդական ծրագրի կառուցվածքը՝ ուղղված հետպատերազմական անոմիայի առանցքային հոգեբանական հատկանիշների հաղթահարմանը։ Այս ուսումնասիրության արդյունքները գիտական հետաքրքրություն են ներկայացնում հետկոնֆլիկտային և հետպատերազմական հասարակություններում անոմիայի դրսևորումների ախտորոշման և հաղթահարման տեսանկյունից, և, հետևաբար, կարող են օգտակար լինել հոգեբանության, սոցիոլոգիայի և մշակութաբանության ոլորտի մասնագետների համար բնակչության շրջանում սոցիալ-հոգեբանական տարաբնույթ խնդիրների ախտորոշման և լուծման նպատակով։

Բանալի բառեր և բառակապակցություններ. հետպատերազմական անոմիա, արժեքային համակարգ, անվտանգություն, սոցիալական սպասումներ, անոմիայի հաղթահարում։

КЕЙС-ИССЛЕДОВАНИЕ СИСТЕМЫ ЦЕННОСТЕЙ В ПОСТВОЕННОМ ОБШЕСТВЕ

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Аннотация

В статье представлены результаты кейс-исследования системы ценностей в поствоенном обществе. Кейс-исследование основано на концепции преодоления поствоенной аномии. Участниками исследования стала группа ветеранов второй нагорно-карабахской войны, а также люди, которые не участвовали в активных военных действиях. Результаты кейс-исследования указывают на более сильное проявление аномии среди ветеранов. Согласно этим результатам, сформирована структура методической программы, направленной на преодоление основных психологических признаков поствоенной аномии. Результаты этого исследования представляют научный интерес для выявления аналогичных проблем, связанных с преодолением аномии в постконфликтных и поствоенных обществах, и поэтому могут быть полезны для специалистов в области психологии, социологии и культурологии, стремящихся к диагностике и решению поствоенных социально-психологических дилемм среди населения.

Результаты социально-психологического исследования системы ценностей подчеркивают основные тенденции в современном понимании и восприятии поствоенной аномии. В частности, среди участников войны в качестве наиболее важных ценностей для преодоления пост-военной аномии были названы доступность работы и адекватный уровень общения. Напротив, респонденты, не участвовавшие в военных действиях, отметили безопасность и уверенность в социальных ожиданиях в качестве наиболее важных ценностей для преодоления поствоенной аномии. Безопасность и уверенность в

социальных ожиданиях, однако, являются общими для всех участников исследования в смысле основных ценностей, влияющих на деятельность человека в поствоенном обществе.

Ключевысе слова и словосочетания: поствоенная аномия, система ценностей, безопасность, социальные ожидания, преодоление аномии

Introduction

The anomie problem is one of the most discussed by modern scientific knowledge, including socio-philosophical and sociological ones [5; 7]. The need to study anomie is associated with the risks caused by it, which make modern societies less stable and the processes that occur in them increasingly chaotic [1]. The processes of destabilization of societies, transformation of social norms and values, are clearly found in post-war societies where development and deepening of chaotic phenomena can be best studied through certain cases. The phenomenon of anomie as the conceptual framework of the case study is revealed among Nagorno-Karabakh (Artsakh) war veterans who lived through the difficulties of post-war destabilization processes.

The Nagorno-Karabakh war is one of the realities of the modern history of Caucasian nations. This conflict has been underway since the end of the 1980s, with episodes of both heated battles and ceasefires. One of the stages of resumption of hostilities in this region took place in 2020. The situation in the region is one of neither lasting peace, nor lasting conflict. After the 2020 Nagorno-Karabakh war the Armenian population found itself in a marginal situation, when the risk of impending large-scale military operations has been weakened, but peace among the conflicting sides is still volatile.

Under the conditions of neither lasting peace, nor lasting conflict, the imbalance between the external and internal syndromes of consolidation deepens, and socio-cultural and psychological indicators of societal and mental health are changed or transformed and may lead to a situation of either war or peace. In such intermediate conditions of society, there are some psychological and cultural factors that may lead to the overcoming of anomie and to the reconstruction of societal values, contributing towards resolving the situation. These factors are:

- Development of forms of concluding or transforming the inter-ethnic conflict,
- The change in perception of the "enemy" image,
- Formation of civil society and democratic principles.

The examination of the above-mentioned psycho-cultural factors makes for a significant future area of inquiry, and may provide further insight into innovative means of preserving normal societal activity.

Moreover, in the military context the concept of anomie may be conditioned not only by sociological and cultural features, but also by psychological ones, such as:

- Modernization of "enemy" image,
- The uncertainty of long-term expectation of possible danger,
- Non-satisfaction with the growing social needs in the conditions of socio-economic isolation,
- The growth of the syndrome of internal national consolidation and, in parallel, non-satisfaction or weakening of the external national consolidation factor.

These and many other contemporary surveys show the essential role of national consolidation aimed at the preservation of national and cultural identity in post-war conditions. On the post-Soviet territory, particularly in Armenia, the process of national consolidation was observed through some cultural indicators affecting the dynamics of the development of national self-consciousness. Taking into account the fact that the manifestations of national consolidation in various societies are quite diverse, we should recognize that the study of this problem is multifaceted. One example of this is the information in posters used in the post-war period of 2020 and the war period of the 90s, hereafter referred to as the Second Nagorno-Karabakh War and the First Nagorno-Karabakh War, respectively. These posters described the social expectations in Armenia and attempted to guide the national movement. We can note the increase in the number of Armenian-language posters in the post-war period

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of the Second War, compared to the number of foreign language posters at the beginning of the national movement in the early 90s during the First War. Ter Minassian provides an example of the study of national consolidation in the Armenian environment in the 90s, which is very important for understanding the features of anomie within this particular context. His research suggests that the posters at the beginning of the First War were addressed mainly to the outside world. However, we can observe that the information in the posters after the Second Nagorno-Karabakh War becomes Armenian to be generally aimed at the population of Armenia **[6]**.

In this context, we have conducted an empirical study among the veterans of the Second Nagorno-Karabakh War, which aims to reveal social, psychological and cultural features of the concept of anomie in a post-war society.

Methods

As the Nagorno-Karabakh war is distinguished by certain longevity of military operations, it is clear that the consequences of the post-war situation are affecting both the war veterans and the people who did not participate in the war. However, between the discussed groups of war participants and non-participants, there are some differences in value evaluations and social expectations of the future.

There were 500 people involved in the socio-psychological survey. All of them suffered the impact of the 2020 Nagorno-Karabakh war by either being active participants, or living through the tumult of the period, albeit without actually being involved in the active fighting. These respondents were thus recruited from two groups: war veterans (n=250) and people who did not participate in the military operations (n = 250).

The empirical survey was conducted at the Psychological Observatory of the International Scientific-Educational Center (ISEC) at the National Academy of Sciences of the Republic of Armenia. All respondents participated on a strictly voluntary basis. Before the start of the survey all participants gave their informed consent for participation in accordance with the ethical norms and standards of scientific research accepted at the Psychological Observatory.

In the study, we have used a number of methods, excluding experiment with human participants, through which we examined certain manifestations of the features of post-war anomie.

Observation Method

The observation method was conducted during a conversation with the participants of the empirical study. The personality traits of agreeableness, neuroticism, extraversion and open mindedness have been considered. Each of the listed indicators has been divided into components, the manifestation of which was registered. Thus, the following components examined through the method of observation are presented in Table 1.

Table 1. *Observation Method Composition*

Features	Meanings
Agreeableness	Friendly attitude, Lack of contempt Willingness to cooperate
Neuroticism	Movements characterization, Voice tones Logo-neurosis manifestations
Extraversion	Cheerfulness, Shyness, Communication
Open mindedness	Analytical abilities, Emotional saturated speech, Imaginary thinking

It is prudent to note that during this observation we opted to examine only the traits that are directly relevant to this case study.

During the observation of the agreeableness trait, it was revealed that the willingness to cooperate is limited to a narrow friendly environment. People are self-aware of their problems and find it difficult to express their thoughts and problems to others.

Observation of the neuroticism trait presented a tense background of logo-neurosis, which

needs to be further investigated also through quantitative methods.

We also noticed the sensitivity of the participants' speech, the somewhat weak development of imaginary thinking, especially among the veterans.

Conversation Method

Through the conversation method, the participants have shown:

- General assessment of post-war period
- Ranking of unresolved issues in the post-war period
- Ranking of resolved issues in the post-war period
- Ranking the values that are the basis for a person's activity in the post-war period.

The participants were asked to evaluate the post-war period in general during the conversation. Then they listed and grouped all the important phenomena as resolved or unresolved in the post-war period. And, finally, the respondents ranked all listed phenomena.

Results

Ranking Results

The respondents who participated in the war (veterans) showed a relatively calmer position on uncertain social, psychological, economic and security realities in the post-war period. The total uncertainty of the post-war lifestyle itself was assessed as normal. The attitude towards death has also been transformed. In particular, the ideas about death and life were often manifested with the same features. For example, the war veterans often described both death and life with the same or similar adjectives, such as "significant," "fearless," "something about me," "uncertain," "normal," etc. In the assessments of those who did not participate in the war, the uncertain expectations of future were distinguished by skepticism and certain restrictions on future needs. In this group, security and health requirements were prioritized. At the same time, the ideas about death and life were also different where the attitude towards death was presented as a far-ended future and was characterized by highly negative adjectives. Additionally, the participants of the research highlighted the needs of independence and communication in the post-war stage.

The following ranking of unrealized or unresolved values has been registered through the method of conversation (in descending order, presented in Table 2).

Table 2. *Ranking of Unresolved Issues*

War participants	War non-participants
1. Availability of work	1. Safety
2. Adequate level of communication	2. Certainty of social expectations
3. Certainty of social expectations	3. Death as a far-ended future
4. Safety	4. Availability of work
5. Personal life	5. Personal life
6. Death as a far-ended future	6. Adequate level of communication

The participants also singled out such values which were evaluated as realized or resolved in the post-war period. The ranking of the problems resolved in the post-war phase (in descending order, presented in Table 3) is also presented by two research groups.

Table 3. *Ranking of Resolved Issues*

War participants	War non-participants
1. Independence	1. Adequate level of communication
2. Death as a far-ended future	2. Personal life
3. Personal life	3. Availability of work
4. Health	4. Death as a far-ended future
5. Adequate level of communication	5. Health
6. Availability of work	6. Independence

As a result of ranking the values that are the basis for a person's activity in the post-war

phase, the evaluations of the research participants are presented below:

Ranking the values that are the basis for a person's activity (the group of war participants):

- Death as a far-ended future
- Certainty of social expectations
- Safety
- Adequate level of communication
- Availability of work
- Personal life

Ranking the values that are the basis for a person's activity (the group of war non-participants):

- Death as a far-ended future
- Safety
- Certainty of social expectations
- Availability of work
- Adequate level of communication
- Personal life

Methodological Program Structure

The aim of the methodological program is to limit the psychological manifestations of anomie and to develop personality adaptive mechanisms.

Within the framework of the program, the respondents are asked to first classify the list of terminal and instrumental values according to their priority. Then they are offered to do some methodological exercises, the complex use of which allows formulating the results as a methodological model of psychological protection of the population during the post-war period. For that purpose, there are the following stages:

- **Stage 1** - After the classification of the terminal and instrumental values, the respondent forms a classification that, according to the respondent, can be found among happy and prosperous people. At the end of this stage it is possible to identify the most important values for the respondent.
- **Stage 2** – The respondent specifies the values that, according to him, have already been implemented during their own lifetime.
- **Stage 3** – The respondent identifies the values that he would want to implement first.
- **Stage 4** – The respondent does the same for his relatives. During this stage, it becomes possible to strengthen the positive standpoints that, in this way, become conscious and even more significant by the person.
- **Stage 5** - A check-in question is carried out to identify the functional positive changes in the respondents' psychological adaptive mechanisms and value system.

Thus, the results of the methodological program, like the example of Somasundaram and Sivayokan [4], are aimed at the development of the personality adaptive mechanisms and positive transformations of the value system, which allow overcoming anomie in a post-war condition.

Discussion

The analysis of the value system and its transformation within the two groups also revealed some features of anomie. If we look at Tables 2 and 3, it is very noteworthy that the perception of death among war veterans is practically a non-issue: they seem to treat death almost within the same parameters as they do life. That is to say, they view death like someone operating within common societal norms would view life: as a perfectly taken-for-granted concept. This is interesting, because this signals a strong case of anomic behavior. Compared to given societal norms, such views on death are very much straying from the normal. The same can be said about the need for clear communication. This may tell us that this group of people is adequately socialized, and feels no lack of meaningful communication. Conversely, this also tells us that veterans – who ranked adequate communication as one of the highest priority unresolved issues, second only to the availability of work – are comparatively far less social. Their place within the social norms of a post-war society is remarkably unclear to them, which, again, is a strong indicator of anomie.

It should be noted that the demand for internal national consolidation has been observed in both groups. This was seen through the following answers of the respondents:

- The participants connected the rise of social and psychological problems in the post-war

period to the lack of solidarity at the internal social level;

Conclusion

Thus, the sociological understanding of anomie can be replenished with psychological characteristics, which are important for the transformations of the personality psychological adaptive mechanisms and value system. According to the results of the study, a methodological program of the functionality of adaptive mechanisms was developed, which created new perspectives for the study of the methods of overcoming anomie.

We think that the biggest limitation of this case study is that it can only realistically be applied to war zones that are similar in nature to Nagorno-Karabakh. That is to say, regions that have not ultimately achieved lasting peace – even after long-term or large-scale military operations – and are still in a state of constant danger of renewed hostilities.

The main features of post-war anomie reveal themselves through a lack of adaptation or communication, an unresolved need for safety and the uncertainty of social expectations. The transformation of the attitude towards death specifically is a significant feature of anomie.

To identify the basic socio-psychological signs of post-war anomie among war veterans, we investigated certain groups of Armenian veterans who participated in the 2020 Nagorno-Karabakh war.

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THE STATE AS THE KEY ACTOR IN NATIONAL SECURITY POLICY

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Abstract

The essence of the state's phenomenon lies in the fact that, due to historical experience and the specific conditions of modern political practice, the state is the most important factor in the consolidation (unification) of society.

To preserve the independence, sovereignty, and territorial integrity of every country, as well as human rights, freedoms, and other important social understandings (relations), the state carries out operations aimed at ensuring national security, naturally taking into account both its own interests and those of society. The structure of ensuring the security of the Republic of Armenia is constantly and consistently being improved, based on the establishment and maintenance of the distinct status of state structures. As stages of these developments, one can distinguish the formation of the state system until 1995, the transformations of 1995–2005, the conceptual changes of 2005–2015 (2018), and the presence of entirely new governance structures from 2018 to the present.

Keywords and phrases: national security, subject, status, state, society, individual, policy, institution, strategy, concept, threat, challenge.

ГОСУДАРСТВО КАК КЛЮЧЕВОЙ АКТОР В ПОЛИТИКЕ НАЦИОНАЛЬНОЙ БЕЗОПАСНОСТИ

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Аннотация

Сущность феномена государства заключается в том, что, благодаря историческому опыту и специфическим условиям современной политической практики, государство является важнейшим фактором консолидации (объединения) общества. Для сохранения независимости, суверенитета и территориальной целостности каждой страны, а также прав и свобод человека и других значимых социальных институтов (отношений), государство осуществляет деятельность, направленную на обеспечение национальной безопасности, естественно учитывая как свои собственные интересы, так и интересы общества. Структура обеспечения безопасности Республики Армения постоянно и последовательно совершенствуется, основываясь на установлении и поддержании особого статуса государственных институтов. В качестве этапов этих изменений можно выделить формирование государственной системы до 1995 года, преобразования 1995–2005 годов, концептуальные изменения 2005–2015 (2018) годов, а также появление совершенно новых управленческих структур с 2018 года по настоящее время.

Ключевые слова и словосочетания: национальная безопасность, субъект, статус, государство, общество, личность, политика, институт, стратегия, концепция, угроза, вызов.

ՊԵՏՈՒԹՅՈՒՆԸ՝ ՈՐՊԵՍ ԱԶԳԱՅԻՆ ԱՆՎՏԱՆԳՈՒԹՅԱՆ ՔԱՂԱՔԱԿԱՆՈՒԹՅԱՆ ՀԻՄՆԱԿԱՆ ԴԵՐԱԿԱՏԱՐ

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Համառոտագիր

Պետության երևույթի էությունը կայանում է նրանում, որ, պատմական փորձի և ժամանակակիցից քաղաքական պրակտիկայի առանձնահատուկ պայմանների շնորհիվ, պետությունը հասարակության համախմբման (միավորման) ամենակարևոր գործոնն է:

Յուրաքանչյուր երկրի անկախությունը, ինքնիշխանությունը և տարածքային ամբողջականությունը, ինչպես նաև մարդու իրավունքները, ազատությունները և այլ կարևոր հասարակական հասկացություններ (հարաբերություններ) պահպանելու համար պետությունն իրականացնում է ազգային անվտանգության ապահովմանը միտված գործընդությություններ՝ բնականաբար հաշվի առնելով ինչպես սեփական, այնպես էլ հասարակության շահերը£

Հայաստանի Հանրապետության անվտանգության ապահովման կառուցվածքը մշտապես և հետևողականորեն կատարելագործվում է՝ հիմնվելով պետական կառույցների հատուկ կարգավիճակի ձևավորման և պահպանման վրա£ Այս զարգացումների փուլերից կարելի է առանձնացնել պետական համակարգի ձևավորումը մինչև 1995 թվականը, 1995-2005 թվականների փոխակերպումները, 2005-2015 (2018) թվականների հայեցակարգային փոփոխությունները և 2018 թվականից առ այսօր ամբողջությամբ նոր կառավարման կառուցվածքների առկայությունը:

Բանալի բառեր և բառակապակցություններ. ազգային անվտանգություն, սուբյեկտ, կարգավիճակ, պետություն, հասարակություն, անհատ, քաղաքականություն, հասատատություն, ռազմավարություն, հայեցակարգ, սպառնալիք, մարտահրավեր:

Introduction

Ensuring national security must be considered as a unified systemic process, the implementation of which should be based on the principle of contributing to the achievement of strategic security objectives. In general, national security can be characterized as a system of political, legal, economic, organizational, and other measures aimed at protecting the vital interests of the state, society, and individuals from all types of threats.

The unique role of the state as the main actor in the political system of society in the process of ensuring security is defined by its dual nature. On one hand, the state acts as the determinant of security policy and is endowed with broader capabilities. On the other hand, it is itself directly subjected to the most significant impacts of threats and challenges, making it an object of security. This dual nature becomes even more pronounced in conditions where traditional security threats are joined by qualitatively new threats and challenges, thereby involving new actors in security policy.

Theoretical-methodological bases

The dual role of the state in ensuring national security has been noted in the works of ancient thinkers such as Herodotus, Plato, and Aristotle. These works not only contain valuable data about the political and state systems of society but also reveal the essence of the state's fundamental institutional functions, including in the field of security. They also define the criteria for the formation of the "state structure" intended for these functions **[5].**

For example, according to Plato, "the guardians must be chosen from among those who have made serving the state's interests the purpose of their entire lives and who will never act contrary to them. They will protect the state from external enemies and, within the state, will protect friendly citizens so that they do not develop a desire to commit evil acts."

According to Aristotle, "first, there must be food, then crafts, and third, weapons." This shows that ancient Roman thinkers paid special attention to internal and external political issues that must be addressed by specialized subjects, such as the guardians, who possess specific qualities

and personal dignity, through the corresponding functions of protecting the state and its citizens. Here, the concept of security as a state of protection is directly dependent on the form of the state system.

The further development of the state's role in ensuring security is reflected in the works of the 17th-century English philosopher and political thinker Thomas Hobbes. In his work Leviathan or The Matter, Form, and Power of a Commonwealth Ecclesiastical and Civil, Hobbes emphasized that the primary goal of the state is to ensure security, which must be guaranteed exclusively by positive law, not by natural laws. In other words, the focus is on the fact that security cannot be achieved solely through the goodwill of citizens.

The state must be the guarantor of security, capable of enforcing legal norms to ensure their implementation. As Hobbes stated, "without the sword, covenants are but words, and of no strength to secure a man at all" **[1, 11].**

Baruch Spinoza, in turn, emphasized that the ultimate goal of the state is not to keep people in fear by subjecting them to the authority of others, but rather to free everyone from fear so that they may live in security as much as possible, for no one remains under the power of fear for long. Moreover, the thinker also saw a close connection between ensuring security and the activities of governing bodies: "for the security of the state, it does not matter what motives guide people, as long as they are guided by the right approach. Since freedom or firmness of spirit is the moral quality of individuals, the moral quality of the state is security.

During the Renaissance of the so-called "third estate" (the bourgeoisie), the view was established that the primary goal of the state is to guarantee the general welfare and security. In this context, the views of the French philosopher Jean-Jacques Rousseau on the role of the state in security matters cannot be overlooked. According to Rousseau, security is the most important concern of the state, and therefore, one of the most important criteria for the legitimacy of state authorities.

Thus, throughout the political history of human civilization, an ideology has formed that security is a complex socio-political phenomenon. It constitutes not only the primary goal and main function of the state but also a specific state of social relations that is directly linked to the vector of development and the very condition of existence of society and the state **[3, 10].**

Almost all the main components of the modern interpretation of security have been identified: internal and external threats, the role of the state as the main subject of security, and the distinct responsibility for ensuring the security of society and citizens.

The modern understanding of security is characterized by the increasing emphasis on the interdependence of "nature-society-individual." Due to technological progress, external and internal security have become increasingly interdependent. The connections between different spheres of security, their mutual influence, and their impact on the security of individuals and society have begun to lose their distinct nature. To determine the state of protection of the vital interests of individuals, society, and the state from external and internal threats of various origins, it is necessary to use a system of principles and methods of study that will allow for the scientific formulation of the objective aspects of the phenomenon of security, considering it as the unified security of individuals, society, and the state in various spheres of life **[9].**

National security policy, as a rule, is reflected in targeted, systematic programs developed by the state to ensure the security of individuals, society, and the state in specific spheres of life **[4].**

In the context of individual security, the primary focus is to protect the vital interests of individuals, allowing them the full utilization of their physical and mental abilities not only for their own benefit, but also for the society and the state. In guaranteeing individual security the states, must provide an appropriate legislative system, emphasizing the rights and freedom of individuals and citizens enshrined in the constitution, as well as their legitimate interests.

The security of society implies conditions necessary to make civil society's oversight of state activities more effective, ensuring a non-state (public) share in security provision, developed public institutions, advanced forms of public consciousness that allow the realization of the rights and freedom of all population groups, and counterattack processes aimed at social division.

The country's independence, sovereignty and territorial immunity, are guaranteed under the

conditions of state security, as well as the protection of the state and socio-economic structure, the fundamental principles of state activity, and the rights and freedoms of citizens enshrined in the constitution (basic law). To prevent the negative impact of external and internal factors on state security, it is essential to be guided by modern principles of law in relations with any state and domestic institutions, and to demand that others also adhere to these norms. Here, it is worth mentioning the reality that the choice of governance model in a state is an important political issue, as evidenced in all post-Soviet countries after the collapse of the USSR. This choice also influences the processes of shaping external and internal security policies **[7].**

The subject-object structure of national security is primarily expressed in the fact that the subject and object mutually condition each other and, in many cases, may even coincide. The differences between them are somewhat conditional, defined by corresponding functions, and arise in the context of relations related to ensuring national security **[2].**

The state and society, as subjects of power and politics, are interconnected. In the structure of power, the role of each subject is perceived through a complex combination of interests, which means that each subject (especially the state) is both independent and dependent. The state, society, and the individual, as the main structural elements of security, condition the other components of the system, particularly the object, and are sensitive to any changes in this inter-connectedness. This is also supported by the fact that the subjects of the security system are able to influence the orientation of the general security policy toward the object, and vice versa, the objects of security can fundamentally change the composition and functions of the subjects of the security system **[6].**

Thus, the national security system can be characterized as an integral structure in which each part serves the whole, and the whole, in turn, rules each element.

In general, the object of the security system is everything that needs to be secured.

Theoretically, the objects of the security system can be classified as follows: those related to the individual (their rights, freedoms, and health), those related to society (its material and spiritual values), and those related to the state (the constitutional order, sovereignty, and territorial integrity).Thus, the object-oriented structure of the national security system includes the entirety of external and internal threats directed against the values represented by the above mentioned subject classification.

The legal subjectivity of national security actors pertains to both national and international spheres. Thus, the subjects of international law are bearers of corresponding rights and obligations in the field of security, derived from the universally recognized principles and norms of international law and international treaties. In this regard, primary and secondary subjects are distinguished. The primary subjects of international law and security are states, which are full bearers of rights and obligations. At the same time, it is accepted that the secondary subjects of international security (international organizations, groups of states) are endowed with limited legal capacity compared to primary subjects. Nevertheless, international law grants the highest authority in the field of international security to a secondary subject, namely the United Nations, represented by its Security Council (Chapters 6 and 7 of the UN Charter)

In the field of national security, the situation is different. The primary and initial subject, as a rule, is the state, which grants rights and obligations to its structures—authority bodies, legal and physical entities **[8, 12].**

Therefore, in the national (domestic) security system, the state has significant influence over other security subjects as well. By utilizing these, as well as relying on the legal system, material, and force resources, the state fully employs all its capabilities to protect the main objects of national security. Here, all structures related to the three branches of power (legislative, executive, and judicial) are applicable.

In fact, the organizational and structural composition of the national security system is usually discussed in two aspects:

Broad: As the entirety of all structures participating in the process of ensuring national security.

Narrow: When referring specifically to the relevant bodies of the executive branch.

The subjects included in the security system can be classified into two subgroups:

- Subjects that directly participate in the implementation of this function and are the main implementers of state policy.
- Subjects that participate indirectly in the implementation of this function, and their influence on the process is of a supportive nature.

In order to properly implement the necessary functions for ensuring security, the state, as the central institution of the political system, forms an appropriate institutional system with clear directions and functions. Hence, its individual components must have a sufficient level of humane, administrative, financial, and ideological potential.

The systemic processes of establishing the security of each country are carried out within the framework of specific historical conditions and are determined particularly by the social, economic, organizational and scientific-technical characteristics of the life of the state and society, including:

- Social situation and social characteristics: The reflection of security in the programs of political parties, the alignment of public interests and demands in the socio-psychological views of the population.
- Economic characteristics: Natural and human resources, economic development, the standard of living of the population, domestic and foreign trade, finances, the state of the national economy and its sectors.
- Organizational characteristics: The formation and operational indicators of power structures, which determine the level of state governance.
- Scientific-technical characteristics: The country's scientific potential, the pace and scale of the spread of scientific and technological revolutions, the quantity and quality of discoveries, etc. Among the conditions influencing the state of national security, the following stand out:
- Civil aspect: The state of citizens' health and the provision of social security.
- Social aspect: The state of protecting the moral and cultural values of society.
- Political aspect: The state of international relations, mutually beneficial cooperation, interethnic relations, and social stability.
- Economic aspect: The state of the economy, the financial system, natural and raw material resources.
- Defense aspect: The preparedness of the population, economy, armed forces, and other troops for modern wars and military conflicts.
- Technogenic aspect: The state of main productive assets, labor discipline, early warning systems, and means of preventing emergencies.
- Environmental aspect: The state of the environment and its protection.
- Informational aspect: The possibility of freedom and accessibility of information, etc.

Results

The differentiation of the links in the management of the national security system and its provision process allows for the distinction of the political-legal status of each of these structures, their model "internal" structures, and their interaction, especially in the issues of evaluating and controlling the system's activities. It is also important to emphasize that the structural system of national security includes not only the entirety of the above-mentioned structures but also the relations related to the organization of the system's activities.

Within the framework of its foreign and domestic policies, Armenia considers the protection of its national security as a prerequisite for building a democratic, legal state, implementing socio-economic reforms, engaging in equal international relations, establishing mutual cooperation and friendly principles, and consistently organizing a comprehensive international security system. The security policy of the Republic of Armenia is guided by a number of fundamental documents, among which the 2020 National Security Strategy, the 2007 National Security Strategy, and the Military Doctrine are the basic ones **[13, 14].**

It was noted that the full provision of national security can only be achieved through the targeted and unified activities of all state bodies and institutions. In this field, the state collaborates with other subjects of domestic and foreign policy, striving to ensure a comprehensive security environment. In this regard, the state bodies of the executive branch of security, including the

forces and means of ensuring security, constitute Armenia's national security system. The 2020 National Security Strategy also specifically emphasizes the priority of "forming an effective defense- security system capable of countering military-political threats."

Conclusion

Summarizing all this, the main goal of the state's role and policy in the field of national security can be considered the creation of the most favorable internal and external conditions to improve the quality of life of the country's citizens, ensure stable democratic development, and protect the interests of individuals, society, and the state from social conflicts, natural disasters, and long-term ecological threats.

The most important guarantee for ensuring national security is the strengthening of statehood, which is considered the foundation for any other activity aimed at ensuring the security of all subjects of political activity. This is explained by the fact that, among all types of governance, state governance occupies a special place, which is determined by the distinct status of its subject—the state **[15, 16].**

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THE PATRIARCHAL MANIFESTATIONS OF THE PHENOMENON OF FAMILY IN THE NOVEL "SIRANOUSH" BY SRPOUHI DUSSAP (A SOCIAL-PSYCHOLOGICAL ANALYSIS)[7]

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Abstract

This study investigates the male-female social-psychological factors and interactions, as well as the causes and challenges of violence in intra-family relationships in Srpouhi Dussap's novel *Siranoush* in the space-time chronotope of the second half of the 19th century and the patriarchal Ottoman Empire.

The *aim* of the study is to explore the complex dynamics between the eponymous protagonist of the novel, Siranoush, and her family members, analyzing how these dynamics manifest themselves as a social-psychological problem through the lens of patriarchal supremacy.

The *problem* of the study is to analyze and evaluate the phenomenon of *family* and the existential-humanistic crisis in interpersonal relationships from a psychological perspective.

The *scientific novelty* of the study is the investigation of the elements of *patriarchy* and *violence* present in Srpouhi Dussap's novel *Siranoush*, and of the ways in which national values were incorporated into the fictional text.

The *relevance* of the study is determined by its interdisciplinary nature. The material was analyzed in the context of mutual connections and relationships between literary studies, psychology, sociology and philosophy with the use of appropriate methods, making this study the first of its kind. It is important and relevant not only in terms of interdisciplinarity, but also those of analyzing women's issues in Armenology. The study also revealed the social-psychological manifestations of the phenomenon *family*, which express the relationships between family members in Srpouhi Dussap's *Siranoush*.

Keywords and phrases: Srpouhi Dussap, Siranoush, younger and older generations, psychosomatics of relationships, social role, low self-esteem, ameliorative assessment.

ԸՆՏԱՆԻՔ ՖԵՆՈՄԵՆԻ ՀԱՅՐԻՇԽԱՆԱԿԱՆ ԴՐՍԵՎՈՐՈՒՄՆԵՐԸ, ՈՐՊԵՍ ՍՈՑԻԱԼ-ՀՈԳԵԲԱՆԱԿԱՆ ՀԻՄՆԱԽՆԴԻՐ, ՍՐԲՈՒՀԻ ՏՅՈՒՍԱԲԻ «ՍԻՐԱՆՈՒՇ» ՎԵՊՈՒՄ

ՆԱԻՐԱ ՀԱՄԲԱՐՁՈՒՄՅԱՆ

ՀՀ Գիտությունների ազգային ակադեմիայի
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Համառոտագիր

Ուսումնասիրությունն ընդգրկում է Սրբուհի Տյուսաբի «Սիրանույշ» վեպում առկա կին-տղամարդ սոցիալ-հոգեբանական գործոնների, փոխազդեցությունների և ներընտանեկան փոխհարաբերություններում բռնության պատճառների և մարտահրավերների վերլուծությունը, որոնց տարածաժամանակային ժամանակահատվածը XIX դարի երկրորդ կեսն է և ославянян հայրիշխանական կայսրությունը:

Ուսումնասիրության *նպատակն* է արևմտահայ կին հեղինակ Սրբուհի Տյուսաբի «Սիրանույշ» վեպում ուսումնասիրել վեպի գլխավոր կերպարի՝ Սիրանուշի և նրա ընտանիքի անդամների փոխհարաբերությունները՝ որպես սոցիալ-հոգեբանական հիմնախնդիր և հայրիշխանության գերակայության դրսևորումներ: Ուսումնասիրության *խնդիրը* **ընտանիք** ֆենոմենը և միջանձնային փոխհարաբերություններում էքզիստենցիալ-հումանիստական ճգնաժամը հոգեբանական բաղադրիչների համատիրույթում վերլուծելը և գնահատելն է:

Ուսումնասիրության *գիտական նորույթն* այն է, որ հետագոտվել են Սրբուհի Տյուսաբի «Սիրանույշ» վեպում առկա *հայրիշխանության և բռնության* բաղադրիչները, ինչպես նաև՝ գեղարվեստական տեքստում ազգային արժեքների ներդրման ուղիները: Ուսումնասիրության *արդիականությունը* պայմանավորված է ուսումնասիրվող նյութի միջգիտակարգայնությամբ, ըստ որի՝ այն վերլուծվել է գրականագիտության, լեզվաբանության, սոցիոլոգիայի միջև փոխադարձ կապերի և առնչությունների

համատեքստում՝ համապատասխան մեթոդների կիրառությամբ: Այսօրինակ ուսումնասիրություն կատարվում է առաջին անգամ: Այն կարևոր է և արդիական ոչ միայն միջգիտակարգայնության, այլև հայագիտության մեջ կանանց հիմնախնդիրների քննության տեսանկյունից: Ըստ ուսումնասիրության արդյունքների՝ բացահայտվել են նաև *ընտանիք* ֆենոմենի սոցիալ-հոգեբանական դրսևորումները, որոնք գործածվել են Սրբուհի Տյուսաբի «Սիրանույշ» վեպում ընտանիքի անդամների միջև փոխհարաբերություններն արտահայտելու համար:

Բանալի բառեր և բառակապակցություններ. Սրբուհի Տյուսաբ, Սիրանույշ, երիտասարդ և ավագ սերունդ, փոխհարաբերությունների հոգեսոմատիկա, սոցիալական դերակատարություն, ցածր ինքնագնահատական, մելիորատիվ գնահատում:

ПАТРИАРХАЛЬНЫЕ ПРОЯВЛЕНИЯ ФЕНОМЕНА СЕМЬИ КАК ГЛАВНАЯ СОЦИАЛЬНО-ПСИХОЛОГИЧЕСКАЯ ПРОБЛЕМА В РОМАНЕ СРБУИ ТЮСАБ «СИРАНУШ»

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Аннотация

Исследование включает в себя гендерный анализ социально-психологических факторов, взаимодействий, вызовов и причин насилия во внутрисемейных отношениях в романе Србуи Тюсаб «Сирануш», пространственно-временным хронотопом которого являются вторая половина XIX века и Османская патриархальная империя.

Цель исследования – изучение взаимоотношений главной героини Сирануш и членов ее семьи в одноименном романе западноармянской писательницы Србуи Тюсаб с точки зрения социально-психологических отношений и проявлений патриархального господства.

Задачей исследования являются анализ и оценка феномена семьи и экзистенциально-гуманистического кризиса межличностных отношений в континууме психологических компонентов.

Научная новизна исследования заключается в том, что были исследованы компоненты патриархальности и насилия, присутствующие в романе Србуи Тюсаб «Сирануш», а также пути внедрения национальных ценностей в художественный текст. Актуальность исследования определяется междисциплинарным характером изучаемого материала: он был проанализирован в контексте взаимосвязей и взаимоотношений между литературоведением, языкознанием, социологией с использованием соответствующих методов. Такое исследование проводится впервые, что является важным и актуальным не только с точки зрения междисциплинарных изысканий, но и с позиции изучения «женского вопроса» в арменоведении. В результате исследования выявлены также социально-психологические проявления феномена семьи, которые использовались для выражения отношений между членами семьи в романе Србуи Тюсаб «Сирануш».

Ключевые слова и словосочетания: Србуи Тюсаб, Сирануш, молодое и старшее поколения, психосоматика взаимоотношений, социальная роль, заниженная самооценка, мелиоративная оценка.

Introduction

The founders and followers of the existential-humanistic direction of family relations in social psychology believe that disagreements in interpersonal relations and the resulting crises of intra-family relations is ***the replacement of an individual's true identity with their socially imposed role.*** This study examines the causes, challenges, and implications of social-psychological problems, object-subject interactions, and domestic violence in male-female relationships **[6, p. 56-63]** in Western Armenian families living in the patriarchal Ottoman Empire in the second half of the 19th century. In the context of the reforms[8] that took place in the Ottoman Empire in the second half of the 19th century, it would be reasonable to examine the logic of the dynamics of not only historical-political, literary-cultural, but also social-psychological processes, which is also an extremely important issue.

By studying the linguistic characteristics of the novel *Siranoush* by female Western Armenian author Srpouhi Dussap[9], a number of nouns and verbs reflecting family relations were identified (according to grammatical meanings). These include the nouns *mother, father, daughter, husband, brother, mistress, boyfriend, girlfriend, patriarchy, violence*, and the verbs *be born, live, love, marry, fight, submit, comply,* and *die*. Through these words, the author reveals intra-family and interpersonal relationships in the novel and explores the meanings of the main family units, i.e. *father, mother, daughter, husband*, under the collective noun *family*. Analyzing the semantic features present within the phenomenon of *family* in the domain of semiotics reveals all the primary and secondary units characterizing kinship ties, which are directly interwoven around the same axis.

Methodology. In order to carry out the study, we developed two aspects related to the concept of family in Srpouhi Dussap's *Siranoush*: ***patriarchy*** (violence) and ***social-psychological features***, which are directly related to intra-family relationships of national minorities (here, Armenians) living in the Ottoman Empire in the second half of the 19th century and social-psychological problems. The findings were analyzed by uniting the semantic units (monads) operating in them as a scientific material with the help of an umbrella-shaped technical tool (frame within a frame principle). Our

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[8] Tanzimat – Turkish for *reorganization*, a Code of Reforms, the Basic Principles of which were set out and published in decrees *Gulhan, e Hatt-i Serif* in 1839 and *Hatt-ı Hümayun* in 1856, which envisaged unimplemented reforms. Tanzimat was carried out in the Ottoman Empire between1839-1876, during the same time when the first constitution of the Empire was adopted.

[9] Srpouhi Dussap (Vahanian) was born in 1841. She was the first Armenian female novelist. The core of her work was the issues of women's emancipation: socio-economic, legal, educational, political and national consciousness, their manifestations and protection. Throughout her literary and cultural activity Dussap tried to substantiate one of the most important prerequisites for emancipation, the idea of occupation, which the author considered the first prerequisite for a woman's independence. Srpouhi Dussap is the author of the novels *Mayda* (1883), *Siranoush* (1884) and *Araxi, or the Governess* (1887), publicistic articles and poems. Dussap died in 1901.

results showed that the word *family* was used with different lexical-semantic meta-meanings. The practical significance of the study is related to the possibility of applying the research results to the field of psychology, specifically the domain of male-female relationships, which began to be dynamically studied in the 20th century. Scientists who distinguished the principles of interpretation of social interactions in psychology contributed to this process. In this regard, the neo-behavioral model is noteworthy, within the framework of which George Homans' [7] theory of social interactions, John Thibault's and Harold Kelly's [9, p. 7-24] theories of outcomes and interpersonal interactions were developed, considering the interaction in the exchange process as an interpersonal relationship involving reciprocity of rewards and punishments.

Behavioral theory explores the interaction of human behaviors and its essence, since every interpersonal relationship is an interaction. It suggests that the stability of the relationship is determined by the mutual interests of both parties (material benefits, status increase, power expansion, etc.), that are greater than losses. In this respect, the similarity of people to each other is a reward in itself, because it provides an opportunity to empathize and manifest their own self and values. It is important to note that the understanding of family psychology, both as a theoretical and practical field, has undergone significant evolution in recent times. This field encompasses a wide range of phenomena and places the family unit at the center as a complex social-psychological reality. To analyze this process, Srpouhi Dussap's *Siranoush* was chosen as a study matrix. The old patriarchal and traditional patterns of family relations, described in the framework of the patriarchal ideological discourse as a small cell of the Ottoman patriarchal society, including the Armenian society of the post-Tanzimat period, underwent significant transformations and many displacements during the following 165 years. Therefore, along with the processes taking place in society, the socio-psychological provisions of interpersonal relations in the family have also changed.[10]

Existential Oppositions of Family-Violence, Marriage-Power as an Onto-logical Tragedy

Psychologists, sociologists and psychiatrists (Erich Fromm [5], Karen Horni [13], Erik Erikson [4], Carl Gustav Jung[11] and others) consider human-society

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[10] It should be noted that as a result of the aforementioned socio-psychological logic of the dynamics of the reform of the historical-political, socio-cultural processes that took place in the Ottoman Empire during and after the Tanzimat period, another extremely significant issue emerged: **the fear of making a final decision**. This fear ultimately led to social impoverishment, economic instability and loss of enormous human resources, the Armenian Genocide of 1915.

[11] It is important to note that many of the authoritative philosophers, cultural anthropologists and psychologists who criticized the socio-cultural foundations of the development of society, which they think violate the development of psychologically

relations, as well as the phenomenon of family, to be based on the development of the basic psychological concepts of a certain socio-cultural space, expanding, describing and naming the main social and psychological factors (cultural neurosis, existential crisis) that continue to spread their negative influence. In this context it is noteworthy that the plot of the novel *Siranoush* by Srpouhi Dussap explores and generalizes the author's views on the themes of life and marriage through the depiction of various couples, including Mr. and Mrs. Haynur, Siranoush and Yervand, Siranoush and Darehian, Darehian and Janet, and Zaruhi and Hrant. The main character of the novel, Siranoush, who was trapped in a loveless marriage imposed by her father, struggled with the lack of freedom both in her father's and husband's households, although her situation became more complicated after marriage. In both Mr. Haynur's and Darehian's families, the husbands did not consider the women's opinions important: "Trembling, Mrs. Haynur tried to calm her husband's passion, but he screamed furiously like a monster" **[12, p. 89]**. Siranoush's mother was deprived of the right to speak out and express her opinion: "The poor mother seemed out of breath, and acted as a noble victim of unique motherly love" **[12, p. 89]**.

Siranoush had the same status in Darehian's family. She suffered from the circumstance of being forced by her father to marry a man she did not love and had negative feelings towards. Siranoush loved Yervand and believed that "there is no rich or poor in love" **[12, p. 37]**, so she desperately wished she could be with Yervand, the man she truly loved. Even though she had to remain married to Darehian for the sake of public opinion, the pain of not being able to be with Yervand was unbearable for her. After being forced to marry by her father, the problem of being unable to divorce and "hiding shame" in public is reflected in Siranoush's attitude towards her father.

Analysts of the ontological and humanistic problems of the family find that disagreements in interpersonal relationships, violence and the resulting intra-family problems are caused by a replacement of a person's real self with their social role, which is a *hidden* issue. Followers of neo-Freudian understandings believe that this is due to a loss of a person's socio-cultural identity **[4]**. In the case of Siranoush, who lives in a prejudiced society, this is especially true. She is the one who is most concerned and fears of potential judgement from those around her if her marriage were to end in divorce. However, even while living in a prejudiced society, Siranoush is not exempt from having her own prejudices. Above all, she fears that the people around her will find out the truth.

Therefore, no matter how much she thinks about divorce, the negative connotation of the word[12] as a social taboo is reinforced in her, which in the novel is at the same time perceived as *an ontological tragedy*. Siranoush is a triple victim of violation of free will:

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favorable relationships in marriage, through their innovative works, became indirect initiators of what is called *a cultural and sexual revolution*.

[12] Legal dissolution of marriage by court or other authority.

a. Mr. Haynur-Siranoush: "'Mother,' she cried, 'Father wants to oppress my will in vain. It is impossible to take back my promise to Yervand, it is impossible to free my heart from his ties.'" **[12, p. 85]**,

b. Darehian-Siranoush: "'But you never took the time to inquire if my heart was free, and if I could love you, you were pleased to receive my father's approval. You wanted me and you got me. Therefore, you have no right to complain if I kept my heart for someone else and I will keep it for him as long as I live.'" **[12, p. 285]**,

c. Siranoush-Yervand (lost love): "'My father will break two hearts, will put an end to two lives'". "'It would not matter if he saw me only as a martyr. But to make a martyr of Yervand, to tear his soul, to extinguish his genius, oh, no, no, I can't do that.'" As a victim **[12, p. 86]**.

Siranoush inevitably dies at the end of the novel.

Consultants of existential sociology and psychoanalysis, as well as psychotherapists in family relationships focus on the problems posed by social-psychological and philosophical thought not only in the 20th and 21st centuries, but also in the 19th century. These include the split of the self, as proposed by R. Laing **[10]** and J. Deleuze and F. Guattari **[3]**, the lifelessness of modern society, establishment of the false self and suppression of the true aspirations of the psychologically healthy individual. Additionally, false theses and values of family completeness and sufficiency were created through these problems.

For Darehian, family and marriage are an integral part of his standing in society: "The lover of free life became a prisoner of beauty, and virtue triumphed over obsession. From the same moment P. Darehian's fate was suddenly decided, his mind underwent a revolution and the house glowed like a paradise in his eyes, and Siranoush became the mistress of his soul" **[12, p. 89]**, but despite his immoral lifestyle, he despises the family as a *value*.

At first, Darehian was overjoyed to have become the "owner" of such "beauty", but it was devastatingly humiliating for him to realize that he could not buy Siranoush's love with all of his wealth. Darehian never lost hope, even when he brought her to the brink of death. This is a testament to Darehian's male egoism and his tendency to think of women as mere possessions. Consequently, losing the woman he had fought for so hard caused Darehian to go insane. In this context, the word *woman* acquires an evaluative meaning and is realized as a sin against Darehian's sanity under the influence of his indecent behavior. This portrays an extremely negative attitude towards women and is further exemplified in Darehian's decision to marry Janet. As with the above-mentioned context, this case also illustrates the negative attitude towards the woman. This is a case of a man's mistreatment of a married woman. Here, the use of the word *mistress* as a replacement for *woman* adds to the ontological inversion, highlighting the sinister purpose of Darehian's marriage to Siranoush, which consisted of having a beautiful and rich wife and fulfilling his indecent desires.

Psychosomatics of the Relationship Between Young and Old Generations (father-daughter)
As a Manifestation of Violence

The deep, archetypal foundations of the social and cultural factors that make up the socio-cultural space for the development of intra-family traditions are also worthy of note. The social-psychological factors under study are part of the cultural and semiotic chronotope of the former Ottoman Empire, where many generations of the Western Armenian society lived. In the process of creating and maintaining family life, in addition to the relationships between husband and wife, generational relationships between fathers and sons are of crucial importance, which, first of all, are manifested through the interaction between parents and children. These social-psychological factors have a direct impact on intrapersonal characteristics in families and on male-female interpersonal relationships and interactions. This part of the study focuses on the relationship between Siranoush and her parents (Mr. and Mrs. Haynur), which testifies to the honest and incorruptible filial feelings of the young generation towards their father and mother, and vice versa, about the parents who subject the girl to the test of violent fate for the sake of wealth. "The two main objects of his love were his daughter Siranoush and gold, he cared almost the same way for one and the other" **[12, p. 29]**.

Mr. and Mrs. Haynur are a middle-aged couple, twenty years apart in age, with their daughter Siranoush. The life of this married couple can hardly be considered happy, because the relationship between husband and wife is originally built on the patriarchal model, with the husband (Mr. Haynur) demanding absolute control and the wife (Mrs. Haynur) submitting to his will. Siranoush's deep respect, love and pride for her parents, which becomes obvious in the first part of the novel's plot, is worthy of note. Mr. Haynur is a typical representative of patriarchy, a dictator who forces his daughter to marry against her will, and her mother is a voiceless woman-object **[6, p. 56-63]** who silently submits to her father's will, unable to protect her own child: "On hearing her husband's last threatening words, the lady went into the room to help her daughter. As soon as Mr. Haynur laid eyes on her, he spoke out fiercely, accusing her for destroying her daughter's happiness, who, as a mother, was blind and useless, and unable to recognize the young man's self-seeking motives" **[12, p. 89]**. The conflict created in the family on the occasion of Siranoush's marriage turns husband-wife (Mr. Haynur-Mrs. Haynur) and father-daughter (Mr. Haynur-Siranoush) relationships upside down.

The girl's attempt to resist her father's harsh patriarchal attitude is not successful and is characterized by the author with ameliorative evaluative subcontexts, which contribute to the reader's awareness of the negative assessment of the older generation, which, in this context, is identified with the word *father:*

"The patient mother would be silent. But Siranoush, unable to tolerate those scolding words, cried out to her mother.

'Father, why do you blame Mother if she could not restrain that holy feeling of a young man who is honest and virtuous, and whom you honored with your sympathy?'

'Rebellious girl, do you dare to protect that insensitive one? Get out of my sight!'" **[12, p. 89]**.

Adjectives like *unfair, unreasonable, weak, rude, cruel*, whose dictionary meanings do not form a positive attitude towards the word *father*, contribute to the formation of this type of attitude.

Siranoush's extremely gentle and caring attitude towards her mother is noteworthy, especially in the scene of her mother's illness: Siranoush stays by her mother's bedside, who suffers from a severe fever, and remains true to the oath given to her. This oath serves as the pivotal justification for Siranoush to submit to her father's wishes, which is an important element of the novel's plot: "Mother, I cannot bear the thought of you dying, I pushed you to death, I will free you from the clutches of death. Mother, you shall live, my filial devotion will save you. Live and I will vow before heaven to sacrifice my heart and all of my being to you, that is, to sacrifice my dear Yervand for you, I vow, Mother, hear me?" **[12, p. 96].**

However, the feelings and attitudes towards her mother turn into a forced sacrifice in Siranoush's relationship with her father, leading to psychosomatic phenomena, which are accompanied and sublimated by the multitude of relationships of sacrifice between victim (Siranoush), executioner (Mr. Haynur) and savior-executioner (Darehian), ultimately culminating in Siranoush's death. As her life progresses, Siranoush increasingly finds herself in a closed circle, isolated from the outside world. This circumstance is called Karpman's **[8]** or drama triangle **[11; 1]** in psychology.

pursuer- executioner   savior-executioner

victim
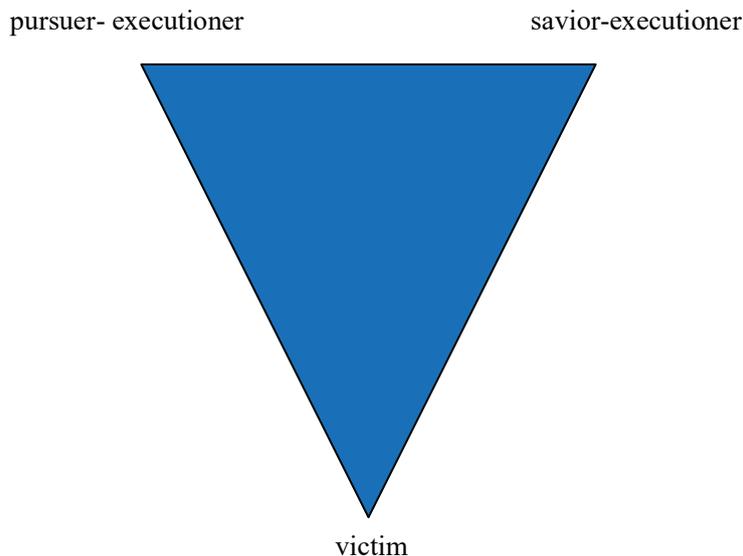
In the novel, the characteristics *rough* and *monstrous* attributed to the father, in general, emphasize the author's attitude towards the derogatory tone of the noun *anger*, which is used in the novel to express Siranoush's negative attitude towards social prejudices. "Siranoush's blood would boil, seeing the low and pitiable position of women in society, when they dared not express a free opinion, and they were unable to realize their natural legitimate rights as individuals, and they didn't have the courage to escape prejudice" **[12, p. 31]**.

Driven by these prejudices, Siranoush's father forces her to marry the adventurous but rich Darehian. It is only then that Siranoush's feelings towards her father are identified with the traits *cruel* and *merciless*, which also imply a negative attitude. Siranoush's warm feelings and caring attitude towards her mother and father are expressed in the young girl's thoughts on them. Thus, while yielding to her father and mother, Siranoush feels responsible for her oath that she made during her mother's illness: "A dear image stood before her, sad and desperate, she would feel her with her soul, would beg her not to sacrifice herself, but love the way she always loved, and to remember the promise of loyalty made to her. It suddenly seemed to her that she would call her "unfaithful" in a sad voice" **[12, p. 99]**.

In this context, the word *illness* bearing a negative connotation shows the warm filial soul of the daughter, which is an authorial device. Such a stylistic device ultimately contributes to a positive assessment of the words *father* and *mother*. Siranoush was very sorry for her mother, who was weak and helpless due to illness: "When Siranoush saw her mother's condition, she forgot her personal weakness, her filial love gave her strength. She put aside all intentions and thoughts, and focused her mind and soul on one point, i.e. her beloved mother, and watched over her continuously, letting no one else take care of her precious life" **[12, p. 95]**. Siranoush's family is a patriarchal family; therefore, Dussap deliberately pays almost no attention to how Siranoush's mother describes her husband. The author depicts the supremacy of patriarchy through relationships.

The description of the relationship between mother and daughter is practically inferior to that between father and daughter. However, the women in Haynur's family are portrayed as *weak, submissive, compliant* victims. It seems to Siranoush that she overcomes the difficulties she faces, but, in fact, she simply puts up with the circumstances, which in the novel leads to the psychosomatics **[2]** of the relationship between the older and the younger generations, characterizing it as violence.

Conclusion

The analysis of the relationships between Siranoush and her parents, as well as Siranoush and Darehian shows that the author used the word *family* to materialize them. This means that in both of these families, men treat their wives as *possessions*. This is also manifested in using a family member as a possession and expressing this fact in different semantic contexts, at times with a positive evaluation. Patriarchal attitudes were in no way condemned by society.

In the study, the phenomenon *family* is also analyzed through the word *mother*. In the novel, this role belongs to Siranoush's mother, Mrs. Haynur. This type of analysis of the novel testifies to the key role mothers had in 19th century families. As a long-standing practice, fathers entrusted the care of their children to their mothers, making them responsible for their children's education and upbringing, managing the household, and ensuring the psychological wellbeing of all family members: "As a considerate and caring mother, she personally took care of the child's health and growth, and then she intended to constantly watch over her daughter" **[12, p. 29]**.

The semantic component *husband* of the phenomenon *family* is located in the perinuclear zone of the concept under study. The role of the husband in the novel *Siranoush* is performed by Mr. Haynur and Darehian. The 19th century family was a patriarchal structure in which children submitted to the father and wives submitted to their husbands. Mrs. Haynur's *"deep respect"* for her husband was motivated by fear, and her silence, when it came to solving important issues was due to the lack of the right to speak up.

Unfortunately, this pervasive issue in the women's novels of the second half of the 19th century has not been properly investigated. A woman was not allowed to make decisions on her own and, as seen in Srpouhi Dussap's *Siranoush*, the mother was not even allowed a say in decisions that were ultimately fatal for her daughter.

It is noteworthy that in all three novels of Srpouhi Dussap, *Mayda* (1883), *Siranoush* (1884), and *Araxi, or the Governess* (1887), there is no close connection with secondary relatives, suggesting that the author did not give much importance to grandparents, uncles, or aunts, or did not consider their role as primary in family life. Although we know from the novels by other female authors, in particular *The Gardens of Silihdar* by Zabel Yesayan, that in the 1860s and 1880s family units were formed around the concept of aunts, uncles, siblings, parents, and grandparents, all of whom were considered equal members of one whole family.

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FEEDBACK MECHANISMS FROM THE PERSPECTIVE OF CURRICULUM REFORM, QUALITY ASSURANCE AND CREDIBILITY OF QUALIFICATIONS

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Abstract

Quality assurance of higher education and credibility of awarding qualifications are among the important and key issues in education reforms. Stakeholders' involvement in the Education quality assurance process is very important, especially since decisions are made based on their opinions. Education quality is continuously improved by identifying their needs, measuring their satisfaction, and studying their views, observations, and suggestions on various issues.

This article presents an example of the multi-functional involvement of internal and external stakeholders in the process of improving the "Marketing" educational program in the International Scientific Educational Center of the NAS RA (hereinafter referred to as "ISEC").

The article examines in detail the reforming process of the "Marketing" educational program, including the analysis of qualitative research conducted among students and graduates, the comparative examination of the best practices abroad, which served as the basis for reforming the educational program, including the educational process plan and the curriculum included in the plan.

The aim of the research is to improve the "Marketing" syllabus, align it with the credibility of the qualification and the requests of the modern labor market.

In order to achieve our goals and identify the problems, the following actions were taken.

a/ a focus group discussion among the majors of the graduates of these previous years for knowledge of educational program gaps, current specials, and suggestions.

b/ a focus group discussion among students newly admitted to this department in 2019 to understand their expectations.

c/ the educational program benchmarking with similar educational programs of the best universities abroad.

Graduates with marketing specialty of 2012-2014 and 2014-2016 years participated in the focus group, overall 6 graduates.

The methodology of this article includes exploratory and descriptive research.

It should be noted that the improved "Marketing" syllabus was developed and implemented for the 2019-2021 academic year, from quality assurance's point the program needed monitoring and providing feedback, which is continuously implemented. Here, the modern flexible (Agile) approaches to the evaluation of educational program quality were implemented in a pilot version. In addition, the department's activities are organized through the PDCA cycle, which implies implemented processes' periodic evaluation and improvement.

Keywords and phrases: Education quality, quality assurance, improving the education quality, stakeholders, qualitative and quantitative research, credible awarding of qualifications, "Marketing" educational program.

ՀԵՏԱԴԱՐՁ ԿԱՊԻ ՄԵԽԱՆԻԶՄՆԵՐԸ՝ ԿՐԹԱԿԱՆ ԾՐԱԳՐԻ ԲԱՐԵՓՈԽՈՒՄՆԵՐԻ, ՈՐԱԿԻ ԱՊԱՀՈՎՄԱՆ ԵՎ ՈՐԱԿԱՎՈՐՈՒՄՆԵՐԻ ԱՐԺԱՆԱՀԱՎԱՏՈՒԹՅԱՆ ԴԻՏԱՆԿՅՈՒՆԻՑ

ՆԱՐԻՆԵ ՎԱՐԴԱՆՅԱՆ

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Համառոտագիր

Բարձրագույն կրթության որակի ապահովման և որակավորումների շնորհման արժանահավատությունը կրթության բարեփոխումների կարևոր և առանցքային հիմնահարցերից են: Կրթության որակի ապահովման գործընթացում շահակիցների ներգրավվածությունը շատ կարևոր է հատկապես այն առումով, որ որոշումները կայացվում են նրանց կարծիքների հիման վրա, կրթության որակի ապահովումը շարունակաբար բարելավվում է՝ բացահայտելով վերջիններիս կարիքները, չափելով գոհունակությունը և ուսումնասիրելով նրանց հայացքներն ու դիտարկումները, ինչպես նաև առաջարկները տարբեր հարցերի շուրջ:

Սույն հոդվածում ներկայացված է ՀՀ ԳԱԱ գիտակրթական միջազգային կենտրոնում (այսուհետ՝ ԳԿՄԿ) «Շուկայագիտություն» կրթական ծրագրի բարելավման գործընթացում ներքին և արտաքին շահակիցների բազմագործոն ներգրավման մեկ օրինակ:

Հոդվածում մանրամասն քննվում է «Շուկայագիտություն» մասնագիտական կրթական ծրագրի բարեփոխման ընթացքը, ներառյալ ուսանողների, շրջանավարտների շրջանում անցկացված որակական հետազոտությունների վերլուծությունները, արտերկրի լավագույն փորձի համեմատական քննությունը, որոնք հիմք են ծառայել կրթական ծրագրի բարեփոխումների, այդ թվում` ուսումնական գործընթացի պլանի և պլանում ընդգրկված առարկայացանկի բարեփոխման համար:

Հետազոտության նպատակն է` ուսումնասիրել «Շուկայագիտություն» ՄԿԾ-ի բարելավման գործընթացը, վերջինիս համապատասխանեցումը ժամանակակից աշխատաշուկայի պահանջներին:

Նպատակներին հասնելու և խնդիրների բացահայտման համար կազմակերպվել են հետևյալ միջոցառումները.

ա/ ֆոկուս խմբային քննարկում սույն մասնագիտության նախկին տարիների շրջանավարտների շրջանում` հասկանալու համար` կրթական ծրագրի բացերը, առկա թերությունները և առաջարկները,

բ/ ֆոկուս-խմբային հարցումներ` 2019 թ. սույն բաժին ընդունված ուսանողների շրջանում` հասկանալու համար վերջիններիս ակնկալիքները,

գ/ կրթական ծրագրի բենչմարքինգ` արտերկրի լավագույն բուհերի համանման կրթական ծրագրերի հետ:

Սույն հետազոտության մեթոդաբանությունը ներառում է հետախուզական և նկարագրողական հետազոտությունների իրականացում:

Պետք է նշել, որ բարելավված Շուկայագիտություն ՄԿԾ-ն մշակվել և գործածվել է 2019-2021 ուսումնական տարիների համար և, բնականաբար, որակի ապահովման տեսանկյունից ծրագիրը շարունակական մշտադիտարկման և հետադարձ կապի ապահովման կարիք ուներ, ինչը շարունակաբար իրականացվում է: Այստեղ պիլոտային տարբերակով ներդրվել են կրթական ծրագրի որակի գնահատման ժամանակակից ճկուն (Agile) մոտեցումները: Բացի այդ, «Տնտեսագիտություն և կառավարում» ամբիոնի գործունեությունը կազմակերպվում է ՊԻԳԲ (PDCA) շրջափուլի միջոցով, ինչը ենթադրում է իրականացվող գործընթացների պարբերական գնահատում և բարելավում:

Բանալի բառեր և բառակապակցություններ. կրթության որակ, որակի ապահովում, կրթության որակի բարելավում, շահակիցներ, որակական և քանակական հետազոտություններ, որակավորումների արժանահավատ շնորհում, «Շուկայագիտություն» մասնագիտական կրթական ծրագիր:

МЕХАНИЗМЫ ОБРАТНОЙ СВЯЗИ С ТОЧКИ ЗРЕНИЯ РЕФОРМЫ УЧЕБНЫХ ПРОГРАММ, ОБЕСПЕЧЕНИЯ КАЧЕСТВА И ДОСТОВЕРНОСТИ ПРИСВОЕННЫХ КВАЛИФИКАЦИЙ

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Аннотация

Обеспечение качества высшего образования и достоверности присвоенных квалификаций является одним из важных и ключевых вопросов реформы образования. Вовлечение заинтересованных сторон в процесс обеспечения качества образования является стратегически важной особенностью, учитывая, что решения принимаются на основе их мнений, а обеспечение качества образования постоянно совершенствуется путем выявления потребностей заинтересованных сторон, измерения степень их удовлетворенности и изучения замечаний и предложений по различным вопросам.

В данной статье представлен один из примеров многофункционального вовлечения внутренних и внешних заинтересованных сторон в процесс совершенствования образовательной программы «Маркетинг» в Международном научно-образовательном центре Национальной академии наук Республики Армения (далее – МНОЦ). В статье подробно рассматривается процесс реформирования профессиональной образовательной программы «Маркетинг», включая анализ качественных исследований, проведенных среди студентов и выпускников, сравнительный анализ передового зарубежного опыта, что послужило основанием для реформирования образовательной программы и учебного плана.

Цель исследования - усовершенствовать образовательную программу «Маркетинг», привести ее в соответствие с выпускной квалификацией и требова-

ниями современного рынка труда. Для достижения поставленных целей и выявления проблем были организованы следующие мероприятия:

а/фокус-групповое обсуждение среди выпускников данной программы для понимания пробелов, существующих недостатков и предложений образовательной программы;

б/опросы фокус-групп: среди студентов, поступивших в 2019 г. и обучающихся по этой программе, чтобы понять их ожидания;

в/бенчмаркинг образовательной программы с аналогичными образовательными программами лучших зарубежных вузов.

Методология данного исследования включает в себя выполнение поискового и описательного исследования.

Следует отметить, что усовершенствованная образовательная программа «Маркетинг» была разработана и внедрена для 2019/2021 учебного года и с точки зрения обеспечения качества программа нуждалась в постоянном мониторинге и предоставлении обратной связи. В пилотном варианте реализованы современные гибкие (Agile) подходы к оценке качества образовательной программы, кроме того, деятельность отдела качества образования организована по циклу PDCA, предполагающему периодическую оценку и улучшение внедренных процессов.

Ключевые слова и словосочетания: качество образования, обеспечение качества, повышение качества образования, заинтересованные стороны, качественные и количественные исследования, достоверное присвоение квалификаций, маркетинговая учебная программа.

According to the Standards and Guidelines for Quality Assurance in the European Higher Education Area (ESG), stakeholders are understood to cover all actors within an institution, including students and staff, as well as external stakeholders such as employers and external partners of an institution. Involvement of stakeholders in quality assurance is part of the four principles for quality assurance in the EHEA, as established by the ESG, specifically: "Quality assurance takes into account the needs and expectations of students, all other stakeholders and society" **[1. P. 7-8]**. Then, " One of the four principles for quality assurance in the EHEA, as established in the ESG, is that quality assurance takes into account the needs and expectations of students, all other stakeholders and society" **[2, p. 30]**.

On the other hand, emphasizing the provision of "Open dialogue with stakeholders, ensuring their involvement" of the Strategic Plan **[3, p.13]**. of the ISEC NAS RA, we consider it important to share our experience.

So the Quality Assurance Department of ISEC NAS RA planned and carried out comprehensive research on the implementation process of this educational program, teaching quality and credibility, identifying existing problems, and developing solutions for the reform of "Marketing" educational program ("Marketing") and ensuring the credibility of qualifications in 2019.

The aim of the research is to Improve the "Marketing" Syllabus, align it with the credibility of the qualification and the requests of the modern labor market

Research problems are the following.

a/ ascertain the credibility of the qualifications awarded by the "Marketing" syllabus

b/ identify existing problems from the stakeholders' perspective

c/ perform benchmarking

d/ reshape and reform the National Academy of Sciences of the Republic of Armenia.

e/ reshape and improve the "Marketing" syllabus of ISEC NAS RA

The main research questions are the following
- Which are weak components of the "Marketing" Syllabus and which gaps negatively affect the credibility of the awarding of qualifications?
- Which international experience can be effectively localized during the transformation of the syllabus?
- What profile of professional qualifications and what kind of abilities should be formed in order to meet the requirements of the modern labor market and the standards of the credibility of qualifications in education quality?

Methodological approaches

The methodology of this study includes exploratory and descriptive research.

On the basis of the first one, the most successful experience in the implementation of the "Marketing" syllabus was selected. On the basis of exploratory and descriptive research, the educational programs of the "Marketing and Quality" and

Department of Economics, Engineering, Society and Business Organization of Tuscia University in Italy and the "Marketing" Department of the "Higher School of Economics" Research University of Russia were selected. Studying these experiences in the organization of syllabus is also due to the existing agreements between ISEC NAS RA and Tuscia University and the Higher School of Economics of the Russian Academy of Sciences within the framework of the Erasmus+ double diploma awarding program.

Qualitative methods such as focus group discussion and SWOT analysis were used in the scope of this study research. The Focus group discussion method gives an opportunity to conduct in-depth studies among the graduates of the marketing specialty of previous years and newly admitted students. A comparative analysis was performed using the SWOT analysis, the advantages, strengths and weaknesses, and opportunities of the components of syllabus operating in previous years were brought out, as well as the appropriate measures aimed at the reform of the syllabus and ensuring the credibility of the qualifications were carried out.

In order to achieve our goals and identify the problems, the following actions were taken.

a/ a focus group discussion among the majors of the graduates of these previous years for knowledge of educational program gaps, current specials, and suggestions.

b/ a focus group discussion among students newly admitted to this department in 2019 to understand their expectations.

c/ the educational program benchmarking with similar educational programs of the best universities abroad.

Graduates with marketing specialty of 2012-2014 and 2014-2016 years participated in the focus group, overall 6 graduates.

The main aim of the discussion was to find out graduates' satisfaction with their educational program. In accordance with the pre-prepared guidelines, during the discussion, emphasis was placed on the following issues:

- *Expectations of graduates before admission*
- *Realized and unrealized expectations and their reasons*
- *Strengths of the educational program*
- *Weaknesses of the educational program*
- *Graduates' suggestions for solving existing problems*

Thus, the analysis of the discussion results showed that the graduates decided to apply to ISEC for its reputation and popularity.
The participants mentioned that:

"... I was admitted here for the institution's reputation. For me, the Academy has a higher authority, that's why I was admitted here ...".

Before admission participants knew that the diploma given by ISEC could be valid in 40 countries and it also had an important role Among the factors of admission. Before admission, the expectations of the graduates were not definitely positive or

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definitely negative. Some of them had quite positive expectations, which, according to them, were mostly not justified. For example, one of the participants mentioned:

"... There were many expectations, but not all of them were met ...".

Unjustified expectations were mainly related to the following problems:

- More practical subjects were expected, but the subjects were mostly theoretical.
- They expected to pass only subjects related to marketing, but there were subjects that provided general knowledge.
- They expected new subjects to pass, but sometimes there were repeated subjects from the past.

During the discussion, the weaknesses of this educational program were brought out according to the opinions expressed by the graduates.

The first weakness of the educational program is theoretical subjects instead of practical subjects. Graduates thought the lack of experimental subjects was one of the factors that hindered finding a professional job. For example, one of the participants of the discussion mentioned:

"...I was invited to an interview where was asked practical things and I didn't answer. I am a linguist by my basic education, and when I went to interviews, everything was very good in terms of languages, but in terms of marketing, I couldn't answer the questions. ...".

The next problem was related to the non-professional orientation of the practice: the participants stated that although the practice was well organized, the orientation was lacking.

Despite this, according to the graduates the other weakness of the program was the teaching staff because, in their opinion, the professors teach using old, traditional methods. On the other hand, there are very few practical lecturers working in concrete bending, which was the reason that the lecturers presented only theoretical material, and no work was carried out in the direction of specific projects. According to the graduates, the age of the professors was also a problem.

Another weakness, according to the discussion participants, was the insufficient teaching of foreign languages. Regardless of the fact that a specialized foreign language is taught for one year as planned in the educational program, however, it turns out that the teaching was not effective.

"... The lack of a foreign language was the weakness, we passed a year, but we didn't learn anything, because it was taught poorly ...".

Graduates of the marketing education program were also dissatisfied with the fact that there was no training in the necessary professional computer programs, for example, CRM, etc.

As for the strengths of this educational program, in this case, the participants had more difficulty expressing their opinion, often they could not name more than one strength. Graduates noted the presence of 2-3 relatively young professors and their interactive teaching methods as a strength.

It is important that the graduates of both the 2012-2014 and 2014-2016 academic years noted that the academy gave them self-confidence:

"...The Academy gave me self-confidence. When I went to the interviews I didn't know much, but I confidently said that I did ...".

The discussion's participants also mentioned the research works carried out in the direction of their master's thesis as a strong point of their educational program.

Thus, if we generalize the strengths and weaknesses as a result of graduates' discussion, they can be presented in the following table:

During the discussion, the students also presented their suggestions related to the solution to the existing problems. Their suggestions are listed below

1. To teach how to explore from within.
2. Availability of practical knowledge.
3. Provision of relevant professional-computer knowledge.
4. The lecturers should have practical work in their field.
5. Organize the practice according to the professional orientation.
6. Availability of innovative subjects meeting the modern requirements of marketing.
7. Review of non-professional curricula.
8. Increase of computer lessons / aimed at teaching marketing programs/.

The next focus group discussion aimed to study the expectations of the students admitted to the Department of Marketing in 2019 and completing their studies in the first semester.

The main purpose of the discussion was to find out why the students decided to apply here, what expectations and expectations they have, what they would like to change, and what the end result is they expect.

It turned out that most of the participants in the discussion were accepted here on the advice of acquaintances, moreover, those acquaintances were students or graduates of other departments of ISEC. The other part applied here because they found out that there are a lot of exchange programs here. Some students mentioned that they saw the advertisement posted on Facebook, which was quite attractive to them.

It is also clear from the students' talk that they were accepted with great expectations, the main expectations were related to the following:

➢ They can take advantage of exchange programs
➢ They can take practical skills here
➢ It is possible to find a job related to their education and profession

It is very important that now the students don't think that their expectations have been met, they think that the expectations don't correspond to reality and they look forward to the second semester with hope.

"...Expectations were higher than it actually is, but now we are waiting for the second semester to pass the subjects we want...".

Unmet expectations of students are mainly related to the following:

- Some of the lecturers only dictate a lecture, even though it is all clearly written in the books assigned to them.
- Most subjects are theoretical
- They do not learn practical skills because they do not do any practical work
- The lecturers present the material in a dry manner, they give few practical examples
- Lecturers don't provide slides
- For those with other basic education, it is hard to begin with and in some ways also unclear

Speaking about these problems, the students also presented their suggestions to solve the existing problems and make the learning process more interesting and effective for them. Their suggestions can be summarized as follows:

- First-semester courses should be presented more clearly
- Lecturers should give the slides to the students
- Not just lectures
- Students should be given lots of practical examples
- Students should have the opportunity to do practical work
- Make the "Risk Management" subject mandatory

The students also mentioned the positive aspects of ISEC, particularly, some of them said that it is very pleasant to have face-to-face contact with the professors here, ISEC is equipped with technical means, and the foreign language class is very interesting because they do many group works and the lecturer encourages them to study.

It should be noted that the improved "Marketing" syllabus was developed and implemented for the 2019-2021 academic year, from quality assurance′s point the program needed monitoring and providing feedback, which is continuously implemented. Here, the modern flexible (Agile) approaches to the evaluation of educational program quality were implemented in a pilot version. In addition, the department's activities are organized through the PDCA cycle, which implies implemented processes' periodic evaluation and improvement **[4, p. 363].** "Marketing" syllabus had set itself a special task to ensure the acquisition of graduate students' practical skills and abilities in the marketing field, as well as research and analytical abilities' development. Practical independent work, research, and analytical assignments are planned in all the courses of new and improved syllabus. In addition to the practical tasks carried out during the courses, students have scientific-pedagogical and research internships, the aim of which is to enable students to test their abilities in a real work environment. Here, weaknesses identified from the SWOT analyses had special attention: the organization of non-professionally oriented internships, which was completely reformed in the new program, and narrow professional companies and institutions were selected for research internships. Organizations, where students have research internships, organize student selection contests, which motivates students to

present themselves to the employer in the best way. Internship for future marketers is organized in the main banks of RA, product and service development departments, e.g. AcbaCreditAgricol Bank, ID Bank, Inecobank, as well as specialized marketing companies: Brevis, Slice Consulting, etc. Special attention should be paid to graduates' development of professional employment profiles which is a component of Marketing Science. The construction of the graduate's professional employment profile is based on the logical order and distribution of semester courses included in the academic plan.

The updated "Marketing" syllabus includes two main blocks: teaching and research, which provide clearly defined and measurable educational outputs. Compulsory professional education includes 8 to 16 (four- to five-credit) module courses. The total workload of the course is defined in the program as 33 credits. This is the composition of mandatory courses of the master's program, which ensures the acquisition of knowledge and abilities required at the educational level of the master's degree in this specialization. The professional compulsory education course was developed taking into account the comparative study of the best practices abroad, as well as the current needs and demands of the professional labor market. The instructional curriculum was developed as part of a cooperation benchmarking study. This is a type of benchmarking that carried out jointly by several institutions, which allows the exchange of data and performance indicators, as well as providing support and assistance to them. The content part of the mandatory courses of the title program was updated in the same way **[5, p. 6].** As a result of benchmarking, the curriculum was supplemented with new subjects and changed in the following proportion:

Educational sector

- General and professional courses were changed by 50%
- Full courses changed by 25%
- Mandatory courses of the degree program have been changed 100%
- Elective courses of the degree program have been changed 100%
- Elective courses of the related programs have changed 80%
- Courses selected from the list of other programs have been changed 100%

Research sector

- The components of the research courses were changed by 50%.

Quality Assurance Department of ISEC NAS RA within the framework of continuous monitoring, has conducted research with the existing 2-year education among 2019-2021 and 2020-2022 years' graduates. The main purpose of the survey was to find out the satisfaction of students with the syllabus and the correlation between research activities and the learning process. Based on the analysis of the survey, the results of the satisfaction of the graduates of the Marketing program were extracted, and 13 graduates participated in the survey.

Below is a comprehensive analysis of the questions, with data presented separately for each question.

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Question 1. Do the Program and teaching methods allow obtaining sufficient practical knowledge which can be useful in terms of professional activities? The survey results show that the majority of graduates mentioned a positive answer to this question: 85% of them stated that they agree with the given statement, and 15% - the "Strongly agree" option, and none of the graduates said that he did not agree with the given statement.

Question 2. Is the practical knowledge sufficient in terms of research capacity development? In this case, the majority of graduates expressed their agreement with the given statement: 67.5% of them indicated that they agree with the given judgment, and 16.25% indicated the "I completely agree" option. At the same time, 0% of respondents indicated that they do not agree with the given statement.

Question 3. Has the program provided an opportunity to develop the ability to present the results of one's own scientific research (preparation of reports, presentations, scientific articles, etc.)? In this case, 70% of the respondents stated that they agree with the given statement, 17.5% stated that they fully agree with the given statement, and 12.5% find it difficult to answer.

Question 4. Has the program provided an opportunity to develop the skills of using information technologies in the direction of carrying out scientific research and processing the obtained results? 75% of the respondents indicated the option "I agree", and 15% indicated that they completely agree with this statement.

Question 5. The practice allowed us to improve my professional knowledge and practical skills. The majority of respondents, 87.5%, stated that they agree, and 12.5% completely agree.

Question 6. Collaborative development of research programs with ISEC and the State University of Science and Technology and leading international educational centers was ensured, involving master's students together with the teaching staff. 80% of the graduates surveyed here indicated the "I strongly agree" option, and 15% indicated the "I agree" option.

To the open question: "What satisfied you the most during the study of the educational program" the graduates mentioned the followings:

The courses
Practical works
Application of information technologies
Highly qualified teaching staff
Practice
Ethics
Distance learning   platform and the opportunities provided by the platform / Video recordings, materials /
Teaching methods
Courses saturation and the lecturers' interesting approach
The evaluation system

Thus, it can be concluded that after the implementation of the improved syllabus, more than 90% of Marketing graduates expressed satisfaction with the acquired theoretical and practical knowledge, and 100% stated that the practice was targeted and allowed to improve professional knowledge and practical skills, and more than 87% believed that the program gave them the opportunity to develop their ability to present the results of their scientific research (preparation of reports, presentations, scientific articles, etc.). All of this allows us to conclude that the implemented mechanisms and the improvement of the syllabus have done their purpose.

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A THEORETICAL REVIEW OF POLITICAL IDENTITY DETERMINAITION

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Abstract

In this article we present some approaches that determine political identity through the categories of cultural, state and national factors. The different features of the concepts of national, state, ethnic and political identity are emphasized. Analysis of the theoretical concepts of political identity allows us to note the complexity and multiplicity of the identity phenomenon, which must be taken into account when studying it.

The study of political identity should be equipped with the pluralism and variety of opinions to its definition. It is obvious that the concept of political identity is characterized by complexity, multidimensionality and diversity of functions in practice.

Concluding the foregoing, it can be argued that the definitions of the identity in general, as well as its political component, in modern conditions are subjected to radical transformations, various factors are affected by the process of forming political identity, among which national, ethnic and other regional manifestations of political identification are distinguished. It is with this that the need to discuss the essence of political identity, its significance, volume and content, which are involved in the overall concept of identity, is associated.

Keywords and phrases: Political identity, state, crisis of identity, transformations, theoretical concept

ՔԱՂԱՔԱԿԱՆ ԻՆՔՆՈՒԹՅԱՆ ԲՆՈՐՈՇՄԱՆ ՏԵՍԱԿԱՆ ԱԿՆԱՐԿ

ՏԻԳՐԱՆՈՒՀԻ ԿԱՐԱՊԵՏՅԱՆ
«Լուսնյակ» ՀԿ-ի նախագահ,
քաղաքագետ

Համառոտագիր

Այս հոդվածում ներկայացնում ենք որոշ մոտեցումներ, որոնք բնորո-շում են քաղաքական ինքնությունը մշակութային, պետական եւ ազգային գործոնների կատեգորիաների միջոցով: Կարնորվում են ազգային, պետական, էթնիկական և քաղաքական ինքնության հասկացությունների տարբեր առանձնահատկությունները: Քաղաքական ինքնության տեսական հասկացությունների վերլուծությունը թույլ է տալիս նշել ինքնության երևույթի բարդությունն ու բազմակողմանի դրսևորումները, որոնք պետք է հաշվի առնել այն ուսումնասիրելիս:

Քաղաքական ինքնության ուսումնասիրությունը պետք է հագեցած լինի սահմանման նկատմամբ բազմակարծությամբ եւ տեսակետների բազմազանությամբ։ Ակնհայտ է, որ քաղաքական ինքնության հայեցակարգը բնութագրվում է գործնականում գործառույթների բարդությամբ, բազմաչափությամբ եւ բազմազանությամբ։

Ընդհանուր առմամբ, ինքնության, ինչպես նաեւ նրա քաղաքական բաղադրիչի սահմանումները ժամանակակից պայմաններում ենթարկվում են արմատական վերափոխումների, քաղաքական ինքնության ձնավորման գործընթացի վրա ազդեցություն են թողնում տարաբնույթ գործոններ, որոնց թվում են քաղաքական նույնականացման ազգային, էթնիկ այլ տարածաշրջանային դրսեւորումներ։ Այդ իսկ պատճառով արդիական են դառնում քաղաքական ինքնության էության, դրա նշանակության, ծավալի եւ բովանդակության վերաբերյալ քննարկումները, որոնք ներառվում են ինքնության ընդհանուր հայեցակարգում։

Բանալի բառեր եւ բառակապակցություններ. քաղաքական ինքնություն, պետություն, ինքնության ճգնաժամ, վերափոխումներ, տեսական կոնցեպտ։

ТЕОРЕТИЧЕСКИЙ ОБЗОР ОПРЕДЕЛЕНИЯ ПОЛИТИЧЕСКОЙ ИДЕНТИЧНОСТИ

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политолог

Аннотация

В этой статье мы представляем некоторые подходы, которые определяют политическую идентичность через категории культурных, государственных и национальных факторов. Подчеркиваются различные особенности концепций национальной, государственной, этнической и политической идентичности. Анализ теоретических концепций политической идентичности позволяет нам отметить сложность и множественность явления идентичности, которые дожны учитываться при ее изучении.

Изучение политической идентичности должно быть оснащено плюрализмом и разнообразием мнений в его определении. Очевидно, что концепция политической идентичности характеризуется сложностью, многомерностью и разнообразием функций на практике.

Завершая вышеизложенное, можно утверждать, что определения идентичности в целом, а также ее политической составляющей в современных условиях подвергаются радикальным преобразованиям, на процесс формирования политической идентичности влияют различные факторы, среди

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которых выделяются национальные, этнические и другие региональные проявления политической идентификации. Именно с этим связана необходимость обсуждения сущности политической идентичности, ее значения, объема и содержания, которые вкладываются в общую концепцию идентичности.

Ключевые слова и словосочетания: политическая идентичность, государство, кризис идентичности, преобразования, теоретическая концепция.

Introduction

With an increase in the number of national states and the crisis of the identity of modern countries, the study of the essence of political identity acquires extreme relevance. The crisis of identity in the world is undoubtedly associated with the process of globalization and takes even larger scale in connection with the transformations of the political system and the variety of actions of political actors in attempts to establish a new political identity [2].

The origins of the formation of political identity lie in the plane of the general concept of identity as a whole, its content and various types. In a broad sense, identity is a set of how a person determines his place in society, as well as values and behavioral models, which are formed by correlating themselves with those cultural guidelines and role-playing functions, which are significant for society, with relations and various social institutions, which creates social identity [1].

In modern countries, representatives of almost all humanitarian knowledge are involved in the discussion of identity. The issues related to identical attention are in the focus of the attention of philosophers, sociologists, cultural anthropologists, political scientists, etc. Of course, each scientific discipline characterizes his vision of this phenomenon. In particular, in sociology, attention is drawn to the sociocultural features of the identity; it is proposed to study the mechanism of self-determination of social groups and the identification of individuals in communications [9]. In cultural studies, the essence is identical with the characteristics of the national culture [6]. In philosophical science, identity is interpreted as belonging to a social group, its obligation in a certain socio-culture category [1].

Identity Concepts Review

There are such concepts as political, national, ethnic and state identity. Clear differences are not drawn between the above definitions, which makes it difficult to determine the signs of the concept of political identity under consideration. In order to understand the differences between these concepts, it is necessary to take them out in turn.

Various schools of socio-political thought interpret the concept of a nation differently. But most of them agree that the nation is formed with the determining role of the state, that is, the nation manifests itself through the dual unity of the state and civil society.

The founder of this theory of the nation is the French philosopher of the 18th century Jean-Jacques Rousseau [4]. He wrote that the nation acts as a synonym for the concept of the state and the nation is mainly understood as people who have a

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constitution. Based on this, we can say that national identity is a sense of belonging to a particular state. When we talk about the nation, we mean a certain large social community of people, distinguished by a linguistic, cultural, historical or religious signs. It is possible to determine the concept of national identity as an awareness of the individual's belonging to a certain united group of people, characterized by the unity of the territory, language, culture, features of the national psyche, etc.

National identity also should be distinguished from the state. In the literature, state identity is unchanged, tied to a certain role of understanding and expectations about themselves, which are based on theories collectively shared by participants in relation to themselves and the rest, and form the structure of public order [8].

In particular, from the standpoint of T.Z. Mansurov, political identity has a group nature and is in realization of its belonging to a separate group, the institute (trade union, socio-political movement, political party), outburst with any political views, ideas, positions, and also recognition of this by other factors of the political process [12].

The desire to link political identity with the process of making political decisions led to the emergence of psychological concepts of political identity. Certain authors consider political identity as a combination of the most knowledgeable political orientations that largely determine the political behavior and political attitudes of a person [14]. Similar definition is found by O. V. Popova to define political identity as the quality of the political consciousness of people along with political values and preferences, as well as political attitudes [13].

- Within the framework of the first comPonent, Political identity is defined as a set of political principles that serve as a normative basis for the answer to the question "who are we?", That is, self-awareness of the citizens of the state.
- Within the framework of the second - as a set of representations that give the unique essence of a particular state through its correlation with the actual others in the logic of the opposition "we-they", as well as through the labeling of the borders of the state (mainly symbolic).
- Within the framework of the third - as a set of ideas about the past of the political community, about the historical events those are significant for citizens of the state and their awareness of their political community [16].

Political identity can be evaluated by the subject of positive indicators: for example, in the sense of pride for the country, or negative ones - to cause any negative feeling. As generally noted in the literature, the most important indicators in assessing the state of political identity are the stability of its models and the spread of the negative model. Negative political identity should be considered not only as a stage of socialization, but can also be a serious political problem [15]. That is why many politicians always resort to patriotic rhetoric, give preferences of the pathetic version of history, in which the main role is given to the positive image of the country, and not something that we need to apologize for [11]

Finally, political identity is considered as a structured and logical interpretation of the historical past of the country. The mood of citizens, their willingness to participate in the national development, regardless of where they live, largely determines the social climate and the future of the country [10].

The activities of political instructions are aimed at encouraging individuals towards political activation, increasing the level of their political culture and the formation of political vision in them. From the standpoint of some authors, political culture is a significant factor in political identity, based on the fact that due to differences in the political culture of different countries, there are different preferences for the formation of the political identity of citizens [7]. In relation to political identity, political culture can be understood as the presence of the ability of political factors to action, electoral choice, the ability to modernly make decisions and at the same time fulfill them.

Conclusion

Summing up the above, we can form the following conclusions:

1. Political identity is considered as a complex social, socio-cultural and multi-cultural phenomenon, which uses the experience of the past, forms political values in the present period and determine the development vectors of the state in the future. Political identity is a developed form of collective identity, closer to state identity than to national identity. The basis of all types of identity is a group cohesion, focus on the formation of large groups of people, united according to the economic, cultural, linguistic, religious and political signs.

2. Unlike national and ethnic identity, political identity is associated with the assessment of the individual of the whole variety of activities of the main subject of the political system- the state, and not only a nation or ethnic group. The political identity is manifested by evaluating a person with his political life, taking into account the past historical experience, the present state of the country's political life and the ideas about the future of the state. State identity is not synonymous, but an important composition of political identity.

3. In the framework of national states, political identity is supplemented by a new face- national identity, since the sense of belonging to the national state merges together the state and the nation. However, since the concepts of state and nation do not coincide in the modern world, we should only talk about the interpenetration of political and ethnic identity.

4. Political identity is determined by three components:

- Cognitive - knowledge about belonging to a specific co-cycle community;

- Valuable - the presence of a positive or negative opinion on the fact of belonging;

- Emotional - acceptance or non-adoption of belonging to the political community.

5. In its content, political identity can be expressed in the definition of an individual's involvement in a political party or political opposition, a different group of interests or lobbying. In any case, the individual participates actively or passively in the political life of the state, thereby identifying himself as a subject of political relations. Thus, political identity can be determined as a complex socio-psychological phenomenon, manifested in the involvement of a person to the political activity of the state by assessing the political system of the state, both using historical experience and taking into account the modern political state based on feelings, emotions, experiences, and values.

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SOCIAL NEUROTICISM IN PSYCHOLOGICAL CHARACTERISTICS OF ANXIETY

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Abstract

This article aims to reveal the problem of the emergence and manifestation of social neuroticism in the context of the psychological characteristics of anxiety.

The problem of anxiety is a key one in many psychological studies examining a wide variety of issues related to research in the field of the mental health of the individual. We increasingly understand that we live in the "age of anxiety". Over the past hundred years, psychologists, philosophers, historians, and other researchers of human nature have been paying increasing attention to the problem of anxiety. It is also worth noting that most researchers tend to consider anxiety as a person's reaction to uncertainty and fear as a signal to a stressor that represents an obvious danger. Thus, we can associate anxiety with general arousal, in particular, with the activation of the sympathetic nervous system, and fear with inhibition of actions and activation of the parasympathetic nervous system. In this study, we presented some important theoretical and methodological approaches for defining anxiety and characterizing social neuroticism. Below, we will present the features of anxiety from the point of view of various psychological theories, which will bring us closer to understanding and characterizing social neuroticism.

Keywords and phrases:

Social neuroticism, anxiety, theoretical approaches, situational anxiety, neurotic needs.

СОЦИАЛЬНЫЙ НЕВРОТИЗМ В ПСИХОЛОГИЧЕСКИХ ХАРАКТЕРИСТИКАХ ТРЕВОЖНОСТИ

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Аннотация

Данная статья направлена на раскрытие проблемы возникновения и проявления социального невротизма в контексте психологических характеристик тревожности.

Проблема тревожности является ключевой во многих психологических исследованиях, рассматривающих самые разнообразные вопросы, касающиеся исследований в области психического здоровья личности. Мы все больше понимаем, что живем в «век тревожности». За последние сто лет психологи, философы, историки и другие исследователи в области общественных наук все больше внимания уделяют проблеме тревожности. Стоит также отметить, что большинство исследователей склонны рассматривать тревогу как реакцию человека на неопределенность, а страх как сигнал на стрессор, представляющий собой явную опасность. Таким образом, тревожность мы можем связать с общим возбуждением, в частности, с активацией симпатической нервной системы, а страх — с торможением действий и активацией парасимпатической нервной системы. В рамках данного исследования мы представили некоторые теоретические и методологические подходы, которые имеют важное значение как для определения тревожности, так и для характеристики социального невротизма. Ниже мы представим особенности тревожности с точки зрения различных психологических

теорий, что приблизит нас к пониманию и характеристике социального невротизма.

Ключевые слова и фразы:

Социальный невротизм, тревожность, теоретические подходы, ситуативная тревожность, невротические потребности.

ՍՈՑԻԱԼԱԿԱՆ ՆԵՎՐՈՏԻԶՄԸ ՏԱԳՆԱՊԱՅՆՈՒԹՅԱՆ ՀՈԳԵԲԱՆԱԿԱՆ ԲՆՈՒԹԱԳՐՈՒՄՆԵՐՈՒՄ

ՌԱՖԻԿ ՊԵՏՐՈՍՅԱՆ

Գիտակրթական միջազգային կենտրոն, Հայաստանի Հանրապետության
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Համառոտագիր

Այս հոդվածը նպատակ ունի բացահայտելու սոցիալական նևրոտիկիզմի առաջացման և դրսևորման խնդիրը տագնապայնության հոգեբանական բնութագրերի համատեքստում:

Տագնապայնության խնդիրը առանցքային է բազմաթիվ հոգեբանական ուսումնասիրություններում, որոնք քննում են անձի հոգեկան առողջության ողորտի հետ կապված տարաբնույթ հարցեր: Մենք ավելի ու ավելի ենք հասկանում, որ ապրում ենք «տագնապայնության դարում»: Վերջին հարյուր տարվա ընթացքում հոգեբանները, փիլիսոփաները, պատմաբանները և հասարակագիտական գիտությունների այլ հետազոտողներ ավելի ու ավելի մեծ ուշադրություն են դարձնում տագնապայնության խնդրին: Հարկ է նաև նշել, որ հետազոտողների մեծամասնությունը հակված է տագնապայնությունը դիտել որպես անձի արձագանք անորոշությանը, իսկ վախը որպես ազդանշան սպեսերի հանդեպ, որն ակնհայտ վտանգ է ներկայացնում: Այսպիսով, տագնապայնությունը կարող ենք կապել ընդհանուր զրգռման, մասնավորապես՝ սիմպաթիկ նյարդային համակարգի ակտիվացման, իսկ վախը՝ գործողությունների արգելակման և պարասիմպաթիկ նյարդային համակարգի ակտիվացման հետ: Այս ուսումնասիրության մեջ մենք ներկայացրել ենք տեսական և մեթոդաբանական մոտեցումներ, որոնք կարելու են ինչպես տագնապայնությունը սահմանելու, այնպես էլ սոցիալական նևրոտիզմը բնութագրելու համար: Ստորև կներկայացնենք տագնապայնության բնութագրերը տարբեր հոգեբանական տեսությունների տեսանկյունից, որոնք մեզ ավելի կմոտեցնեն սոցիալական նևրոտիկիզմի ըմբռնմանը և բնութագրմանը:

Բանալի բառեր և բառակապակցություններ՝

Սոցիալական նևրոտիզմ, տագնապայնություն, տեսական մոտեցումներ, իրավիճակային տագնապայնություն, նևրոտիկ կարիքներ:

Introduction

Theoretical studies of social neuroticism are closely related to the psychological characteristics of anxiety. What do we understand by anxiety? According to the Explanatory Dictionary of the Modern Armenian Language published by the Hrachya Acharyan Language Institute, the word anxiety is explained as follows:

1. Anxiety, excitement, unrest;
2. The most dangerous, decisive moment of an illness, followed by death or recovery, crisis;
3. Tense: dangerous situation, difficult: difficult situation;
4. Ah, terror, horror;
5. Panic, commotion, confusion;
6. Overproduction of goods that periodically appear in capitalist countries, crisis;
7. A warning signal of impending danger;
8. Orhas, doom;
9. Haste;
10. Sorrow, pain;
11. Danger, disaster;

12. An acute lack of something **[1, p. 432].**

The Cambridge English Dictionary defines the word anxiety as follows:

1. An uncomfortable feeling of nervousness or worry about something that is happening at the moment or may happen in the future.

2. Something that causes a feeling of fear and anxiety.

3. A medical condition in which a person feels constant fear and anxiety **[3].**

Nemov's Psychological Dictionary defines the word anxiety as follows:

Anxiety (in psychoanalysis) is the psychological state of a person that occurs in a dangerous situation. Freud wrote and spoke about three types of anxiety: objective, neurotic, and moral. Objective anxiety occurs under the influence of real threats to a person's psychological well-being. Neurotic anxiety arises from the awareness of the dangers arising from It. Moral anxiety arises from the fear of earning moral condemnation from someone. Moral anxiety is associated with feelings of guilt and shame. The term anxiety is close to the meaning and concept of the word anxiety. However, in the latter case, it is not only a mental state but also a corresponding trait of a person's temperament [**13, p. 440].**

Theoretical-methodological bases

Fear and anxiety are fundamental aspects of human existence. Anxiety is a state of mind that is directed toward the future and is caused by mental processes that cause worry. When we worry, our minds focus on the future and what could go wrong. This is, in a sense, an adaptive response that helps us prepare for possible future undesirable situations **[18, p. 90]**.

Almost all areas of theoretical psychology - theories of innate biological defenses, stress models, self-awareness, social evaluation, behavior, cognitive abilities, problem-solving, learning, etc. - can be used to describe anxiety **[19, pp. 5-7].**

Anxiety is a negative mood state, often accompanied by physical symptoms, called physiological tone, characterized by nervousness, apprehension, and gloomy ideas about the future, as well as emotional (fear, sadness, anger) and behavioral (avoidance of anxiety-provoking situations and objects) reactions **[7, p. 9].**

According to Carol Izgard, fear is considered a basic and independent emotion, and anxiety is a combination of several emotions: sadness, guilt, fear, and shame. He also notes that the combination of interest and fear produces anxiety **[6, pp. 1-25].**

There are three broad categories of diagnosable anxiety disorders, all of which are treatable:

- Anxiety: specific phobias, social anxiety disorder, panic disorder, agoraphobia, and generalized anxiety disorder

- Obsessive-compulsive and related disorders

- Traumatic and stress-related disorders **[7, p. 13].**

The founder of psychoanalysis, Sigmund Freud **[16, p. 13],** was the first to include the problem of anxiety in the context of science, even though other thinkers, such as Kierkegaard, were aware of the importance of the problem of anxiety and presented it in their works. Freud considered anxiety to be a fundamental problem, without a deep understanding of it is impossible to understand emotional and psychological disorders. In one of his later articles on this topic, Freud wrote that anxiety is "the fundamental phenomenon and the central problem of neurosis." According to Freud, the human organism has an innate ability to experience anxiety, this ability is part of the instinct of self-preservation, which emerged in the process of evolution. Freud believed that the source of anxiety is birth trauma and castration fear. The accompanying effect, anxiety, is the reproduction of a very important emotional experience from the past and repetition **[11, pp. 120-121].**

In the 1890s, he first suggested that the anxiety of many of his neurotic patients was the result of an inappropriate discharge of libido energy **[16, pp. 24-26].** However, 30 years later, he revised his theory and concluded that anxiety is an ego function that enables the individual to respond adaptively to threatening situations **[21, p. 127].**

The clinical picture of anxiety neurosis includes the following symptoms:

1. General irritability.

2. Anxious expectations.

3. Anxiety attack (panic attack).

4. There are rudimentary anxiety attacks and anxiety attack equivalents.

5. Night fear anxiety attack, which is usually associated with anxiety, shortness of breath, profuse sweating, etc.

6. "Dizziness" occupies an exceptional position in the group of symptoms of anxiety neurosis.

7. based on chronic anxiety (anxious anticipation), two groups of typical phobias are distinguished: with general physiological threats, and the second with movement.

8. In the case of neurosis anxiety, the activity of the digestive system undergoes several characteristic changes, such as nausea vomiting, and diarrhea, which can cause errors in diagnosis.

9. Paresthesias, which can accompany dizziness or anxiety attacks.

10. Many of the symptoms listed, which accompany or replace an anxiety attack, also occur in a chronic form. In this case, they are less noticeable, since the accompanying feeling of anxiety is less pronounced than during an anxiety attack **[16, pp. 28-34]**.

Ego defense mechanisms protect a person from the rising feeling of anxiety. They are:

Repression. Freud considered repression as the primary defense of the Ego. He believed that repressed thoughts and impulses do not lose their activity in the unconscious and do not break through to consciousness, constantly spending psychic energy **[4, pp. 321-339]**.

Projection. When a person attributes his unacceptable thoughts, feelings and behavior, motives, ideas to other people **[16, p. 268]**.

Displacement. The manifestation of the instinctual impulse is redirected from a more threatening object or person to a less threatening one **[21, p. 130]**.

Rationalization. Helps to distort reality through false arguments, thereby maintaining self-esteem **[9, p. 151]**.

Reactive formation. Sometimes the ego can protect itself from forbidden stimuli by taking an opposite direction in behavior and thoughts. This is done in a two-stage process: first, the unacceptable stimulus is suppressed, and then the opposite one appears on the conscious level **[21, p. 131]**.

Regression. A method of relieving anxiety, characterized by a return to childhood models of behavior, which are safer and more pleasant **[15, p. 315-333]**.

Sublimation. It is considered the only healthy, constructive strategy. Instinctive energy is channeled into other channels of expression that are acceptable to society **[21, p. 132]**.

Denial. When a person refuses to acknowledge that an unpleasant event has occurred **[21, p. 133]**.

When the defense becomes too powerful, it begins to dominate the ego and reduces its mobility and adaptability. Finally, if the defense cannot be sustained, the ego "will have no point of retreat and support and will be taken over by anxiety." [**14, 94**].

Carl Gustav Jung, a Swiss psychiatrist and founder of analytical psychology **[17, pp. 88-90],** considered anxiety to be "the fear of the power of the collective unconscious" that continues to exist at the irrational level of the individual.

Alfred Adler, the founder of personality psychology **[8, p. 139]**, approaches the problem of anxiety in terms of the central concept of feelings of inferiority. To understand Adler's ideas about anxiety, it is necessary to examine his concept of inferiority. According to his theory, every person is born with a state of biological inferiority and insecurity, and civilization is the result of humanity's efforts to compensate for this feeling of inferiority **[5, p. 130]**.

Adler saw the essence of neurosis in the contradiction between the feeling of inferiority and the desire for self-assertion, the thirst for power. In the neurotic state, he saw a feeling of weakness and helplessness, which he presented as the "inferiority complex." "Yes, but."**[5, p. 23]**.

Rollo May puts forward his own point of view on this issue, where he says that he would go further and say that it is connected with the nature of the parent's "love" for the child. If their "love" is essentially a desire to use the child for personal gain, then the child will identify with strength or, conversely, with weakness **[11, p. 131]**.

Thus, the neurotic feeling of inferiority (anxiety) is the driving force behind the formation of a neurotic character **[2, p. xvi]**. Adler says "Only when we realize our belonging to one hu-

man family will we be able to live without anxiety." **[5, p. 203].**

Karen Horney, who is classified as one of the founders of neo-Freudian German and American psychology **[20, p. 158],** noted the importance of childhood in human emotional development and linked it to the pathological conditions of life in a child's family, where he does not feel safe, loved, and valued. As a result, the child develops a "base anxiety", a feeling of his helplessness in the face of a hostile world, which he tries to alleviate by developing such defensive strategies as the desire for love, the desire for power or alienation. And since these strategies are incompatible, they are doomed to failure, since they create a vicious circle, because how we want to alleviate the anxiety, on the contrary, intensifies it **[20, p. 8].**

From Horney's point of view, if the child's desire for love and attachment is not satisfied by adults, the child feels unloved, lonely, unnecessary, and helpless in the cold and hostile world around him and experiences anxiety. Anxiety develops in him, which turns into a stable personality quality. To overcome the anxiety that has arisen, Horney distinguishes three possible ways: when the child tries to earn the love and approval of adults, when he tries to force adults, if not to love, then to be wary of oneself, and when isolated from others. However, these options are not effective and lead to the formation of neurotic personalities, whether submissive, aggressive, or isolated **[20, p. 31].**

Horney offers a list of needs that are seen as a solution to the problem of broken relationships. She calls these needs "neurotic" because they represent an irrational solution to the problem **[20, p. 155-157].**

Each of these groups represents a basic orientation towards others and oneself. In the difference between these orientations, Horney finds the basis of internal conflict. Normal and neurotic conflicts differ in their degree. From her point of view, we are endowed with the potential for development, and the desire for self-improvement, and this is the fundamental aspiration of man. Horney also notes that "man by his nature strives for self-actualization, and his value system grows from this potential." Horney emphasizes that for personal development, one must follow one's desires, feelings, and thoughts. To overcome anxiety, a person must learn to do just that. Therefore, the work of the psychotherapist should be aimed at helping the client understand himself **[20, p. 312].**

The ideas of Harry Sullivan, an American psychotherapist, and psychiatrist **[8, p. 164]** regarding anxiety are based on his theory of personality as an interpersonal phenomenon. In his opinion, personality develops during the infant's relationships with significant people around him.

He also shows that areas marked by anxiety can become areas of growth and development if the individual can overcome anxiety constructively through psychotherapy or close relationships with another person. **[11, p. 319].**

Sullivan also notes that the interrelationship between emotional health and anxiety plays an important role: anxiety limits growth and narrows the boundaries of consciousness, reducing the period of full life. Emotional health is directly proportional to the degree of consciousness **[11, p. 142].**

Rollo May, a prominent American psychologist and psychotherapist, theorist of existential psychology **[17, p. 640],** 1950 published his work "The Meaning of Anxiety", in which he argued that the driving force of human behavior in most cases is a feeling of fear or anxiety, which appears in him every time he feels a sense of uncertainty, insecurity, and fragility. The inability to recognize death helps to temporarily get rid of anxiety or the fear of non-existence. But death is an inevitable part of our lives, and sooner or later everyone will have to face it **[17, p. 646].**

May defines anxiety as "the subjective state of a person who understands that his existence can be destroyed, that he can be reduced to "nothingness" **[11, p. 174].**

He believed that anxiety "can take different forms, manifest itself in different degrees of intensity since it is a person's basic reaction to a threat to his existence or to some value that he associates with his existence." **[12, p. 33].**

Neurotic anxiety: May defined neurotic anxiety as "a disproportionate response to threat, which produces depression and other types of intrapsychic conflict and various types of con-

trolled blocking-off of actions and concepts." Neurotic anxiety visits us if the values we question are dogmas, the rejection of which would lead to the loss of meaning in our existence **[12, pp. 33-35].**

Guilt: The feeling of anxiety increases when we are faced with the task of realizing our potential. When we deny opportunities, when we fail to properly recognize the needs of our fellow human beings, or when we ignore our dependence on the world around us, guilt increases **[17, p. 647].**

Thus, according to Rollo May's theory, anxiety is a fear that is expressed by a threat to some values that an individual considers important for his personality.

Research methods

This methodology allows us to make the first and essential clarifications regarding the level of anxiety present in the individual under study, whether it is situational or permanent, that is, personal. The results of the methodology concern not only the psychodynamic peculiarities of the personality but also the general question of the relationship between the parameters of the individual's reactivity and activity, temperament, and character. This testing method is a detailed subjective characterization of the personality **[10, p. 16].**

Results

The results obtained using the Spielberger-Khanin Situational Anxiety Scale are presented below.

The lowest overall (n=100) score for situational anxiety was 18 points, and the highest score was 66 points, with an average score of 36 points.

- In the group of adolescents aged 13-18 (n=25), the lowest score was 22 points, and the highest score was 64 points, with an average score of 39 points.

- In the group of young people under 35 (n=25), the lowest score was 16 points, and the highest score was 61 points, with an average score of 34 points.

- In the group of adults aged 36-60 (n=25), the lowest score was 217 points, and the highest score was 58 points, with an average score of 30 points.

- In the elderly group of people over 60 years of age (n=25), the lowest index was 24 points, and the highest index was 66 points, the average index was 38 points.

When assessing situational anxiety (n=100), we obtained the following percentages:

- Low anxiety levels were 4.1% of adolescents, 4.2% of young people, 4.7% of adults, and 3.6% of elderly people;

- Medium anxiety levels were 28.4% of adolescents, 14.3% of young people, 14.0% of adults, and 18.4% of elderly people;

- High anxiety levels were 7.6% of adolescents, 6.4% of young people, 6.9% of adults, and 9.2% of elderly people.

Situational anxiety scores were compared with personal anxiety scores, which showed a relatively higher level of situational anxiety than personal anxiety scores in almost all groups.

Conclusions

Within the framework of this research, we have presented theoretical and methodological approaches that have made a valuable contribution to the process of characterizing and studying social neuroticism and, in general, to the field of studying the emergence of the phenomenon of social neuroticism. The phenomenon of social neuroticism is considered through the methodological development of situational anxiety, which is aimed at diagnosing the level of anxiety under external, social influences and identifying the features of its manifestation in different age groups. In the next stages of the research, it is planned to supplement the methodological developments of the diagnosis of social neuroticism with the presentation of a psych diagnostic toolkit of other characteristics of the phenomenon under study. The results of the study showed a certain dynamic of indicators of situational anxiety. In particular, some increase in anxiety is observed in the group of adolescents and elderly people. These results suggest that the characteristic of social neuroticism has certain age differences associated with the peculiarities of interaction with the social environment of people of different ages.

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IN VITRO NERVOUS TISSUE CULTURE METHODS: A BRIEF REVIEW

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Abstract

Nervous tissue investigation has always been in the interest of many scientists. Throughout the whole period of nervous system research, many investigations were conducted on animals in vivo to understand the underlying mechanisms of pathologies and pharmacological effects of medications. However, some research needs are challenging or cannot be fulfilled with in vivo research on animals. Many methods are developed to isolate and culture nervous tissue in vitro to investigate neuronal physiology, disease mechanisms, and drug safety in vitro.

Through in vivo studies of a particular organ system, numerous influences of the entire organism interfere with the precise scope of the study. Hence, it is not possible to eradicate the impacts of other organ systems and regulations of the organism before the study of the isolated system in scope. As a solution to this issue, the idea to isolate and keep the wanted tissue in vitro ascended. The tactic of culturing tissues was initiated about a century before. The tissue culture technique was first conducted with aggregated tissue particles, which limited the growth with the radial migration of cells from the tissue particle. Nevertheless, this method gave very restricted prospects for the study, which, successively, served as an opening move for the further development of the approaches.

The categories of studies that may be implemented with the tissue cultures embrace elementary studies on cellular metabolism, the regulation of gene expression, and the cell phenotype at different stages of development. Moreover, the tissue cultures can be applied to immunology, pharmacology, toxicology, tissue regeneration, and transplantation.

In obtaining primary neuron cultures, alive cells are used from an organism. Then, these cells are cultivated in cultural media, where they have all the needed materials to maintain their normal life. Neurons have no capacity to divide, and in the primary cultures, they only grow and expand cellular outputs, which are axons and dendrites. Primary neurons can be gained from different parts of a rodent's brain, and depending on the study objective, that part can be the cortex, hippocampus, or cerebellum. These cultures, parallelly with neurons, may and may not contain glial

cells. In some instances, for example, when these cells are the study's objective, only glial cells may be cultured. As a source of primary cells can serve both embryonal and early postnatal animals.

Another type of culturing neuronal tissue, called organotypic culture, is to harvest and culture the whole tissue without disaggregating the cells. Compared to neuronal cell cultures, organotypic cultures are relatively difficult to obtain. Still, as they more accurately represent the complex structure and unity of nervous tissue, new tactics were desired to solve this problem. Steps frontward were the invention of the organotypic slice technique and the roller tube technique to culture organotypic brain slices. In these methods, the intact brain tissue slices are plated on coverslips and semipermeable membranes that are put in nutritious media.

Thanks to the technologies and methods of tissue engineering, another possible way to obtain a nervous cell culture is the usage of already differentiated somatic cells. These cells are harvested from different sources and can be reprogrammed into induced pluripotent stem cells. The latter is capable of proliferating and differentiating into new specialized cells, such as neurons.

As mentioned, in vitro neuronal culture methods have been developed for different research tasks. The resultant cultures resolve many problems for researchers, make the research more accessible, and allow the studies of isolated nervous tissue. However, they still are not capable of satisfying all desires, as they are limited in terms of lifecycle and cell number and do not embody the structural and functional complexity of the nervous tissue. Therefore, the approaches need to be enhanced, and more studies should be done regarding this topic to improve the similarity of the cultures to the actual natural nervous tissue.

This review summarizes the historical development, the methodological approaches, and the opportunities given by two- and three-dimensional nervous tissue cultures and organotypic brain slice cultures.

Keywords and phrases: nervous tissue, cell culture, tissue culture, organotypic culture

ՆՅԱՐԴԱՅԻՆ ՀՅՈՒՍՎԱԾՔԻ IN VITRO ԿՈՒԼՏԻՎԱՑՄԱՆ ՄԵԹՈԴՆԵՐ. ՀԱՄԱՌՈՏ ԱԿՆԱՐԿ

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Համառոտագիր

Նյարդային հյուսվածքի հետազոտությունը միշտ եղել է շատ գիտնա-կանների հետաքրքրության շրջանակում: Նյարդային համակարգի հետազոտության ողջ ժամանակահատվածում բազմաթիվ հետազոտություն-ներ են իրականացվել կենդանիների վրա in vivo՝ հասկանալու համար ախտաբանությունների հիմքում ընկած մեխանիզմները և դեղերի դեղաբանական ազդեցությունները: Այնուամենայնիվ, որոշ հետազոտական կարիքներ դժվար են կամ չեն կարող բավարարվել կենդանիների վրա in vivo հետազոտություններով: Մշակվել են բազմաթիվ մեթոդներ՝ in vitro նյարդային հյուսվածքը մեկուսացնելու և մշակելու համար՝ հետազոտելու նեյրոնների ֆիզիոլոգիան, հիվանդությունների մեխանիզմները և դեղա-միջոցների անվտանգությունը in vitro:

Որոշակի օրգան համակարգի in vivo ուսումնասիրությունների դեպ-քում ամբողջ օրգանիզմի բազմաթիվ ազդեցությունները խանգարում են հետազոտության կոնկրետ շրջանակին: Հետևաբար, հնարավոր չէ վերաց-նել օրգանիզմի այլ օրգան համակարգերի և կարգավորման ազդեցություն-ները, նախքան առանձնացված թիրախային համակարգի ուսումնասիրութ-յունը: Որպես այս հարցի լուծում՝ առաջ է քաշվել հետազոտվող հյուսվածքը in vitro մեկուսացնելու և պահելու գաղափարը: Հյուսվածքների մշակման մարտավարությունը սկսվել է մոտ մեկ դար առաջ: Հյուսվածքների կուլտուրայի տեխնիկան առաջին անգամ իրականացվել է ագրեգացված

հյուսվածքային մասնիկներով, որոնցում աճը սահմանափակվել է հյուսված-քային մասնիկից բջիջների ճառագայթային գաղթով: Այնուամենայնիվ, այս մեթոդը շատ սահմանափակ հետանկարներ է տվել ուսումնասիրության համար, ինչը սկիզբ է տվել մոտեցումների հետագա զարգացմանը:

Հետազոտությունների խմբերը, որոնք կարող են իրականացվել հյուսվածքային կուլտուրաներով, ներառում են տարբեր ուսումնասի-րություններ բջջային նյութափոխանակության, գեների արտահայտման կարգավորման և զարգացման տարբեր փուլերում բջիջների ֆենոտիպի վերաբերյալ: Ավելին, հյուսվածքային կուլտուրաները կարող են կիրառվել իմունաբանության, դեղաբանության, թունաբանության, հյուսվածքների վերականգնման և փոխպատվաստման համար:

Առաջնային նեյրոնային կուլտուրաներ ստանալու համար օգտա-գործվում են օրգանիզմի կենդանի բջիջները: Այդ բջիջները կուլտիվացվում են կուլտուրային միջավայրում, որտեղ նրանք ունեն բոլոր անհրաժեշտ նյութերը՝ իրենց բնականոն կենսագործունեությունն ապահովելու համար: Նեյրոնները բաժանվելու ունակություն չունեն, և առաջնային կուլտու-րաներում դրանք միայն աճում և ընդլայնում են բջջային ելուստները, որոնք աքսոններն և դենդրիտներն են: Առաջնային նեյրոնները կարելի է ձեռք բերել կրծողի ուղեղի տարբեր մասերից, և կախված ուսումնասիրության նպատակից՝ այդ մասը կարող է լինել կեղևը, հիպոկամպը կամ ուղեղիկը: Այս կուլտուրաները, նեյրոնների հետ զուգահեռ, կարող են պարունակել կամ չպարունակել գլիալ բջիջներ: Որոշ դեպքերում, օրինակ, երբ գլիալ բջիջներն են հետազոտության թիրախը, կարող են կուլտիվացվել միայն այդ բջիջները: Առաջնային բջիջների աղբյուր կարող են ծառայել ինչպես սաղմնային, այնպես էլ վաղ հետծննդյան շրջանի կենդանիները:

Նեյրոնային հյուսվածքի մեկ այլ տեսակ, որը կոչվում է օրգա-նոտիպային կուլտուրա, ամբողջ հյուսվածքի ձեռքբերումն ու մշակումն է առանց բջիջների առանձնացման: Նեյրոնային բջիջների կուլտուրաների համեմատ օրգանոտիպային կուլտուրաներ ձեռք բերելը համեմատաբար դժվար է: Այդուհանդերձ, քանի որ դրանք ավելի ճշգրիտ են ներկայացնում նյարդային հյուսվածքի բարդ կառուցվածքն ու միասնությունը, այս խնդիրը լուծելու համար նոր մոտեցումներ են պահանջվում: Առաջընթաց քայլերից էին օրգանոտիպային հատվածային տեխնիկայի և պտտվող անոթի տեխնիկաները՝ ուղեղի օրգանոտիպային շերտեր մշակելու համար: Այս մեթոդներում ուղեղային ինտակտ հյուսվածքի կտորները տեղադրվում են

ծածկապակիների և կիսաթափանցիկ թաղանթների վրա, որոնք դրվում են սննդային միջավայրում:

Հյուսվածքների ճարտարագիտության տեխնոլոգիաների մեթոդների շնորհիվ նյարդային բջիջների կուլտուրա ստանալու մեկ այլ հնարավոր միջոց է արդեն տարբերակված մարմնական բջիջների օգտագործումը: Այս բջիջները հավաքվում են տարբեր աղբյուրներից և կարող են վերածրագրավորվել ինդուկացված պլյուրիպոտենտ ցողունային բջիջների: Վերջինս ունակ է բազմանալու և տարբերակվելու նոր մասնագիտացված բջիջների, ինչպիսիք են նեյրոնները:

Ինչպես նշվեց, in vitro նեյրոնային կուլտուրայի մեթոդները մշակվել են տարբեր հետազոտական առաջադրանքների համար: Ստացված կուլտուրաները հետազոտողների համար լուծում են բազմաթիվ խնդիրներ, հետազոտությունը դարձնում ավելի մատչելի, և թույլ են տալիս ուսումնասիրել մեկուսացված նյարդային հյուսվածքը: Այնուամենայնիվ, նրանք դեռևս ի վիճակի չեն բավարարելու բոլոր կարիքները, քանի որ սահմանափակ են կյանքի ցիկլի և բջիջների քանակի առումով և չեն մարմնավորում նյարդային հյուսվածքի կառուցվածքային և ֆունկցիոնալ բարդությունը: Հետևաբար, մոտեցումները պետք է ընդլայնվեն, և պետք է ավելի շատ ուսումնասիրություններ կատարվեն այս թեմայի շուրջ՝ բարելավելու կուլտուրաների նմանությունը իրական բնական նյարդային հյուսվածքին:

Այս ակնարկն ամփոփում է երկչափ և եռաչափ նյարդային հյուսվածքների կուլտուրաների և ուղեղի հատվածային օրգանատիպային կուլտուրաների պատմական զարգացումը, մեթոդաբանական մոտեցում-ները և ընձեռած հնարավորությունները:

Բանալի բառեր և բառակապակցություններ. նյարդային հյուսվածք, բջջային կուլտուրա, հյուսվածքային կուլտուրա, օրգանոտիպիկ կուլտուրա:

МЕТОДЫ КУЛЬТИВИРОВАНИЯ НЕРВНОЙ ТКАНИ IN VITRO: КРАТКИЙ ОБЗОР

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Аннотация

Исследование нервной ткани всегда интересовало многих ученых. На протяжении всего периода изучения нервной системы проводилось множество исследований на животных in vivo для понимания глубинных механизмов патологий и фармакологического действия лекарственных препаратов. Тем не менее некоторые исследовательские потребности являются сложными или не могут быть удовлетворены с помощью исследований на животных in vivo. Разработано множество методов выделения и культивирования нервной ткани in vitro для исследования физиологии нейронов, механизмов заболевания и безопасности лекарств in vitro.

В исследованиях in vivo конкретной системы органов многочисленные влияния всего организма мешают точному исследованию. Следовательно, невозможно искоренить влияние других систем органов и регуляций организма для изучения изолированной системы интереса. В качестве решения этой проблемы возникла идея выделения и сохранения нужной ткани in vitro. Тактика культивирования тканей была начата примерно за столетие до этого. Техника культивирования ткани была впервые применена к агрегированным частицам ткани, где рост ограничивался радиальной миграцией клеток из частицы ткани. Тем не менее этот метод давал очень ограниченные перспективы для исследования, что впоследствии послужило начальным шагом для дальнейшего развития подходов.

Категории исследований, которые могут быть реализованы с культурами тканей, охватывают элементарные исследования клеточного метаболизма, регуляции экспрессии генов и фенотипа клеток на разных стадиях развития. Кроме того, культуры тканей могут применяться в иммунологии, фармакологии, токсикологии, регенерации тканей и трансплантации.

При получении первичных культур нейронов используют живые клетки организма. Затем эти клетки культивируют в культуральных средах, где у них есть все необходимые материалы для поддержания нормальной жизне-деятельности. Нейроны не обладают способностью делиться, и в первичных

культурах они только растут и расширяют клеточные отростки, которые представляют собой аксоны и дендриты. Первичные нейроны можно получить из разных частей мозга грызунов, и в зависимости от цели исследования этой частью может быть кора, гиппокамп или мозжечок. Эти культуры, наряду с нейронами, могут содержать, а могут и не содержать глиальных клеток. В некоторых случаях, например, когда эти клетки являются целью исследования, можно культивировать только глиальные клетки. Источником первичных клеток могут служить как эмбриональные, так и ранние постнатальные животные.

Другой тип культивирования нейронной ткани, называемый органотипической культурой, заключается в сборе и культивировании всей ткани без дезагрегации клеток. По сравнению с культурами нейрональных клеток получить органотипические культуры относительно сложно. Тем не менее, поскольку они более точно отражают сложную структуру и единство нервной ткани, для решения этой проблемы требовались новые тактики. Шагами вперед было изобретение метода органотипических срезов и метода роликовых пробирок для культивирования органотипических срезов мозга. В этих методах срезы интактной мозговой ткани высевают на покровные стекла и полупроницаемые мембраны, которые помещают в питательную среду.

Другим возможным способом получения культуры нервных клеток, благодаря технологиям и методам тканевой инженерии, является использование уже дифференцированных соматических клеток. Эти клетки собираются из разных источников и могут быть перепрограммированы в индуцированные плюрипотентные стволовые клетки. Последняя способна пролиферировать и дифференцироваться в новые специализированные клетки, например нейроны.

Как уже упоминалось, методы культуры нейронов in vitro были разработаны для различных исследовательских задач. Полученные культуры решают многие проблемы для исследователей, делают исследования более доступными и позволяют изучать изолированную нервную ткань. Однако они еще не способны удовлетворить все нужды, так как ограничены по жизненному циклу и количеству клеток и не воплощают структурно-функциональную сложность нервной ткани. Таким образом, подходы необходимо улучшить, и необходимо провести дополнительные исследования по этой теме, чтобы улучшить сходство культур с реальной природной нервной тканью.

В этом обзоре обобщены историческое развитие, методологические подходы и возможности, предоставляемые двух- и трехмерными культурами нервной ткани и культурами органотипических срезов мозга.

Ключевые слова и словосочетания: нервная ткань, клеточная культура, тканевая культура, органотипическая культура.

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Introduction

During in vivo examinations of a particular organ system, many factors of the whole organism interfere with the specific scope of research. During in vivo research, it is impossible to eliminate influences of other organ systems and regulations of the organism and investigate the isolated system of interest. To solve this problem, the idea of isolating maintaining of the desired tissue in vitro arose. The approach of culturing tissues was originated about a century ago. In the evolution of the technique, three stages can be denoted: first step, Harrison, Carrel, and others tried to explant and study the outgrowth from cells **[17, 2]**; the second step was the development of cell lines, both limited **[18]** and continuous **[7, 14]**; and the third, contemporary period, is the investigation of gene expression in cell lines and freshly isolated cells. Step by step, the method was changed from simply exploring into a robust instrument in cell and molecular biology, virology, cellular pathology, bioengineering, and industrial pharmaceutics.

Chart 1: **Tissue culturing method evolution stages**
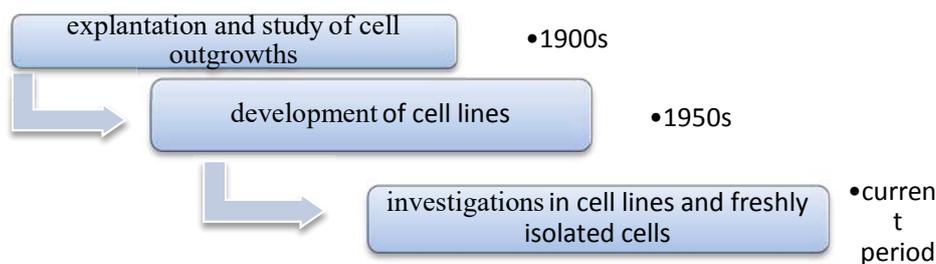
The tissue culture technique was first elaborated with non-disaggregated tissue fragments, and growth was limited with the migration of cells from the tissue fragment radially. However, this approach gave very limited opportunities for the research, which, in turn, served as a starting point for the further improvement of the methods.

The types of investigation that can be conducted using the tissue culture are summarized in *Table 1*. These include basic studies on cellular metabolism, the regulation of gene expression and the cell phenotype at different stages of development, and the application to immunology, pharmacology, toxicology, and tissue regeneration and transplantation.

Table 1: Different areas of tissue culture method usage [44, 11]

Intracellular activity	Genomics	Cell to cell interactions	Cell products
• DNA transcription • protein synthesis • metabolism • apoptosis	• genetic analysis • transfection • immortalization	• morphogenesis • proliferation • adhesion • motility	• biotechnology • bioreactors • product harvesting
Immunology	**Pharmacology**	**Tissue engineering**	**Toxicology**
• epitopes • immune response • antibody production • signaling	• drug action • molecular targeting	• tissue constructs • matrices and scaffolds • stem cells	• infection • cytotoxicity • carcinogenesis • inflammation

Antiviral vaccine production and investigation of neoplasia were the first medical research directions that induced cell culture development. Emerging commercial supply of cultural media, sera, and antibiotics to manage the contaminations opened the doors for developing standardized conditions, making tissue cultures available to a dispersed range of interests. Nowadays, tissue culture is not extraordinary but a powerful research tool in many biomedical disciplines and biotechnology.

Another force for empowering tissue culture methods development has been the presentation of worry by many animal-rights groups about the unneeded usage of experimental animals [41, 30]. Although most accept that some animals will resume being required for preclinical trials of new medications, there is overall apprehension that extensive usage of animals for cosmetics development and similar actions are not morally defendable. Thus, there is continuing propaganda for more in vitro assays.

The culture of nervous tissue began at the beginning of the 20th century when neuronal outgrowth was detected in frog embryos attached to coverslips [17]. However, effective long-term culture of mammalian central nervous tissue was first accomplished years later with the Rollertube method [13, 39].

Neurological research has not profited from working with bred cell lines from the normal nervous tissue, as it has not been possible in vitro without using the transformed cells. However, developments with human embryonic stem cell cultures

[42,46] indicate that this strategy may supply reproducing cultures that differentiate into neurons and provide valuable and distinct models for neuronal diseases **[8]**.

In cultures, cells need to attach to a base for growth, making intercellular interactions and behaving as integral tissue. Different cell types need different materials to attach, and for this reason, the dishes are treated with particular materials to enhance cell attachment. Neurons cannot tolerate untreated glass or plastic satisfactorily but demonstrate neurite outgrowth on collagen and poly-D-lysine. Neurite outgrowth is encouraged by the polypeptide nerve growth factor **[25]** other factors secreted by glial cells **[27, 9]**.

In mammals' central nervous system (CNS), neural stem cells (NSCs) can be isolated from embryonic and adult tissues **[28]**. Different research questions need neurons from different areas of the CNS. Therefore, it is essential to mind the possibilities of acquiring particular neuronal types. Embryonal NSCs can be isolated from multiple regions, while in the adult brain it can be performed only two regions, where cell proliferation occurs: the subventricular zone and the subgranular zone of the hippocampal dentate gyrus **[26]**.

Producing in vitro cultures of neuronal cells has been central to expanding the nervous system's performance knowledge. While different highly proliferating cells, such as epithelium, are relatively easy to maintain in vitro, culturing neuronal cells is incredibly complex because mature neurons are not dividing **[10]**. An approach to overcome this is to make secondary cell lines that are originated from neuronal tumors and were immortalized. These lines can grow effortlessly in cell culture and give unlimited cells. Another plus is minimized unevenness among cultures. The minus of these cell lines is that they show numerous dissimilarities with the cell type derived from them **[15]**.

Another application of the tissue culturing technique can be the treatment of some nervous system diseases with NSCs. Here the culturing method is an intermediate step for acquiring the cells and applying them to the target organism. In an animal model of multiple sclerosis, adult neuronal stem cells were obtained and injected into the affected mice **[33]**. The intervention showed some recovery of the pathological process. In another study with animal modes of impaired dopaminergic neurons **[32]**, neural stem cell implantation resulted in the recovery of lost neurons and neuroprotective effects.

Primary cell cultures are not immortal, and therefore the quantity of cells present for research is restricted and remains the same throughout the whole research. Consequently, it complicates the task, as more efforts should be made to keep these cells alive. Moreover, as animal tissues in vivo consist of several cell types, it is required to isolate the required cell type from others and determine the cleanliness of the resultant cultures, for instance, through immunocytochemistry **[16]** by cell lineage-specific markers **[23]**. For the primary neuronal cell cultures, it is required to isolate them from the glial cells as much as possible. Another essential consideration for primary cultures is obtaining ethical approvals and using animal or human cells **[35]**.

Sometimes the research tasks require the same environment for neurons as in vivo. However, the complex structure of the central nervous system (CNS) is not reconstructed in cultures; hence, other approaches, such as thin slice culture, have become valued. For investigating neuronal and glial physiology inside the environment of the physiologically relevant tissue setting [4]. The slice culturing methodology with a membrane interface ensures direct access to both CNS tissue and feeding medium, enabling experiments that would be impossible in vivo. The technique includes the settlement of brain slices on a semipermeable membrane insert [20]. The latter is assembled in a medium to balance the slices between medium and a humidified atmosphere. A thin layer of medium is let to cover the slice to ensure sufficient hydration and nutrient absorption without interfering with the gas exchange [29]. The modeled slices can be effectively maintained for up to several weeks. The described methods can be used to perform a broad assortment of investigations within pathology, immunology, and pharmacology for neural tissue [5, 31].

Primary neuronal cell cultures

Primary neuron cultures are obtained via taking cells from an organism and cultivating them in cultural media. Neurons are not dividing, and hence in the primary cultures, they are only capable of growing and expanding outputs. Primary neurons can be obtained from rodent brain different parts, and depending on the research aim, it can be the cortex, hippocampus, or cerebellum [15, 3]. The cultures may contain neurons with or without glial cells. On some occasions, only glial cells may be cultured when these cells are in the scope of research [43]. As a primary cell source can serve both embryonal and early postnatal animals.

To enhance the adhesion of cells, the culture dishes and plates are coated with different compounds, such as poly-D-lysine [22]. One of the standard culture media used to grow neurons is Dulbecco's Modified Eagle Medium (DMEM) [45]. This medium contains essential compounds needed for the cells' survival. Neurons use glucose as the primary energy source; thus, high-glucose DMEM is preferred. In addition to glucose, sodium pyruvate can be used as a supplement to provide additional carbon and energy. Cell cultures are often contaminated with bacteria and fungi. To prevent these contaminations, antibiotics such as gentamycin are added [21]. To have no endothelial and glial cells in the culture, their reproduction can be stopped with a cytostatic cytosine arabinoside [24]. Other standard operations performed are the same as in other tissue cultures.

Chart 2: Main steps of primary cerebellar granular cells culture preparation [24]

Postnatal 6-8 days old rats selected	→	Pups head dissection	→	Cerebella extraction	→	Cerebella washed thrice in HBSS/BSA
Cerebella chopped with razor into about 0.5 mm^2 cubes	→	Tissue transferred into a centrifuge tube with HBSS/BSA and let the tissue settle down	→	The supernatant is renowned	→	Tissue is incubated with 0.025 % trypsin in 37°C water bath
15 min later	→	DMEM is added to stop digestion	→	The tissue is triturated until no visible tissue remains	→	Centrifugation at 650 g, 15 min
Cell resuspension in DMEM	→	Cell counting with hemocytometer	→	Approximately 1.5 × 10^6 cells/ml cells are plated	→	Cells are incubated at 37◦C and 5% CO$_2$

Organotypic nervous tissue cultures

Neuronal cell cultures, compared to organotypic cultures, are relatively easily affordable. However, as they do not represent nervous tissue's complex structure and unity, new approaches were desired to solve this problem. A step forward was the invention of the organotypic slice technique. The term "organotypic" was first used in Reinbold's work [34] in 1954 regarding the chicken embryo eye differentiation. More detailed technical approaches were described in further works. Gähwiler's group proposed the *roller tube technique* to culture organotypic brain slices [12]. In this method, the brain slices were plated on coverslips plasma. The plasma was coagulated with thrombin to attach the slices to the coverslip.

Later, the roller tube method was developed by Stoppini and coauthors [38], and the *semipermeable membrane technique* was proposed. In this approach, the brain slices are put on a semipermeable membrane, and the medium is added under the membrane. This allows having two compartments, separated by a membrane, where the slices can be cultured above the membrane, and cells can be cultured under it. The membrane pores size governs if some cells and substrates can diffuse to slice and whether the slices can be cultured with the particular cells; thus, the method mimics the blood-brain barrier [6].

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To get the slices, the brain is removed, and with vibratome, whole-brain sagittal or coronal slices are cut with 100-400 micron thickness. As the tissue is native, the cutting process should be performed very carefully and quickly to minimize tissue integrity and functionality damage. After cutting, the slices are placed in the plate membrane, the general culturing media, such as DMEM, are added, and the slice is incubated in a 37°C and 5% CO_2 incubator. Medium is renowned weekly or twice a week.

Chart 3: Main steps of organotypic brain slice culture preparation
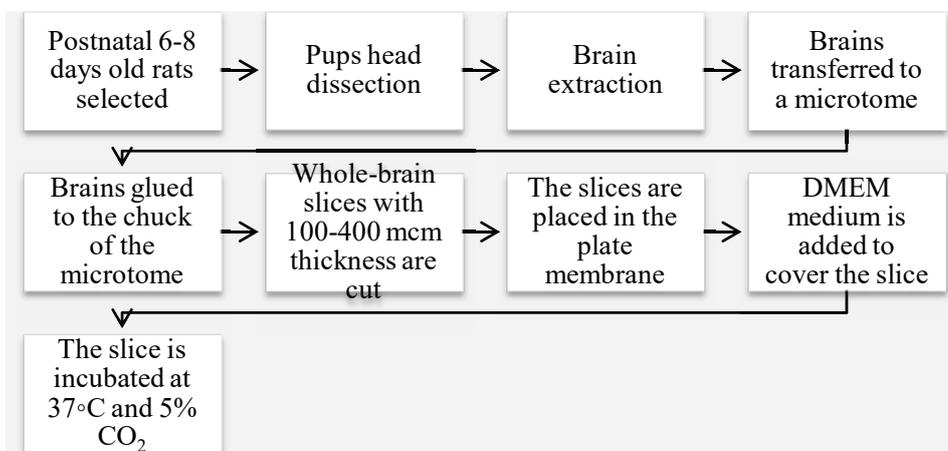
Induced pluripotent stem cell-derived neuronal cultures

Already differentiated somatic cells from different sources can be reprogramed into induced pluripotent stem cells (iPSCs) that are capable of proliferating and differentiating into new specialized cells [36]. After acquiring, the iPSCs are differentiated into neurons by in vitro neuroectodermal induction [37]. The resulting neurons can be maintained in the culture and represent the functional characteristics of the same type of neurons in the brain [40].

The first stage of iPSC differentiation is primitive and neural rosette-type NSC generation in a two-dimensional (2D) setting [47]. This gives a patient-specific neuron culture that can serve as a model for investigating drug effects and underlying mechanisms of pathologies. Besides the 2D modality, three-dimensional (3D) cultures can be acquired. The 3D cultures are developed as neurospheres and floating 3D NSC cultures that are more similar to in vivo settings than 2D cultures [19].

Adding to the 3D cultures of the artificial scaffolds and extracellular-matrix materials can mimic the anatomical structure of the brain, and consequently, the cultures will become more accurate for studying the pathology mechanisms [1,48].

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Table 2: Comparison of several neuronal culturing methods

Methods / Properties	Primary neuronal cell cultures	Immortalized neuronal cell line cultures	Organotypic nervous tissue cultures	Induced pluripotent stem cell-derived neuronal cultures
Source	animals	tumor cells	animals	cells
Similarity to the actual structure	low	low	high	low
Approachability	easy	hard	easy	hard
Life span	limited	unlimited	limited	limited

As described, methods of in vitro neuronal cultures have been developed to fulfill different research tasks. The resulting cultures solve many problems for researchers, simplify the research, allow investigating the nervous tissue isolated. However, these methods still cannot satisfy many needs, as they are limited in terms of lifespan and cell quantity and do not represent the structural and functional complexity of the nervous tissue. Consequently, the methods need to be improved, and more research should be done regarding this topic to maximize the similarity of the cultures to the natural nervous tissue.

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