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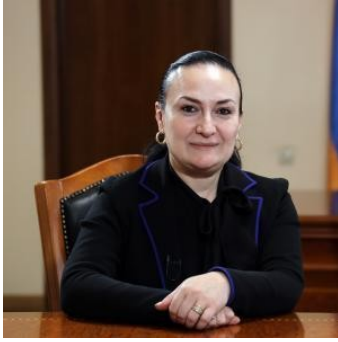
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Dear reader,

I am glad to welcome you to the 22nd jubilee issue of the international peer-reviewed periodical “Main Issues of Pedagogy and Psychology”, which is dedicated to the 100th anniversary of the foundation of the Khachatur Abovian Armenian State Pedagogical University.

First of all, I want to congratulate all of us on this happy occasion, because the role of the Armenian Pedagogical Mother University is great and irrevocable in the sacred work of the establishment of education and science of Armenia, Armenian schools and education development.

In the pages of this scientific periodical, you have the opportunity to get acquainted with the latest research in the field of Psychology, Pedagogy, and educational sciences, the interpretation and performance of both local and foreign authors. The Armenian Pedagogical Mother University, being faithful to its mission, always keeps its hand on the pulse of modern scientific research centres in the direction of Pedagogy, Psychology, and Education management, and even today, our goal is the same: to always be next to the school, teacher, pedagogue, psychologist, because it is impossible to imagine an educational the progress of science without a psychological component.

I sincerely hope that the articles included in the periodical can be a landmark in the process of ensuring further developments in the field, and I will be happy to continuously see the publication of the results of scientists interested in modern methods of education, psychology and learning in the pages of our periodical from different corners of the world.

**WITH RESPECTS,
CHIEF EDITOR SRBUHI GEVORGYAN**

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SECTION 1.

PSYCHOLOGY



Psychology

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SOCIO-PSYCHOLOGICAL HYPNOTIC MANIPULATION MECHANISMS OF PUBLIC MIND USED IN MEDIA SPACE ON THE EXAMPLE OF THEMATIC SUBSCRIPTIONS ON THE YOUTUBE CHANNEL

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ABSTRACT

Questions regarding the public mind through social networks (especially through video and audio content presented on the YouTube channel) have been actively analysed and discussed in recent years. The particular importance of this topic lies in the fact that these networks use a certain range of special mechanisms, techniques, and tools. They help to carry out a purposeful influence in mercenary ends on the mass consumer. Such a negative influence of socio-psychological mechanisms of hypnotic manipulation of public consciousness in the media space cannot always be recognized by an ordinary user. Gradually, manipulation on social networks (including YouTube channels) creates a distorted and even negative worldview image in the user's mind. It leads to an unconscious accent change in the perception of real events and in making decisions and reacting. Thus, an erroneous attitude to objective reality can be formed in a person's consciousness. Also, it can lead to an increased tendency to suggestibility, which, in turn, leads to a decrease in the criticality of the information offered in the social nets.

The study aims to analyze the most frequently used socio-psychological mechanisms of hypnotic manipulation of public consciousness in the media space, taking thematic subscriptions on the YouTube channel as a basis. Also, it aims to determine the correlation between the number of thematic subscriptions and the frequency of subscriber purchases under the influence of the content provided on the channel and the level of a person's suggestibility.

Methodology. *The methodological and theoretical framework of the study is based on theoretical views and empirical research on the manipulation of the consciousness of the individual (B. Grushin, E. Dotsenko, S. Kara-Murza, D. Olshansky). Also, it includes research on basic technologies and methods of manipulation and psychological impact (G. Grachev, V. Zankov, I. Melnik, A. Tsuladze). It also summarizes the scientists' ideas of the most frequently used social and psychological mind manipulation mechanisms (A. Manukyan, E. Shostrom). The research also investigates the features of Internet technologies for manipulating an individual's consciousness (E. Morozov).*

The scientific novelty of the research lies in the extension of the existing ideas about the socio-psychological mind manipulation mechanism. Also, the research identifies the main differences in the level of suggestibility of YouTube users depending on the number of thematic subscriptions using the Mann-Whitney U-test. The correlation between the number of thematic subscriptions and the frequency of purchases accomplished under the influence of the content provided on the channels and the level of user suggestibility was examined with the help of the *r*-Spearman rank correlation coefficient.

The conducted theoretical analysis of the problem and empirical research made it possible to formulate the following general conclusions: mind manipulation is considered a kind of domination over the spiritual state of people. This control is possible due to impose ideas, attitudes, motives, and behavioural stereotypes beneficial to the subject of influence. Active users with a larger number of thematic subscriptions on the YouTube channel have a higher level of suggestibility and are much easier, and can be subjected to mind manipulation. The correlation between the level of suggestibility, the number of thematic subscriptions on the channels, and the frequency of purchases made by users via the Internet are confirmed.

Keywords: *manipulation, suggestibility, hypnotic mind manipulation, socio-psychological mechanisms of manipulation, social networks, YouTube, thematic subscriptions on YouTube.*

INTRODUCTION

Many scientific works focus on the fact that social networks have a strong informational and psychological influence on the information consumer. The thematic justification of the topic will increase even more in the context of modern globalization of all spheres of human activity and the increasing popularization of the Internet space. The transfer of communication and interaction of people in the virtual space (especially in the

current conditions of the forced isolation of people due to the pandemic) has led to the erosion of the traditional understanding of the mechanisms for coordinating the interests of participants in information relations and an increase of the power of manipulative phenomena in social networks.

Manipulation has existed since the emergence of communicative relationships. The problem of social net users' mind manipulation has become a hot topic nowadays. It is getting even more severe with the development of communication technologies, media space, and the Internet due to the prevalence of information resources.

A large number of publications have been devoted to the study of suggestive technologies, but recently the problem of using modern Internet technologies to manipulate the consciousness of an individual, society, and state has become increasingly important. It should be noted that YouTube is one of the most popular and, at the same time, specific resources on the Internet nowadays. It is a service that has become the most popular place for posting video files due to the simplicity and convenience of the technologies offered to users. It is also the third by number of visitors platform in the world. That is why YouTube is becoming the most attractive platform for the use of various mechanisms for public mind manipulation.

PURPOSE

The research aims to conduct a theoretical analysis of the socio-psychological mechanisms of hypnotic manipulation of public consciousness in the media space by taking thematic subscriptions on the YouTube channel as a basis. Also, it aims to determine the correlation between the number of thematic subscriptions and the frequency of subscriber purchases under the influence of the content provided on the channel and the level of a person's suggestibility.

RESEARCH OBJECTIVES ARE THE FOLLOWING: clarification of the concepts of "manipulation", "mind manipulation", and "suggestibility"; highlight the main social and psychological mechanisms of hypnotic manipulation in social networks; present the study results on the level of suggestibility of the YouTube channel users, in correlation with the number of thematic subscriptions; determine the relationship between the number of thematic subscriptions on YouTube and the frequency of purchases based on the content provided on the channel and the users' level of suggestibility.

METHODS

The methodological and theoretical framework of the study is based on theoretical views and empirical research on the manipulation of the consciousness of the individual (B. Grushin, E. Dotsenko, S. Kara-Murza, D. Olshansky). Also, it includes research on basic technologies and methods of manipulation and psychological impact (G. Grachev, V. Zankov, I. Melnik, A. Tsuladze). It also summarizes the scientists' ideas of the most frequently used social and psychological mind manipulation mechanisms (A. Manukyan, E. Shostrom). The research also investigates the features of Internet technologies for manipulating an individual's consciousness (E. Morozov).

HYPOTHESIS: We hypothesized that there is a correlation between the number of YouTube subscriptions, the frequency of online purchases, and the level of suggestibility. Thus, YouTube users with a large number of subscriptions are more prone to the effects of mind manipulation and have a higher level of suggestibility.

The research was carried out using social media. The study involved 60 people who were divided into two groups: the first group consisted of active YouTube users aged 24 to 45 years (average age 31 years) with 11 or more thematic subscriptions, and the second group consisted of YouTube users who have up to 10 thematic subscriptions ranging from 26 to 47 years old.

The thematic subscriptions on the YouTube channel were analyzed to determine the most frequently used socio-psychological mechanisms of hypnotic public mind manipulation in the media space. A questionnaire was used for this purpose. An author developed the questionnaire to determine the number of thematic subscriptions on the channels, as well as the frequency of purchases that users make under the influence of information that users receive while watching video content on the channel. Also, the following psychodiagnostic methods were used for the research purposes: Test "Conformity-suggestibility" (S.V. Klauchek and V.V. Delarue); "Test-questionnaire of suggestibility" (OP Sannikova and Yu.P. Fol).

Methods of mathematical and statistical data processing were used to analyze the research results. The analysis was conducted with the help of SPSS Statistics (version 21.0). To compare two independent survey samples (active YouTube users with 11 or more thematic subscriptions - group 1 (30 users), and users who have up to 10 thematic subscriptions - group 2 (30 users), we used the Mann-Whitney U-test. Spearman's r-rank correlation coefficient was used to determine the correlation between the number of subscriptions, the frequency of purchases of various goods and services offered and

advertised through video content on the YouTube channel, and the inclination to suggestibility.

RESULTS

The empirical study was conducted throughout 2020. The collection of empirical data was carried out using social nets (VK, Facebook, Instagram), where a search and subsequent survey of YouTube users were carried out. This channel attracts users not only as a source of information and entertainment content but also as an opportunity to use Internet services for commercial purposes (to create a channel and promote it). Also, as noted by foreign researchers R. Marek (Marek 2013) and C. Vernallis (Vernallis 2013), YouTube is viewed by many users as a way to achieve personal success.

YouTube users were divided into two groups according to the results obtained through the survey. The first group consisted of users with 11 or more thematic subscriptions, and the second – had up to 10 subscriptions. Comparing the responses of users of these two groups, it was determined that active YouTube users who have up to 10 thematic subscriptions are much less likely to make purchases online than members of the second group (on average, 3 times more often than members of the second group). Besides, users with a higher number of subscriptions (group 1) are less critical of the advertisements that pop up while watching video content on the channel. Also, we analyzed the content of subscriptions of questioned users. The content coincided for both groups. It usually was entertainment, news, business, finance, career, games, video reviews of goods and services, travel, education, cooking, psychology and self-development, fashion, beauty, health, promotion, and business development through social nets.

The "Conformity-suggestibility" test by S.V. Klauchek and V.V. Delarue was used to determine the way how the thematic subscriptions affect YouTube users' suggestibility. It was found that users who make up the second group and have less than 10 thematic subscriptions on the YouTube channel are less prone to suggestibility, according to the obtained data. So 13.3% of users of the first group had a low level of suggestibility, 33.3% of users had an average level, and 53.3% - a high level. As for the respondents of the second group - 40% had a low level of suggestibility, 43.6% had an average level, and 13.3% had a high level.

"Test-questionnaire of suggestibility" by O.P. Sannikova and Yu.P. Fol was additionally applied to approve the obtained results. The data collected with the help of this test also showed significant differences in the level of suggestibility among YouTube

users, depending on the number of thematic subscriptions on the channel. The results also showed a higher level of suggestibility among users of the first group: 13.3% of users had a low level of suggestibility, 40% had a medium level, and 46.7% had a high level. The respondents of the second group had a much lower level of suggestibility. Thus, 46.7% of users had a low level, 33.3% had an average level, and 20% had a high level.

Statistical analysis of the data was performed using the nonparametric Mann-Whitney U-test to validate the statistical significance of collected data regarding the YouTube subscriptions for both groups of users. This criterion was used to calculate the data obtained by two methods aimed at determining the level of suggestibility ("Conformity-suggestibility" and "Test-questionnaire of suggestibility").

The Mann-Whitney U-test helped to approve the statistical significance of obtained data by the "Conformity-suggestibility" test (S.V. Klauchek and V.V. Delarue). We compared to group 1 (active YouTube users with 11 or more topical subscriptions) and group 2 (YouTube users with up to 10 topical subscriptions); according to the results, the empirical values lay in the zone of significance (differences at $p \leq 0.05$). Thus, the obtained values were in the zone of significance ($U = 61.5$, $p = 0.034$). It meant that active users with more than 11 thematic subscriptions had a higher level of suggestibility and were much easier to manipulate ($M = 12.7$, $SD = + - 5.65$) than regular users with less than 10 subscriptions ($M = 7.7$, $SD = + - 4.29$).

The result of the statistical analysis of the data by the Mann-Whitney U-test when comparing group 1 and group 2 according to the results obtained using the "Test-questionnaire of suggestibility" (O.P. Sannikova and Yu.P. Fol) was determined. It was found that the empirical values were in the zone of significance (differences at $p \leq 0.05$). Thus, it revealed the presence of statistical significance of values between both groups. It was revealed for most of the test scales, namely:

- "Emotional responsiveness-emotional detachment" - ($U = 61.0$, $p = 0.034$). Thus, the test results showed that YouTube users were active. The users with 11 or more subscriptions showed greater sensitivity to the objects presented by the social environment ($M = 25.7$, $SD = + - 9.39$) than users with fewer amount of subscriptions ($M = 16.3$ $SD = + - 9.54$). Respondents of the first group were more sensitive and susceptible to different kinds of influences. Besides, they were more impressionable and could easily adopt the emotional state of the interlocutor;

- "Commitment to follow the suggestive influence - lack of commitment" ($U = 63.5$, $p = 0.043$). These results indicated a higher degree of commitment from YouTube users of the first group. It could mean that they were ready to trust and follow the impressions



received from any perceiving organ ($M = 26.3$, $SD = + - 9.82$) in comparison with users of the second group ($M = 16.9$, $SD = + - 8.29$). This suggested that active users of the YouTube channel with a large number of thematic subscriptions were more easily and quickly ready to carry out some actions under the influence of an impetus, unconsciousness, involuntary (possibly impulsive) action, imitation, and statement. Thus, these respondents were more prone to impulsive actions under the influence of an external stimulant. For example, they were ready to buy some products under the influence of good quality advertising;

- "General level of suggestibility" ($U = 61.0$, $p = 0.034$). Thus, active YouTube users with a greater number of subscriptions were more susceptible to manipulative influence ($M = 25.3$, $SD = + - 8.53$) than users who had less than 10 subscriptions on the channel ($M = 16.7$, $SD = + - 8.54$);

- As for the indicators on the scale, "dependence-self-sufficiency" ($U = 69.0$; $p = 0.077$) and "uncritical openness to the new-indifference to the new" ($U = 77.5$; $p = 0.154$). The survey revealed the empirical values were not in the zone of significance (differences at $p \leq 0.05$). These values showed the absence of statistical significance of these data. Thus, we could say that the level of dependence on society, the importance of being a part of this society, and the level of openness to new things did not depend on the number of thematic subscriptions. The indicators on the scale "dependence-self-sufficiency" were the following: Group 1 - $M = 24.3$, $SD = + - 7.81$, group 2 - $M = 15.3$, $SD = + - 10.17$. The indicators for the scale "uncritical openness to the new-indifference to the new" were the following: Group 1 - $M = 24.9$, $SD = + - 8.92$, group 2 - $M = 18.3$, $SD = + - 8.41$.

- Thus, summing up the comparative analysis, it can be stated that there is statistical significance in the level of suggestibility among YouTube users depending on the number of thematic subscriptions. Thus, those users who have more subscriptions are easier and faster to be manipulated.

DISCUSSION

The problems of manipulation and protection of human consciousness were investigated by P. Bourdieu, J. Halperin, G. Grachev, E. Dotsenko, J. Duprat, A. Zakatov, V. Zenkovsky, V. Znakov, S. Kara-Murza, I. Melnik, G. Pocheptsov, J. Rudinov, Ch.Dzh.Filmore, A. Shipova, E. Shostrom, etc. One of the conclusions that summarize their ideas can be formulated as follows: the basis of the fight against manipulation is decency and a critical attitude to statements, especially regarding the statements lacking scientific credibility and argumentation.

It should be noted that recently the increased attention of researchers has been attracted to the problem of information violence, the influence of the media on the personality, and public mind manipulation in the media space. It can be explained by the fact that manipulation is not just a way to propose a person do what others want but also a way to force him to strive to do it.

The concept of "manipulation" refers to a set of methods of covert control (quite often through lies) to achieve one-sided gain. If we generalize the views of many researchers regarding manipulation, we can distinguish the following main features of it. Manipulation is a type of informational and psychological action (not physical violence, but may involve the threat of violence). The target of the manipulator's actions is the consciousness and psyche of a person or a group of people. Manipulation is a hidden action. Manipulation should not be realized by the subject of manipulation to be successful. Manipulation is an action that requires skill (Grachev 2013). As for the definition of the concept of "mind manipulation", we should refer to the work of the famous Russian researcher of manipulative technologies S. Kara-Murza. The scientist notes that manipulation is a type of use of power; he writes about it in his monograph "Manipulation of Consciousness". The one who owns it - can influence the behaviour of others without revealing the nature of the behaviour expected of them (Kara-Murza 2007).

The main content of manipulative influence is the establishment of control over the object of influence to force him to act in a way that is needed for the manipulator. It is also necessary to highlight the main components of the manipulative influence. This is handling information (purposeful presentation of information in a beneficial for the manipulator way); harbouring manipulation (the manipulator has to hide the purpose of the manipulation and ideally make the very fact of influence invisible); the degree and means of coercion (the degree of influence on the masses and the mechanisms of manipulative influence is determined); targets of influence (highlighting those mental structures that the manipulator influences); the semblance of the addressee of influence to a technical instrument (manipulation objects turn into puppets controlled by manipulators).

One of the main conditions for successful manipulation can be explained by the fact that, in most cases, a modern person has neither time nor desire to check the veracity of the information received from media space. However, it should be remembered that with the help of the media, not only the worldview is formed, but also the actions of individuals. Considering the hidden nature of manipulation, researchers pay attention to the degree of distortion of reality during its commission - from outright lies to hiding information. That

is fully manifested in silence or concealment of certain topics, for example. The information about real facts can also be distorted with the help of a biased emphasis in the description or assessment of the situation, revision of information, etc. (Dotsenko 2003: 109).

Many researchers note that mind manipulation is a part of information warfare, which is also waged in the media space. Such a war is waged with the help of information-psychological weapons, which are mainly aimed at suppression, destruction, disorganization, disorientation, disinformation, and maladjustment of the object of influence. This type of manipulation can cause serious damage to both mental and physical health. Besides, this kind of mind manipulation contributes to spontaneous, unmotivated, aggressive (and antisocial) actions, causing temporary or irreversible changes in the person's consciousness and even leading to self-destruction. According to J. Stein, the main target of the information war is people's minds. (Crumm, 2012).

Today, with the expansion of mass media capabilities, there are more and more ways to manipulate public minds. Mainly it is associated with the specific features of the Internet space and social networks (Morozov 2014). A special tool for mind manipulation is communication on social networks, including YouTube channels. Such communication is realized through comments below the watched videos on the channels. Here we should refer to the opinion of S. Herring - the famous researcher of Internet communication. He notes that users perceive computer-mediated communication as a conversation, although it occurs in writing (Herring 2010).

A.M. Manukyan singles out one of the most common socio-psychological hypnotic mechanisms of public mind manipulation. It is the formation of associations, using stereotypes, and repeating the necessary information. The scientist notes that spam and trolling are the most powerful means of manipulative influence in the media space (Manukyan 2019).

It should be noted that social networks (VK, Facebook, Instagram, and especially YouTube) are becoming the most interesting platforms for promoting various products and services. Thus, due to YouTube's features that allow reaching a large audience, this social network is the most interesting tool for public mind manipulation to promote services and sell various goods. Thus, SMM should be mentioned here - this is an abbreviation for social media marketing. SMM is a set of activities to promote a brand on social networks. American researchers S. Tratter and F. Cape note that SMM is the process of attracting traffic or attention to a brand, product, or service through social platforms. It is a complex of activities for using social media as channels for promoting

companies and solving other business problems (Trattner and Kappe 2012: 27). That is why one of the tasks of our study is to determine the correlation between the level of suggestibility of YouTube users, the number of subscriptions on the channels, and purchases made under the influence of SMM through this social network.

Spearman's rank correlation coefficient was applied to identify the correlation between the level of suggestibility of YouTube users, the number of thematic subscriptions on the channel, and user purchases via the Internet. The use of correlation data analysis (Spearman's rank correlation method) made it possible to identify the structure of relationships that correlate with each other. Thus, the following statistical significance was identified for the following parameters:

- the number of thematic subscriptions on the YouTube channel and the frequency of online purchases ($r = 0.598$, $p = 0.01$). the level of suggestibility ($r = 0.524$, $p = 0.01$), emotional responsiveness ($r = 0.513$, $p = 0.01$), dependence ($r = 0.450$, $p = 0.05$), non-criticality of openness to new things ($r = 0.427$, $p = 0.05$), commitments to follow the inspirational influence ($r = 0.533$, $p = 0.01$). Thus, the higher level of a YouTube user's suggestibility, the more open he is to new things and has high responsiveness, the more he depends on the opinions of others, the more thematic subscriptions he has on his channel, and the more often he purchases goods and services through the Internet;

- the frequency of online purchases and the number of thematic subscriptions ($r = 0.598$, $p = 0.01$), the level of suggestibility ($r = 0.663$, $p = 0.01$), emotional responsiveness ($r = 0.729$, $p = 0.01$), dependence ($r = 0.703$, $p = 0.01$), non-criticality of openness to new things ($r = 0.572$, $p = 0.01$), commitment to follow the inspiring influence ($r = 0.677$, $p = 0.01$). Thus, the higher level of a YouTube user's suggestibility, the more sensitive and susceptible he is to external emotional influences. Also, such people are less inclined to defend their point of view and depend on the opinions of others. The higher the level of their suggestibility, the more tolerant they are to the perception of new and to strive for a new sensation, as well as they more easily succumb to various impetuses that induce immediate action the more often they make purchases of various goods and services on the Internet.

Thus, it can be stated that there is a correlation between the level of YouTube users' suggestibility, the number of thematic subscriptions on channels they have, and purchases they make on the Internet, which confirms the hypothesis we mentioned earlier.

CONCLUSIONS



According to the results of the theoretical analysis of the studied problem, we concluded that the public mind hypnotic manipulation in the media space is based on using various technologies of information and psychological influence. In particular, it becomes possible with the help of such socio-psychological mechanisms as the formation of associations, the use of stereotypes, the repetition of the necessary information, spam, and trolling. These mechanisms have become a massive phenomenon in the world. In general, mind manipulation is understood as a kind of domination over the spiritual state of people, control by imposing ideas, attitudes, motives, and behavioural stereotypes that are beneficial to the subject of influence. Manipulation is a kind of spiritual, psychological (not physical) action. This influence on the mental structures of a human personality is hidden, and the object of manipulation should not notice it to be successful.

As a result of analyses of scientific sources on the selected problem, it is also possible to conclude that mind manipulation is possible only due to the distortion of information and control over communication. It determines human activity's attitudes, ideas, rules, and patterns. That is why information is a source of real force of action on human consciousness. Manipulation is associated with a purposeful distortion of information, particularly through the substitution of concepts and the absence of a common framework scheme that establishes the only principles of information relations. If we feel that information bypasses consciousness and acts on the subconscious, it is necessary to block this source of information.

An empirical study of YouTube users' suggestibility level and its correlation with the number of thematic subscriptions shows statistical significance between these parameters. Thus, the Mann-Whitney U-test using allowed us to confirm that active users with a larger number of thematic subscriptions on the YouTube channel have a higher level of suggestibility and are much easier to manipulate. Besides, Spearman's rank correlation coefficient helps to determine a strong correlation between the level of suggestibility, the number of thematic subscriptions on the channel, and the frequency of user purchases over the Internet. Thus, an earlier stated survey hypothesis is confirmed - YouTube users with a large number of subscriptions are more prone to the effects of mind manipulation and have a higher level of suggestibility.

In the future, we plan to identify the most effective mechanisms for public mind hypnotic manipulation that are used in video content on YouTube channels.

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THE PECULIARITIES OF THE NEED SPHERE OF ACCENTUATION TYPES OF CHARACTER

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ABSTRACT

From the point of psychology, the structure of personality and character gives an opportunity to observe people discovering new points for solving problems and overcoming new problems. How can character and need structure be connected? The research on discovering and inventing the relation between character and need structure helps find new ways while examining every type of person from the point of need structure. Need structure allows us to know the needs of each psychological personality type, and it is beneficial for meeting people. The peculiarities of the need sphere of the emphasized personality type are the stepping stone for the good relationship between the character and the need structure.

The article presents the results of a survey conducted with 139 students aged 18-19. The study aimed to identify the characteristics of the main groups of needs and their components in emphasized personality types. The article analyzes the peculiarities of the relationship between emphasized personality types and basic needs.

Keywords: *the emphasis of the character, motivation, basic needs, security needs, social needs, self-expression needs, demonstrative type, schizoid type, correlation of needs and personal features.*

INTRODUCTION

The emphasis, as a strict expression of some character traits, inconsistent development of character traits, has been studied by K. Leonhard, A. Lichko, and Yu. Khan, etc. Emphasis is considered to be one of the factors disrupting social adaptation, and it is considered an extreme deviation from the norm and causes a high vulnerability of a person towards certain influences.

German psychologist and psychiatrist K. Leonhard (1968) introduced the concept of "emphasized person". K. Leonhard points out that emphasis always implies a certain degree of intensification in general. These personality traits thus become emphasized. At the same time, many traits are impossible to distinguish clearly whether they relate to a range of emphasis or individual personality variations (Leonard K., 2000). Representing the emphasized personality traits, he suggested the classification and description of emphasized personality types.

The concept of "emphasized person" proposed by Leonhard is to be more successful, but at the same time, he thinks that it would be right to speak not of emphasized persons but of character emphasis, as the concept of "person" is broader, includes abilities, intellect, attitudes. Besides, Leonhard has described the very features of the character, not the persons in general (Lichko A. E., 1983, p.4). He adds that character, as the basis of a person, is formed at the age of adolescence, quoting that V.V. Kovalev (1981) rightly states that the type of character is not formed in childhood; one can speak only of certain stressed lines (Lichko A. E., 1983, p.4).

A. E. Lichko based his research on character traits, studying the causes and conditions of the occurrence of character stress, and described 11 types of adolescent character emphasis. He defines the emphasis of character as "extreme manifestations of the norm, in which certain character features are overemphasized; there is a selective attachment to certain types of psychological effects in the case of good or even high stability (Lichko A. E., 1983, p.5).

RESEARCH ORGANIZATION AND RESULTS

In the framework of the systematic study of the characteristics of personality traits and the correlation between basic needs (Arakelyan A. D., 2019, pp. 64-70), we were also interested in the peculiarities of the demanding sphere of the emphasized personality types. The study aimed to identify the characteristics of the main groups of needs and their components of emphasized personality types. About 139 students aged 18-19 were included in the research team. The Leonhard-Schmisch Questionnaire (Smirnov A. Mr. 2005, pp. 169-178) was used to diagnose the expression levels of 10 emphasized types (demonstrative, clogged, problematic, emotional, hypertensive, dysthymic, anxious, exalted, cyclothymic). As a result of data analysis, in the case of 15-19 points, a tendency for emphasis on this type of character is diagnosed, and in the case of 19-24 points, the character line is considered emphasized. The "Methodology of personality stress and

neuro-mental instability" was used to study inflammatory, psychasthenic, and schizoid types (Arzumanyan S., Mkrtchyan S., Sargsyan V. 2002, pp. 193-211).

In order to study the need system, we have used V. Skvortsov's methodology, "Diagnosis of the degree of satisfaction of basic needs" (Stalyarenko L. D. 2006, pp. 421-423). The methodology envisages five groups of basic needs (material, security, social, recognition and self-expression) to diagnose average satisfaction and dissatisfaction. Spearman's orderly correlation technique has been used to identify the peculiarities of the relationship between emphasis and personality types. Significant values were separated due to the correlation of the emphasized types and requirements, taking into account the extreme values of the ratio coefficients for different probabilities of permissible errors and degrees of freedom ($n-2$).

The features of each character emphasis system have been singled out due to the correlation analysis and combination.

In the case of the demonstration type, the social needs are in the satisfaction zone having weak expression. The negative connections between the demonstrative type and the desire to have a warm relationship with people indicate that the desire to establish a warm relationship with people has a low level of expression in the case of a high level of ostentation, and it is not relevant in behavioural motivation. The desire to have a status of influence, of strengthening one's position, is the key in a demonstrative-type demanding system because, in this case, the possibility of influencing circumstances and other people increases.

In the case of a high level of expression, the urgency of the desire to strengthen the position in the system of security requirements is since holding a position provides an opportunity for self-realization and demonstration of capabilities. In this case, the rise of social status is perceived as a guarantee of security and a source of authority. It will allow dominating and be accepted by other people. It seems that such an expression of a security requirement includes some components of a requirement of being recognized and accepted, changing into a more complex requirement.

The desire to increase the level of mastery and competence ($r = 0.409$, when $p \leq 0.05$) has a high level of expression in the system of needs of demonstrative type personality. The latter can be useful for realising demonstrative-type aspirations to make an impression, attract attention, and be unique and typical.

The key to a clogged need system is to be recognized and respected ($r = 0.439$, when $p \leq 0.05$), to engage in work that requires dedication, to pursue new, unknown aspirations, and to increase mastery ($r = 0.421$ when $p \leq 0.05$). These types of people



stand out for their personal interests, vulnerable pride, selfishness, and reputation. Every selfish person strives to achieve high results in any type of activity, as he can achieve respect and reputation if he succeeds in the activity, standing out in the general field of vision [3, pp. 388-392].

In the pedantic (meticulous) type, the desire to increase the level of mastery and competence and develop skills has a high level of expression. These people are mainly focused on the very honest, accurate execution of the assigned task, which causes them to get involved in the same process, delay new goals, and hinder their self-development and growth. It seems this is why people with such characteristics have a high level of expression and the need to be understood by others. This type expresses a high level of desire to avoid failures and inconveniences. For this type of person, a responsible task raises a lot of alarms and fears, and the suspicions lead to constant checks of the work done to consider it sufficient and completed.

For hypertensive type people, social needs are at a high level of expression. The central part for motivating their behaviour is the desire to have warm relationships with people ($r = 0.436$ when $p \leq 0.05$) and to have good interlocutors ($r = 0.574$ when $p \leq 0,001$). The thirst for activity activates the hypertensive type personality; therefore, in the motivation of their behaviour, the pursuit of new knowledge is always relevant. It is due to this fact that hypertensive type people have a weak desire to strengthen their position due to security requirements. Excessive thirst for activity often turns into a fruitless waste of energy when these types of people take on a lot but do not finish.

The dissidents are serious as they have pessimistic views about the future (Psychology and pshicoanaliz. Chrestomathy po psychologii v tipologii charactera 2007, p. 402) because they focus on life assurance and that's why material and assurance have a peculiarity in motivating their behaviour. Positive connections were found between this type and components of the material needs group, the desire to ensure future material well-being. In this type of behaviour, the problems and worries of the future are relevant in the motivation of the behaviour, the desires to ensure material well-being, to earn a living ($r = 0.587$, when $p \leq 0.001$), and to strengthen the position are used. The positive correlation revealed with the desire to earn a living in a dysthymic type, to strengthen one's position, is most likely to be explained by the tendency to make changes by strengthening one's position, to control one's circumstances, to take advantage of one's livelihood and opportunities.

A high level of anxiety is one of the factors that motivate people to avoid failure. That is why the desire to avoid failures and inconveniences in anxiety-type motivation has a

high level of expression. The shyness, sensitivity, cowardice and lack of self-confidence inherent in anxious people prevent them from getting closer to people and engaging in group life. They cannot react adequately to the attitude of those around them, and as a result, they remain misunderstood. Therefore, the desire to be understood by others in the motivation of alarm-type behaviour has a high level of expression ($r = 0.518$, when $p \leq 0.01$).

The exalted personality type reacts more violently to life events, and the external manifestations of their reactions are intense (Psychology and psychoanalysis. Chrestomathy of psychology and typology of characters, 2007, p. 405). Frequent mood changes, easy transitions from sad events to sadness, despair, and changes in feelings of anxiety and happiness make this type of person incomprehensible to those around him. Therefore, the desire to be understood by others in the motivation of exalted type of behaviour has a high level of expression. The motivation for this type of stressful behaviour is to have a warm relationship with people at a high level of expression ($r = 0.517$ when $p \leq 0.001$) as long as relationships with friends and relatives are strained.

The level of desire to have a warm relationship with these emotional people is high. Emotional and cyclothymic types have a strong desire to be understood by others. Periodic transmissions of this type of mood, the hyperthymic image in case of happy events, the dysthymic image in case of sadness, depression, slow reaction and thinking (Psychology and psychoanalysis. Chrestomathy of psychology and typology of characters, 2007, p. 404). and naturally cause frequent changes in the way people behave, participate in group life, and interact with the people around us. That's the reason others do not understand it. ($r = 0.591$, when $p \leq 0.01$).

The desire to have a status of influence in the case of psychasthenic type is low in expression. The low level of expression of the latter is conditioned by the high level of indecision, high sensitivity, low activity, suspicion and tendency to self-analysis typical of the psycho-asthenic type. The desire to have a status of influence cannot be relevant in the motivation of this type of behaviour, because it cannot be satisfied.

In the case of the schizoid type, the desire to strengthen the position is weak. Strengthening social status is not considered a guarantee of social security. The tendency to be accepted, to be recognized, and to have dominance over other people in this way will have weak manifestations in the motivation of behaviour because schizoids stand out with their separation from the collective life, with self-control. This need can also not be relevant because it cannot be met. The high level of expression of schizoid traits is also due to the weak manifestations of the desire to engage in work that requires dedication

($r = -0.285$ when $p \leq 0.05$). The emotional coldness characteristic of schizoids explains this because satisfaction with the results of the activity is directly related to the leading emotional orientation of the person.

CONCLUSIONS

The analysis of the correlated relations between stressed personality types and different needs shows that:

1. Due to the specifics of this type of emphasis, the demanding components take on a different meaning in the motivational system.
2. The peculiarities of the excretion of any of the groups required by the emphasized types are conditioned by the level of excretion of the components of the other group.
3. The manifestations of the correlation of different components of the emphasized type and need structure are conditioned both by other features of the given experimental group as well as by the characteristics of the profession.
4. Examining the ranking of significant relationships between the 'properties' of different components of demand groups, it is clear that some properties are significant for almost all groups of needs, others for 2 groups, and others for only one group. Levels of dysthymia, hyperemia, and ostentation, followed by clogging, meticulousness, and emotion, are mostly used in the mechanisms of expression of different components of the main groups of demands in interpersonal relationships.

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STUDY OF ADAPTATION OF DISPLACED PEOPLE TO THE NEW CONDITIONS OF LIFE ACTIVITY

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ABSTRACT

In the modern world, despite the trends of civilization, humanity experiences many socio-psychological crises, wars, displacements, etc. From a socio-psychological point of view, the war and, consequently, the displacement have become severe traumatic realities for the Armenian society, particularly the Artsakh Armenians. Because of the Artsakh issue, for 30 years, the Armenians have been the bearer of wars, losses, and displacements. In the fall of 2020, the new Artsakh-Azerbaijani war left severe consequences on the life of society: human and territorial losses, displacement, etc. So taking into consideration the created situation, from the socio-psychological point of view, we prioritise the study of the problems of adapting the displaced people to the new environment. From this point of view, we consider the problem we are studying to be topical. The research results show that in the new conditions of life, self-acceptance is of decisive importance for the displaced people to achieve a certain result in life, self-realization correspondingly self-satisfaction.

Keywords: *socio-psychological adjustment, personality adjustment, displacement, trauma, life goals, integration.*

INTRODUCTION

The modern world is full of wars, socio-economic and political catastrophes, and alienation. The wars and deportations that took place with us in the last 30 years have left a serious mark and impact on public life, socio-economic and morale-psychological conditions. Military-political clashes, socio-economic crises, and ethnic conflicts led to a significant increase in the number of displaced people among us. In particular, as a result of the 44-day war, more than 20,000 residents of Hadrut, Karvachar, Shushi and other

settlements lost their homes, became homeless, and took the path of migration and forced displacement. From this point of view, we consider the study of socio-psychological problems of displaced persons and adaptation to new life conditions to be important and relevant. The theoretical basis of the work was Yu.A. Alexandrovsky, F.B. Berezini, L. Phillips, M.E. Sandomirsky, T.P. Korolenko, and A. A. Nalchajyan's concepts of adaptation to the changing conditions of life. According to L. Phillips, a representative of the interactionist approach to adaptation, the adjustment that a person achieves by meeting minimum requirements and society's expectations is an effective adjustment of a person. According to Phillips' concept, an individual's adaptation to the environment is expressed in two ways:

The first implies the adoption of social norms and effective adaptation to the social expectations that we all face, regardless of age and gender. In addition, in the second case, adaptation is not simply the acceptance of social norms, but it is a manifestation of flexibility and efficiency when faced with new and difficult conditions, as well as the ability to give the situation the direction we want (Phillips L. 1968).

The process of adaptation of displaced people can be observed at the level of development of interpersonal relations, which is a psychophysiological regulation of psychological processes, ensuring the functioning of physiological mechanisms. From this point of view, we paid attention to Yu. A. Alexandrovsky's approach to psychological adaptation, who sees the phenomenon as the result of the activity of a whole self-regulating system. According to the author's concept, in ineffective interpersonal relations, adaptation indicators are at a lower level, and high indicators are the result of a successful manifestation of the adaptation process (Alexsandrovski U.A. 1976).

According to F.B. Berezin's concept of "adaptability" is one of the prospective approaches to the integrative study of a man. When studying refugees, he applies a holistic approach to psychological adjustment, distinguishing three main levels: psychophysiological, psychological, and socio-psychological. According to F.Berezin, psychological adjustment plays a decisive role in a person, which significantly affects different levels of the adjustment process. That is why the author singles out socio-psychology as a relatively independent level. According to him, an adaptation from this point of view ensures effective micro-social interaction and the realization of meaningful goals. F.B. Berezin notes that adaptive processes include not only the regulation of the organism's activity but also the maintenance of balance in the human-environment system. As to F.B. Berezin, violation of human-environment balance can be caused by the tension in the person's adaptive system, which in its turn causes emotional instability,

changes in interpersonal relationships and micro-social interactions. The author mentions three main criteria to be of essential importance for the psychological adaptation of a person:

1. An expression of emotional stability and tension about emotional stress.
2. Features of micro social interactions.
3. The ability to logically assess the situation as well as the energetic reserves necessary for behavioural adaptation (Berezin F.B. 1988).

For the analysis of the adaptation problems of the displaced people, we highlighted A.A. Nalchajyan's socio-psychological theory of adaptation, where the author emphasizes two main aspects of adaptation and adjustment:

1. adaptation by overcoming problematic situations, in which the person's resources and mechanisms of adaptation are concentrated to reconstruct the real social situation, and the person acquires only relatively not very positive changes (acquisition of new knowledge and social skills);
2. adaptation by maintaining the situation in which bigger changes take place, but those that mostly do not harm his self-realization and self-development (Nalchajyan A.A., 2010, p. 52-53).

Because of displacement, many problems appear in people's mental health, including psychological, socio-psychological, and psychophysical symptoms and disorders. The displaced positive emotions weaken, and emotional tension, irritability, anxiety, and aggression increase. From the point of view of mental health, such a lifestyle is an unavoidable condition for forming organic diseases, behavioural deviations, and interpersonal conflicts in family relationships. The course of mental states is necessarily combined with external and internal changes in the organism. These are manifested by face play, changes in limb mobility, and physiological shifts. The mentioned phenomena are more obvious because of forced emigration, which we witnessed in 2020. The highest level of anxiety and aggression is experienced by the displaced people who were in the area of hostilities. All displaced people have high levels of fear of death and avoidance of death.

One of the difficulties of people living in displacement is being in a forced, constant tense and being in a permanent waiting state. The displaced are waiting with faith to return to their homes. Such a long-term state takes enough energy from the organism, which is directed to the existing conditions' adaptation to the new social environment. The processes taking place in the body are usually combined with rapid changes in the vegetative and nervous systems, and consequently, they are expressed by the general

exhaustion of the body, fever, insomnia, behavioural changes, loss of general mobility, decrease in workability, etc. According to Malkina-Pikh, they are based on the emotional experiences of events in the person's past, which are preserved indefinitely in a person's memory in the form of residual negative foci. They are not forgotten but are reflected in a disguised way in the peoples' socio-psychological behaviour (Malkina-Pix I.G., 2005).

War, respectively loss of life, and forced displacement is perhaps the greatest evil among human atrocities ever to exist. After both the April 2016 and 2020 44-day wars, there were many victims, widowed young women, orphaned children, parents with children, and forcibly displaced people, who may have been displaced for the second, even third time in thirty years. In the conditions of adverse turns and changes in life, the survival of a person and the unfolding of his effective activity largely depends on how well he is prepared for these situations, how well he can withstand them, and confidence in his strengths and capabilities (Ivannikov V.A., 2006).

In the process of adaptation, displaced people undergo significant changes in their plans, which are expressed by a decrease in self-esteem and aspirations, and a change in value orientations and social attitudes. The most important of them is the identity crisis (Pergamenchik L.A., 1996, p. 86).

According to B Kolodzin, the crisis as a situation is experienced and understood by a person, becoming a turning point in overcoming the difficult path of life (Kolodzin B., 1992). It begins with the struggle of motives during the implementation of intentions and reaches its peak when a person still feels the importance of his failed intentions and is sure of the impossibility of their implementation. From this point of view, two main forms of crises can be distinguished: In the first case, the crisis is a test, after overcoming a person keeps the most important intentions of his life. In the second case, the crisis is a state of loss of opportunities and requires restructuring to accept intentions of new life orientations.

The disorders a man has after the psychological injuries experienced as a result of displacement damage all spheres of human activity: biological, psychological, and social, leading to permanent personal changes not only in people who directly experience stress but also in family members. From this point of view, N. Tarabrina describes the following three stages of getting out of a stressful situation: emotional reaction, acceptance of reality, and adaptation to newly created conditions. The fact of experiencing traumatic stress and not overcoming it for some people is a reason for the emergence of post-traumatic stress. (Tarabrina N.V., 2009, p. 76).

We believe that the adaptation of displaced people to new living conditions ensures the harmony of a person's biological, psychological and social structures. In the process of adaptation, the individual acquires everything necessary for the normal course of life and successful activities and adaptation to different life situations. A person is adapted to a new social environment if he, without internal and external long-term conflicts, effectively performs his leading activity, living in self-realization and the unfettered manifestation of creative possibilities. In these cases, both the needs of the person and the expectations presented to the person by the social group are satisfied.

RESEARCH

Based on the topicality of the problem, it is important to find out the correlative relationships between the adaptation of the displaced people to the new living conditions and the meaning of life.

As a result of the 44-day war of 2020, 42 displaced persons (33-45 years old) from the Hadrut region of Artsakh, who temporarily settled in the city of Yerevan, participated in the study.

We used K. Rogers and R. Diamond's diagnostic methodology of socio-psychological adaptation to study its correlational relations with life's meaningful orientations and adaptation. We applied D.A. Leontyev's Test of Meaningful Orientation in Life.

As a result of the research, it becomes clear that in the group of displaced people, a positive correlation of $P \leq 0.05$ reliability was obtained between adaptation and the life course interests and emotional satisfaction factors: $r = 0.378$. It should be noted that the life course, interests, and emotional satisfaction of the researched people in the new conditions of life also imply adaptation. A positive correlation of $P \leq 0.05$ was also revealed between self-acceptance and life outcome or satisfaction with self-actualization factors $r = 0.349$. The latter speaks about the fact that for a certain result of life, self-realization and being self-satisfied as a result, acceptance of one's personality is of decisive importance. Otherwise, if we do not accept ourselves, we will not have the result of life or the satisfaction of self-realization because negative self-attitude is characterized by the rejection of one's self, internal conflict, and self-criticism. In this case, we are dealing with a person with self-realization problems. We can conclude that in the new life conditions, the acceptance of one's self as a certain result of life, self-realization, and self-satisfaction, as a result, is of decisive importance.

A negative correlation was found between the factors of adaptability and control over one's own life, controllability: $r = -0.403$). Controlling one's life in a new social environment can create an impression of a person's adaptability. We believe that the latter speaks of caution, more organized, calculated living in a new social environment, which cannot be noticed in the case of adaptation. In the case of adjustment and control over one's life, controllability is almost not observed because, in this case, a person feels safe in the environment. In the new conditions of life, the control and management of one's own life also contain a defence mechanism. Therefore, we can say that in the new living conditions, the higher the control and manageability of the displaced persons' own life, the lower the adaptability and vice versa.

As a result of the research, it becomes clear that in the group of displaced people, a positive correlation of $P \leq 0.05$ reliability was obtained between emotional comfort and life outcome or satisfaction with self-realization factors: $r = 0.385$. The latter indicates that a person's emotional well-being is in correlation with self-realization, particularly satisfaction as a result of self-realization. We can say that self-satisfaction as a result of self-realization contributes to a person's inner stability or emotional well-being. The latter provides a person with mental harmony and vice versa; being dissatisfied with self-realization causes emotional discomfort.

As a result of the research, in the displaced group, a positive correlation of $P \leq 0.05$ was obtained between internal control and control of one's own life, controllability of life factors: $r = 0.412$, which we explain by the psychological mechanisms of a person's adaptation in new social conditions. The controllability of life in new social conditions and a person's self-control is essential in the adaptation process. The need for security and the desire to succeed in new conditions of life forces a person to be more organized, cautious, attentive, control, and manage his actions and steps.

And we obtained the last correlation between the factors striving for supremacy and life goals: $r = 0.338$, which indicates that the striving for supremacy guides the life goals of the displaced people in new living conditions. The higher the striving for dominance, the higher the goals in life, and vice versa; the lower the striving for dominance, the lower the goals in life.

CONCLUSION

Thus, as a result of the 44-day Artsakh war, the life course and emotional comfort of the displaced people in the new conditions of life are determined by the factors of interests, emotional saturation, adaptation, as well as the result of life or satisfaction from



self-realization. Dominance-seeking quality is strongly and positively correlated with the life goals factor. Internal control factor, control of one's own life, life controllability factor. And as a result of the negative correlation, it becomes clear that the clearer the adaptability of the displaced person, the lower the expression of the control and manageability factor is and vice versa. In other words, the control and manageability of one's own life do not mean adaptation but have a protective nature in the new conditions of life.

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SOCIAL-COGNITIVE DETERMINANTS OF MANAGERIAL SUCCESS: A REVIEW OF SCIENTIFIC APPROACHES

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ABSTRACT

Determining the necessary skills to meet present and future priorities and assessing resources of managerial activity are the fundamental directions of strategic staff planning in civil service. The necessity of studying cognitive and personal determinants of success in managerial activity is becoming even more urgent insofar as it concerns processes inextricably connected with the person performing it and their qualities and methods of action. It seems important to assess the cognitive styles that significantly influence managerial activity and mediate the influence of a number of other psychosocial variables. In connection with this, the purpose of this study is the theoretical analysis of technologies and methods for studying the features of the social-cognitive domain of managers in the public administration system and its relationship with their managerial success. The least studied here, yet no less significant, are cognitive determinants directly related to personality traits, a subject which is also illuminated in the results obtained in the course of the theoretical analysis, analytical synthesis, analytic induction, typology, and generalization of more than 60 scientific articles from domestic and international researchers. The result is also an analysis and systematization of productive approaches and methods for studying the features of the social-cognitive domain and an assessment of their influence on managerial and career achievements, which has become the grounds for describing the main social-cognitive antecedents that affect managerial success and substantiating the typology of leaders' subjective managerial conceptions, based on which it is possible to develop programs for their individual development. The study and assessment of cognitive personality traits have significance concerning the search for factors that contribute to strategic change.

Keywords: *public administration, managerial success, the social-cognitive domain of personality, social-cognitive determinants, emotional (psychological) crutches.*

INTRODUCTION

In the contemporary public administration system, the problem of managerial success is most often considered from the standpoint of individual psychological characteristics of personality, indicators of its effectiveness, or psychobiographical factors. Questions of social-cognitive factors and their influence on personal achievements are considered to a lesser extent. At the same time, cognitive antecedents that explain managerial success and differences in management styles are an important determinant on par with the characteristics above, which lends relevance to this research topic. Studying them through the prism of personal life strategies (core ideas), systems of personal meanings that determine individual consciousness, allows us to identify and describe strategies of subjective effectiveness and success in managerial activity, especially in a situation of its growing complexity.

THEORETICAL FOUNDATIONS, HISTORY, AND APPROACHES TO THE ASSESSMENT OF COGNITIVE PERSONALITY TRAITS.

Determining the necessary skills to meet present and future priorities and assessing resources of managerial activity are the fundamental directions of strategic staff planning in civil service. In connection with the active development of the science of artificial intelligence, the necessity of studying cognitive and personal determinants of the success of managerial activity becomes even more urgent as this concerns the processes inextricably connected with the person performing it and their qualities and methods of action. In this regard, the social cognitive career theory (SCCT) is of interest, as it lays out an understanding of the development of an individual's educational and professional trajectory, characterizes the decision-making process, indicates ways of improving performance, and shows the importance of individual persistence, satisfaction/well-being, and several other qualities. Developed by Robert W. Lent, Steven D. Brown, and Gail Hackett in 1994, the SCCT is based on the social cognitive theory of Bandura, which explains the mechanism of thought and motivational processes and aims to describe various aspects of career behaviour, including how people cope with normative tasks, adapt to changes, and make independent decisions. The tenets of the theory allow one

to analyze mental processes and interpretations of life events and explain how they interact.

The history of the study and assessment of cognitive personality traits began approximately 150 years ago when Galton (1869) proposed that for various achievements, intellect is necessary first and foremost, and only after that “zeal [persistence]” and “capacity for hard labor.” According to the researcher, it is precisely this, in addition to luck and circumstances, that determines the achievement of personally significant goals. Charles Darwin actively supported this approach. But on the whole, at that time, the development of psychology in this direction proceeded in the opposition of cognitive personality traits to non-cognitive factors. For example, Cox (1926) proposed that in addition to intelligence, successful people are characterized by a “tendency not to abandon tasks from mere changeability” and a “tendency not to abandon tasks in the face of obstacles.” Wechsler (1943) also distinguished intellects from non-intellective factors but preferred the latter.

Nevertheless, theoretical preferences and empirical studies of human achievements in the past century concentrated primarily on assessing cognitive characteristics and abilities, as the researchers supposed that the measurement of these qualities was more reliable and more accurate in the diagnosis of personal achievements than most non-cognitive attributes.

MAIN RESULTS OF THE STUDY, ANALYSIS, AND DISCUSSION.

The theoretical analysis of 64 articles describing the results of studies of social-cognitive aspects of managerial success has shown that today the assessment of a leader's skills and strengths involves not only the diagnosis of individual professional qualities but also the assessment of cognitive styles. The most studied are cognitive determinants associated with behaviour, especially intentions, self-efficacy, and performance. Several models have been developed in this area to integrate various determinants of effective behaviour. Less studied are cognitive determinants directly related to personality characteristics - thinking, logic, memory, emotions, etc., although in aggregate, it is precisely these which determine the cognitive skills that control the brain and are used to think, remember, reason, pay attention, and learn. Working together, they process incoming information and transfer it to a personal knowledge bank, which the manager uses daily at work and in life.

In international scholarship, the term “cognitive style” denotes individual differences in perception and information processing, the assessment of which, within the framework



of managerial skills, includes knowing how to perform not only managerial but also mental activity. The studies of Helfat and Peteraf (2013), Kholodnaya (2004), and Tolochek (2013) outline specific types of cognitive styles that may underlie dynamic managerial skills, as well as their potential effect on strategic organizational change. The researchers explain how the heterogeneity of these cognitive styles may lead to the heterogeneity of dynamic management actions among senior management, which may contribute to organizational success in times of change.

The studies of R. Rajagopal and A. Rajagopal (2011) and Helfat and Peteraf are also devoted to the analysis of cognitive determinants but in managerial decision-making. Their research shows how cognitive parameters impact the success of managers' work and mediate the influence of a number of other psychosocial variables.

A study of the role of cognitive characteristics in strategic management—as only they, according to scientists, can explain why some managers possess more effective means than others and can predict, interpret, and respond to the demands of a changing environment more quickly and successfully—is found in the research of Kumbure, Tarkiainen, Luukka, Stoklasa, and Jantunen (2020); Helfat and Peteraf (2015); Cao, Ouyang, Balozian, and Zhang (2020); Bajwa, Shahzad, and Aslam (2017); and others.

Ongoing research leads to an ever-larger number of scientists inclined to consider cognitive personality traits an important factor in determining strategic change and influencing effectiveness in decision-making and higher productivity in the organization. Effective decision-making in dynamic conditions demands strategic thought and is characterized by the ability to quickly understand changes and act accordingly, even in uncertain situations, is also evidenced in the large-scale experimental data of Vecchiato (2016). When dealing with uncertainty, managers rely significantly on their cognitive skills rather than their managerial skills.

The most significant cognitive characteristics in managerial activity are cognitive complexity, cognitive dissonance, cognitive flexibility, and the tunnel thinking effect.

Cognitive complexity in the studies of Woznyj, Banks, Dunn, Berka, and Woehr (2019), following Bieri and Kelly (1955), is characterized as the ability of a person to generalize, use, structure, and process social information in a multidimensional way. At its basic level, cognitive complexity reflects a perceptual tendency and is more similar to a personal construct than a construct of abilities. Cognitive complexity interacts with other variables, such as cognitive abilities, in a compensatory way. *Cognitive dissonance* (Cooper and Hogg, 2007) is a state of discomfort because of a collision in an individual's consciousness between conflicting ideas about something incompatible. While defining

various factors of dissonance, Jaubert, Girandola, and Souchet (2020) supplement this phenomenon with the characteristic of *vicarious dissonance*, as there is always a reason someone may change their attitude toward a situation or phenomenon, which leads to a decrease in inconsistency on both the individual and the group level. *Cognitive flexibility* is adapting one's thinking or attention to changing goals and/or external stimuli. In a broad sense, cognitive flexibility is described as a person's ability to adapt their thinking when transitioning from an old situation to a new one and to overcome their accustomed reactions and thoughts in new conditions. If they can overcome their existing habits or judgments, they could be defined as cognitively flexible.

In our research, we also attach great significance to this characteristic and define cognitive flexibility as the ability to simultaneously consider many sides of a phenomenon and many aspects of a complex situation. According to the data we have collected, only every seventh contemporary leader is characterized by cognitive flexibility, while it is observed in practically all the young people participating in a similar study. *Emotional (psychological) crutches* play an important role here. A psychological crutch is when we become dependent upon something in an unhealthy way (C.Coupland, A.D. Brown, K. Daniels, and M.Humphreys, 2008). It can be something that makes us feel safe, and crucially - only safe when it is present. By carrying around our psychological crutch, we lose the sense of confidence in our own ability to cope. When we feel confident, we start to think more confidently. When we think and feel more confident, our actions are often more effective than if we are riddled with doubt and anxiety. Cognitive characteristics are influenced by a great number of factors that narrow one's vision and affect general personality development and cognitive processes. This could give birth to the *tunnel thinking effect*—when a person obsessed with achieving a goal stops thinking, making decisions, and adequately assessing the situation due to their own psychological “narrow-mindedness” (Lassetter, Hehman, and Neel, 2021).

CONCLUSION

The highlighted characteristics and their assessment are especially important in domains of activity that involve making quick and complex decisions. This fully applies to civil service, especially in connection with the transition to digital tracks and remote management, which demands particular understanding, systemic thinking, and developing cognitive skills to analyze and rethink the dynamic processes of the modern world.

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COMPARATIVE THEORETICAL ANALYSIS OF EXPECTATIONS IN DIFFERENT PSYCHOLOGICAL CONCEPTS

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ABSTRACT

Our life is a chain of expectations according to which we live and act, and we create interpersonal relations, set goals and try to achieve them. Our expectations accompany us at all stages of life, in all aspects of interpersonal relationships, and all aspects of social perception. Different authors differ in terms of the phenomenon of expectation. However, at first glance, the problem of expectations in modern humanitarian sciences is not sufficiently studied, and there is no more or less conciliatory approach to determining expectations. This article aims to figure out how the expectations are defined, which phenomenological field they belong to, their content, with what other phenomena they are connected to, and so on?

Keywords: *expectation, special and general expectancy, self-fulfilling prophecy, expectancy-value theory, norms-expectations, normative behaviour, multiplicative function of valence, instrumentality.*

INTRODUCTION

Expectations are not clearly understood in psychology. The reason behind it is that different authors define it in their own way based on their terminological field and conceptual perceptions. If we follow the philosophical interpretation of expectations, then our existence is a chain of expectations. Our survival vector is always in motion, which is always directed forward and always cut off from the present. The expectation in philosophy is identified with the image of the future and is defined as an "Image of the future" (Zheltikova, Gusev 2011, p. 12) is an element of modern social reality, a part of the present that expresses the vision of the temporal horizon of social opportunities by this society".

The problem of expectations arose because different authors have given different formulations to the same phenomena, so in a deeper study, we are convinced that the concept of expectations is practically replaced by other equivalents such as vital prospects, prediction, antipathy, self-predicting, behavioural attitudes, (Zimbardo P. G. & Leippe M. R), and finally expectation, which we conclude that in fact, expectations researches in the field of study are diverse and multidirectional and perhaps, are not clearly understood by specialists. Thus, in one case, expectations are revealed in the context of attitudes (*Vroom V., Atkinson J.W.*), some of them in the context of action, in pedagogy and education, as an essential tool for the upbringing of a person (Pygmalion effect), or as a requirement of the collaboration partners in this or that activity (S.A.Kasabutskaya, O.K.Krokinskaya, L.S.Nagavkina), E. Berne (Berne 1961) considers expectations as a guide for self-concept and life scenarios. N. Kantor has observed the phenomenon of expectations in terms of psychology of social situations.

As a result of the study and consolidation of this diverse research material, one can observe that expectations as a psychological category are not finalized, and there is no definite perception, which creates great obstacles for terminological interpretation. It should also be noted that the study of expectations and the main literature on them were written in the 40-70s of the last century. Now we will try to reconstruct the chronological sequence of scientific research expectations.

DISCUSSION

In the first study of the expectations, they were considered in the context of attention, in particular in the context of predictable attention. Thus, O. Külpe (Pyle 1999, p. 545) assumes that expectation is a state of attention, with the help of which a person is preparing for the upcoming events, processes or content

There is an opinion that expectations as a psychological category have begun to explore by symbolic interactionists G. Mead and Ch. Cooley. Ch. Cooley wrote: "The past, as it lives in our minds, is never a mere repetition of old experience, but is always coloured by our present feelings, is always idealized in some sense: and it is the same with our anticipation of the future so that to wholesome thought expectation is hope..." (Cooley 1902, p. 363).

In 1934 G. Mead (Mead1934) noted that people react and respond not only to the actions of other people but also to their intentions, that people react and respond not only to the actions of other people but also to their intentions, behavioural attitudes, mutual expectations, analyzing their behaviour, reflecting over their motives and

intentions. All this is done with a symbolic word, human language. Understanding the behaviour of each other, people change their behaviour, adapting it to the actions, expectations, and evaluations of the other ones. Expositions force the person to act as society expects from him by exercising his commitments and rights specific to his social role. Here, social roles play a great role, accepting a relatively stable pattern of behaviour. The social role is related to a certain system of social expectations. Society is starting to apply social sanctions if expectations distort a person's behaviour. The concepts of roles and expectations are closely linked to one another, which many authors have repeatedly mentioned (Aronson E., Linton R. 1999, p. 520).

An American psychologist and founder of cognitive Neo-Behaviorism, Ed. Tolman (Tolman, Honzik 1930) formulated his famous Expectancy theory in the 1930s. According to him, an animal or a human being formulate an expectation or anticipation to consolidate learned behaviour implementation, and the expectation acts as an internal stimulus or motivation. He believes that individuals get a lot of data from the environment and formulate their stable or variable expectations characteristics.

MATERIALS AND METHODS

In the process of studying the phenomenon of expectation, the following accent was given by the representatives of structural functionalism R. Merton and T. Parsons in 1948. Here is an opinion that R.Merton (Merton 1948, pp. 193 - 210) is the first to draw the attention of scientists to the notion of "self-fulfilling prophecy". Thus, the expectations of behaviour actually become the basis for that behaviour. This is a well-known "self-fulfilling prophecy" when not only behaviour influences its assessment, but also the assessment itself affects behaviour. The specific manifestations of this phenomenon are the Pigmalion or Rosenthal effect and the observer-expectancy effect phenomenon.

One of the most important directions in understanding human behaviour is the approach of J. Rotter - founder of social learning theory (Rotter 1954, 1971), who described human behaviour in terms of "behavioural potential" and "expectation", presenting them in the well-known prediction formula ($BP = f(E \& RV)$).

According to him, each person has a certain set of behavioural actions, his reactions, which he acquires during his lifetime. Human behaviour is affected by expectations, as well, that is, the subjective likelihood of what reinforcement may follow certain behaviour in a particular situation. In other words, the likelihood that a person will exhibit a particular behavior is a function of the likelihood that the behavior will lead to a particular outcome and the desirability of that outcome. If both the expected value and

the reinforcement value are high, the likelihood of action is high. If either the expected value or the reinforcement value is low, the likelihood of action is low.

The Rotter expectation concept asserts that if a person reinforces his or her behaviour in the past, he will most likely repeat that behaviour. Situational expectancies are called Specific, which Rotter does not identify with behavioural predictions, and general expectancies that apply to several situations are called Generalized (Rotter 1971) expectancy. The behavioural potential is determined by expectation and reinforcement value. The control locus, according to Rotter, is a generalized expectation of the degree to which humans control the strengthening in their lives.

As we can see in academic literature, expectations are mainly viewed in the context of normative behaviour. Sociologist N. Smelser (Smelser 1962), in his 1960s research, concluded that there are two types of norms, norms-rules and norms-expectations. The former includes important components of human legal awareness, the violation of which is punishable by serious sanctions. And on the other hand, norms-expectations are essentially the components of moral awareness, sometimes the guarantee of polite and socially acceptable behaviour. Their violation does not result in such serious consequences and is not pursued by law enforcement. He also (Smelzer 1994, p. 22) presented several types of expectations, such as hysterical expectations, expectations of desire, hostile expectations, and normally-oriented and value-oriented expectations.

Expectation, as an important component of normative behaviour, is also viewed by Y.M. Penkov. According to him (Pen'kov 1972), social norms include the selection of rules of conduct, the presence of standard behaviour and expectation as an important mechanism for the implementation of the norm, that is, expectations of normative behaviour from the surrounding people.

RESULTS

As a result of recent research, new theories of interpretation of social behaviour emerge. Generally, they were rich in multi-field studies of expectations in the late 50s of the last century and throughout the 60s. One of them is the Theory of Planned Behavior of I. Ajzen. I. Ajzen (Andreyeva, Bogomolova, Petrovskaya 2002, pp. 256-260) thinks that a straightforward behavioural determinant is the intention of that behaviour. Behavioural intent is determined by a person's positive or negative assessment of its implementation. The next factor is the subjective norm, that is, the assessment of the fact that others are expecting such behaviour. The third factor is a significant distinctive control of behaviour

(expectation of a person that his/her intentional behaviour will be complicated or plain). This theory makes the predictions of human behaviour much easier.

J. Atkinson developed the Expectancy-Value theory in the 1950-1960s. According to this theory (Atkinson 1957), students' achievements and achievement-related choices are conditioned by the expectancy of success and the problem's subjective significance. The first factor refers to the fact that a person is confident in his expectancy of success, and the second is how important, significant, and pleasing the task is for the individual. Theoretical and empirical research shows that expectancies and values interact for predictable outcomes, such as academic progress, ongoing interest, and interaction. This model is widely used in education. Further, M. Fishbein and I. Ajzen (Fishbein, Ajzen 1975) developed this model based on the theories of Ed. Tolman, M. Rosenberg and J. Watson.

Jacqueline Eccles used it in education in 80-s (Eccles 1983 pp. 75-146). According to J. Eccles (Eccles 2002, pp. 109-132), expectations are unique beliefs and perceptions that individuals have in the short or long term of achieving specific problems. The expectations that a person has shaped his/her behaviour and influences his/her choices.

At the same time, in his expectancy theory V. Vroom (Vroom 2014) assumed that the source of motivation "is a growing, "multiplicative function of valence, instrumentality and expectancy" He mentions that people have chosen this work style consciously, relying on perceptions, attitudes, expectations, and convictions as a desire to grow pleasure and to avoid pain or suffering.

Expectations have been presented either directly or indirectly in many psychological directions. Thus, S. Freud, in his psychoanalytic theory, turning to the experience of childhood and experience and perception up to the age of five, emphasizes important aspects of the psyche, which plays an important role in the formation of expectations. They are linked to the deep-psychological foundations of expectations with the problems of unconsciousness. The formation of expectations is as follows: "Stabilization of requirements in the process of idealization of Self associated with the failure of childhood or the idealization of the child's personal qualities by the parents. These needs form an individual – a unique system of psychological protection. In the manifestation of the Defense Mechanisms, expectations can be viewed as requirements for establishing personal qualities. Expectations come as defences that have been shaped in childhood, and it is an expectation of attitude and behaviour towards a person

following the internally idealized "Self" and "conditional values" of the object (Kupchina 2003. pp. 108-110).

If the psyche relies heavily on psychological protection, then a "closed circle" is obtained. Thus, the expectation of failure leads to failure, caused by the requirement of evading reality, and the latter leads to failure. Within the framework of the "closed cycle", Expectations within the "closed circle" are steadily stabilizing, and they already affect the reality, "expectation becomes a reality".

F.Perls (Perls 1969) attaches importance to expectations formulating one of the most important quotes of his theory. "I do my thing, and you do your thing. I am not in this world to live up to your expectations. And you are not in this world to live up to mine. You are you, and I am I ...".

The Gestaltist's prayer helps to draw a figurative boundary between oneself and society, to recognize each person's right to live his own life, pursue his interests and make an informed choice without any pressure. At the same time, Perls insists that such a separation makes it possible for the person himself to act within his boundaries without counting on someone else's participation, help, and approval. The absence of mutual claims and unreasonable expectations not only gives a person a sense of personal moral freedom, independence and inner strength but also allows one to appreciate such a phenomenon as reciprocity. The Gestaltist's prayer transforms it from a due and expected experience into a wonderful feeling worth cherishing.

R.J. Rummel (Rummel 1975) viewed the phenomenon of expectation from the standpoint of social psychological situations. He combines the situation and the expectations in this way "Expectations are a natural consequence of predicting behavioural interactions with the situation. In this sense, the situation and expectations are correlated. The situation determines how things get processed, but the expectations are their subsequent consequences".

G.M. Andreeva (KH'yuston, Shtrebe, Stephenson 2001, p. 111) includes the expectations /expectancy effect/ in implicit personality theories, together with the individual's cognitive complexity and perceived defence mechanism. Based on the implicit personality approach, the author put a unique system of constructs with which the perceived person is evaluated.

Thus, implicit theories are the organization of information about another person, with which there is a unique system of "imaginary correlation" of expectations of the interconnection of certain individual lines.

The phenomenon of expectations in the transactional analysis is seen under the phenomenon of life scenarios. Thus, the founder of the "life-script" theory, E. Berne (Berne 1961) and theory follower C. Steiner interpret the phenomenon of the formation of vital expectations in their own way. They argue that the script is a lifelong life plan formulated in childhood. The child chooses this or that script with the help of the parent or society. According to this theory, each child already knows about the important aspects of his/her life and is waiting for them.

Berne's next (Berne 1973) approach links expectation to the individual's self-concept. The self-concept "defines a person's expectations, that is, his ideas about what will happen. A person is characterized by expectations, which, most times, determine the nature of his actions. Confident in their choices, people expect others to behave similarly. Those who believe no one likes them their behaviour is in line with these expectations or interpretations of the surrounding people in the same way (Yanichev 2007 p. 71).

D. Myers (Myers 2005, p. 55) also connects expectations with the self-concept. The author calls expectations "social judgments". Here, D. Mayers spoke about the expectations of the surrounding people about what to do or not to do in the case of a person's particular characteristics. Such judgments - expectations of the subject are perceived and embodied in his self-concept, through which it is carried out following the expectations of others or contrary to expectations. But the main thing is that other people's expectations influence the self-concept and vice versa.

As A. Ellis rightly points out, the term "expectation" in psychotherapy is problematic in the sense that it does not make a clear distinction between "hope", "assumption", and "prediction" of various statements and "absolute requirements". He marks that the right emphasis is on the fact that there is often a big difference between what is happening and what interaction participants suggest or anticipate will happen. Such unrealistic expectations are the cornerstone of future problems" (Ellis 2007, p. 113). Ellis's theoretical concept is based on irrational judgments and unrealistic expectations, and Ellis has created his famous RET around these concepts.

A similar approach has been suggested by one of the founders of family system therapy, V. Satir. One of its fundamental ideas of Satir sounds like this: The family is a system that strives for balance. Sometimes, family members are assigned role assignments, barriers, and unrealistic expectations for the latter. Satir (Satir 1964) thinks that, along with those listed, unrealistic expectations are the main tool for sustaining the fragile balance of families with a distorted system. When we enter a relationship with such

expectations, we often become disillusioned. We may be unhappy and blame our partner for our unhappiness, not realizing the inappropriateness of our expectations.

In Russian psychology (Andersen 2008), this issue has been studied as communicative projections in the works of S.L. Rubinshtein, K.A. Abulkhanov-Slavskaya, A.A. Bodolev, M.L. Gomelauri and A.V. Petrovsky (Abulkhanova – Slavskaya 1991). On the other hand, the latter indicated that a person's self-perception depends on what the person sees in himself, what he sees in others, and what he thinks others see in himself (the expected assessment).

One of the first who studied the phenomenon of expectations in Russia was M.Gomelauri. M. Gomelauri (Gomelauri 1968, p. 172) noted that attitudes are a primitive form of expectation.

As for the latest research on the expectations, it should be noted that the results of the 60s have led to a new breath and application in our time. Thus, the "psychological contract" established in the 60s has become very important in the fields of human resource management and education, the main idea of which is the coordination of expectations of the two sides as well as Vroom's motivational expectation theory and new expectancy theory based on it began to be widely used in management in practice. (Porter-Lowell model). The Rosenthal effect has received a great deal of attention in the field of education and cross-cultural communication, highlighted by Ogbu's theory (Ogbu 1985).

CONCLUSIONS

Summarizing this whole theoretical overview of the problem, we can highlight the following key points:

Expectations have been the focus of scientists for a long time, and there are many scientific theories and approaches. Each theorist interprets it in a unique way by linking them to one or another mental phenomenon.

If we try to group all ideas about the genesis of expectations and further development, their influence on the life of the subject, and their place in the structure of the psyche, then we get the following:

The perception of expectations began in the framework of cognitive research in combination with a predictive type of attention. Then it began to be studied within the framework of behaviourism, in particular within the framework of new behavioural concepts related to the role and responsibilities associated with them. Here it is even perceived as a product of stereotypical thinking formed by upbringing, beliefs, self-

concept, and gender identification. It is with these trends that expectations have been studied for a long time as various tools for influencing a person. Within the framework of the same concept, expectations were perceived as an opportunity to predict human behaviour and its further actions.

As for the genesis of expectation, from a psychoanalytic point of view, expectations are formed as a result of defence mechanisms idealized in childhood. Expectations are seen as the desire to unconsciously establish a relationship between oneself and the values laid down in infancy, which serve as a psychological defence mechanism against self-imposed relationships.

As a result of the development of scientific thought, in connection with the increase in interdisciplinary research, expectations ceased to be the monopoly of psychology and sociology; they began to be studied and find their practical application in other related fields.

Expectations are not definitely perceived in psychology. Today there is no single basic definition that will fully explain this phenomenon. Some link it to motivation, some to internal attitudes, others to theory of activity, and so on.

Nowadays, theoretical conceptualizations of expectations have been reflected in the practical field and applied to psychology, education, economics, and others.

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SECTION 2.
PEDAGOGY
(EDUCATIONAL SCIENCES)



COACHING ACTIVITY AND ITS PRACTICAL SIGNIFICANCE IN THE PEDAGOGICAL PROCESS

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ABSTRACT

The article analyzes the peculiarities of coaching as pedagogical technology. That activity is presented in the context of a coach's internship. Pedagogical science is the key to the development of modern society, which implies that the education system must be transformed in line with the changes of time. Coaching as a pedagogical technology ensures the learner's personal growth based on planning his own strategy. Therefore, the use of coaching as a pedagogical technology is relevant and in demand in modern schools, as it reveals the maximum potential of all learners and helps them develop cognitive-metacognitive abilities. The coach creates conditions for self-development by guiding the learners' educational needs, goals and potential opportunities.

Keywords: *teacher-coach, coaching as a technology, spiritual and moral values, challenges, new perspectives, opportunity, self-realization, achievements, human resources, cognitive-metacognitive abilities.*

INTRODUCTION

The socio-political, cultural, educational, economic and other changes that are emerging in the modern changing world bring with them the manifestation of new demands, new approaches, new perspectives, and mechanisms that face the reality of

modern-day in a unique way, manifested in accordance with the requirements of the modern way of thinking.

The humanization of the educational process, as an ideology of modernization of education, changes the standards of the quality of education; consequently, the educational technologies, the role of the teacher and the orientation of the learner change.

Nowadays, the value orientations of society are dictated by the democratization and globalization of socio-political and socio-economic relations, and the whole pedagogical system has emphasized the "**human factor**", the problems of personal development, and the enrichment of human resources.

Pedagogical science is the key to the development of modern society, which implies that the education system must be transformed in line with the changes of time. The core of pedagogical education is the development of the teacher as a bearer of cultural, spiritual and moral values, which is called to bring up the children of the twenty-first century in line with the change.

The aforementioned changes affect both the infrastructure of the wider society and the structures which are considered to be the cornerstone of that society and that educate the individual with their values, role, significance and approaches. In the cycle of these changes, we encounter the changes or transformations of the educational system in today's society, which is manifested in the form of anchored ideas of the modern curriculum and traditional educational system on the one hand, and the promotion of complete innovation and independence on the other hand, which in the modern theoretical and professional literature carries within it the idea of coaching or as Y. Christens introduced the idea of the "**pleasure of learning**," in which those in charge of the curriculum: teachers, educators, see it as a foundation in the basic value system of their teaching.

Consequently, in parallel with the changes in the education system, the image of the teacher changes. The traditional teacher is replaced by the modern "**teacher-coach**" with his many competencies. Modern technologies can be said to deprive the traditional teacher of the monopoly of knowledge transfer and interpretation. He is replaced by a modern coach - researcher, mentor, facilitator, organizer, mentor, consultant teacher. The most important feature of a teacher-coach is a mutual agreement in the teacher-student relationship. In school, the teacher is able to compromise while working with the student.

Coaching in education is an innovative technology for updating the internal resources of a student to achieve the planned result. Coaching is also an innovative

support technology in students' learning and individual-personal development, which is especially important in the context of student-centred education. The term "coach" was introduced in the 20th century by Thomas Leonard as a term for consulting on achieving goals. (Dmitrieva, 2008).

Coaching is a type of individual-personal support and support, in which the teacher (coach, partner, facilitator) does not give instructions, advise, or solve other people's problems. It updates through open-ended questions to internal resources child, subjective activity in achieving success and accompanies him in long-term individual and personal development (Gulchevskaya, 2014, p. 5).

So what is "coaching" author Timothy Gallwey has proposed several definitions:

- this is the disclosure of a person's potential to maximize its effectiveness. Coaching does not teach but helps to learn;
- this is a process that helps a person to look at the development of his personality at a specific stage of its development, that is, to open a person's eyes to many things that are useful to him;
- it is a process that allows a person to achieve the highest results when using the necessary methods and techniques (Kostyaeva, 2015, p. 19).

Coaching has penetrated the field of pedagogy from the sport. Coaching is not based on failures but on the development of future opportunities. The best example is the coach's work with the athlete, following the idea that the athlete can set records on his own.

Let's analyze coaching as a technology to create real motivations. Coaching is a new direction in modern psychological science, whose effectiveness is directly related to, in many cases, depends on the level of knowledge of the coach, especially practical knowledge, means of approach, methods, and professionalism.

In pedagogy, coaching is considered a non-formal pedagogical technology, the art of asking questions and creating real, constant motivations (Suchkov, 2018, p. 207).

And what is the reason that coaching is considered a pedagogical technology?

First of all, it has its own methodology, which creates an opportunity to have a comfortable model with educational outcomes which is suitable for both the student and the teacher.

In state educational documents - concepts, standards, programs - is clearly defined what the teacher should achieve during his activity. The standards define what level a student should reach in elementary, basic, and high school at the time of graduation in the components of knowledge, ability, and value system. However, it is

difficult to answer how a teacher should do all this, especially the question of how a teacher can combine all this with modern educational requirements.

A key feature of coaching activities is the idea of using the child's maximum potential. In the case of traditional learning technology, the idea of using a child's maximum potential has never been considered. There were general requirements and a teacher who met those requirements. In such cases, the coaching approach is the best, using the potential of each to the maximum.

The ideology of coaching in elementary school assumes that the student must have noticeable results.

We often value the student's success, which used to be fixed by grading, but since the grading system is now changing in elementary school, we do not agree that if a student gets a high grade, he thinks he has an achievement. The role of coaching in elementary school is the realization of one's own achievements; when the student is able to perform actions, achieve the result, and attain self-realization, then he will see the achievements he had after a number of his actions. As a rule, students who do not see their own achievements have low self-esteem, self-confidence, lack of social skills, and do not believe even in the achievements they already have. Below is a model that allows students to see their own achievements:

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The definition of "coaching" is often associated with psychology and business (Rybina, 2011, p. 112 – 114).

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Coaching is a technology of creating a permanent motive for personal support, which is based on a goal and clearly planned steps to achieve the goal without discussing the failed experience or failure of the past.

If we try to analyze the manifestation of coaching in Armenian schools, which, of course, underwent considerable changes in the post-Soviet period, we will see that they still remain the seed of the traditional curriculum, the bearer of the teacher-centred system. Let's consider international studies on school coaching and mentoring approaches that are extremely relevant today. The most notable of the research that has been carried out is the 1997 study by Oliveron, Cooperman and Bain, in which experts first and foremost identified the need for a coaching approach, noting that the latter clarifies and points out the path that each will take and manage, thus literally becoming the builders of their own path, the ones responsible for possible consequences (Katrin, 2016, p. 7). The research revealed the advantages of the coaching approach in the field of educational activities:

1. **Concentration** - this provision refers to focusing on goals and managing one's own aspirations, which is practically impossible without adequate attitude or training.

For example, if we go in and study today's public schools, we will see that most children study by the logic of the materials learnt by heart and by manifesting theoretical knowledge because when it comes to applying or demonstrating what they know in practice, the child seems to be disarmed as he had not been demanded and therefore, he did not do it.

Research shows that many children who were motivated to learn only to please their parents or teachers during the study period later showed low levels of independence, poverty of creative thinking, and lack of initiative.

2. **Problem nomination and joint solution**, during which, based on the principle of coaching, the child should be provided with his way of solving the problems, value and try to perform.

All this should be achieved with the least "grades", as the teacher-coach realizes that the so-called way may not always be accurate, but should be encouraged to develop every creative activity outside of elementary school, which will be the basis for giving clear formulations at an older age.

3. **Practice** – This is the stage of coaching when the child gets the opportunity to apply the target provisions in practice, to present his own means, first through the mediation of the teacher-coach and then by investing his own efforts.
4. **Constructive feedback mechanism** - when the teacher-coach and the child try to find a connection between the set goal and a result, once more reinforcing what has already been done, the result obtained and further expectations.

In this context, let's consider the "**Armath**" engineering laboratories currently operating in Armenian reality for children on the principle of children's strength. It allows Armenian children to bring their ideas to life with the help of technology, through creative thinking, on their own, under the guidance of a teacher-coach.

5. **Outcome evaluation mechanism** with the direct participation of students, when the students themselves analyze what has already been done, try to evaluate, find strengths and weaknesses, and identify difficulties.

MATERIALS AND METHODS

An analysis of the theoretical and practical development of the humanities in education and training shows that coaching activity is not a particular method, but above all a particular orientation of the individual, values, life and a set of worldviews of the people. showed. In our opinion, teacher coaching and mentoring empowers teachers.

Coaching and mentoring teachers. At the outset of the coaching or mentoring relationship, the educational leader has to establish a shared understanding with the teacher or colleague about their respective roles, which may include the following:

- *To facilitate an understanding of the purposes of the relationship;*
- *To explore the motivations, skills, thought*

processes to be used;

- *To discuss the processes of observation, listening, and asking questions;*
- *To support goal setting and assessment;*
- *To support solutions-oriented approaches to teaching, learning and leadership;*
- *To support the development of a commitment to action;*
- *To ensure a planned approach to the improvement of personal skills and abilities; and*
- *To contribute to a whole school approach to Improvement (Katrin, 2016, p. 13).*

In order to implement professional activities under the above principles, the teacher-coach must sufficiently possess the following qualities:

- *a high level of professional competence;*
- *absolute acceptance of a person as he is;*
- *feeling of empathy;*
- *ability of active and deep listening;*
- *congruence as the authenticity of one's own feelings and honesty in relation to one's feelings;*
- *a position free from preferences, judgments, opinions, and advice (Dolina, 2011, p. 75).*

DISCUSSION

The philosophy of coaching in Armenian schools can be successfully modelled with the following formula: **focusing on goals + joint problem identification (practice) + feedback = evaluation of results.**

CONCLUSION

Good coaching encourages teachers to become more reflective, articulate, inquiry-based, and metacognitive about their work and its impact on learners. As such, they are more aware of themselves and their skills as teachers, more knowledgeable about teaching work and the learning process, and more confident in deploying a broad teaching repertoire that is suitable for the job. They also develop heightened metacognitive planning, monitoring and refining skills, all of which ensure that teaching quality keeps improving (David and others, 2010, p. 36).



If, in elementary school, students learn independently, think, act, and perform a self-assessment, which, of course, is quite laborious but practically feasible, then today's student will be able to walk in line with the requirements of the time, will be able to find himself in digital society by acting on the rules of that period.

This goal will be achieved more quickly and effectively if the image of the teacher is transformed into a teacher-coach, that is, a person who not only teaches but also accomplishes the latter by his own means of application.

In the context of the transformation of educational standards, the modern teacher is nominated to embark on the process of transforming the approaches as mentioned above and perspectives and make a transition from teacher-centred learning to the student-centred formation of values and attitudes among schoolchildren so that the child will be at the centre of the educational transformation, who will not just reproduce mechanically but will be able to read by understanding, listen by comprehending and perform by imagining.

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THE ROLE OF THE RELIGIOUS HERITAGE OF THE ARMENIAN DIASPORA IN THE HISTORY OF NATIONAL PEDAGOGY (USING THE EXAMPLE OF TURKEY AND IRAN)

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ABSTRACT

Throughout its existence, the Armenian Apostolic Church has played a decisive role in all spheres of Armenian life. In all the colonies founded by the Armenians around the world due to destiny, the Armenian Church has taken on many other tasks to protect its fragrance, preserve the Armenian identity, normalize relations between a foreign state and the Armenian community, spread education, enlightenment, and preserve the Armenian identity.

The article analyzes in detail the activities of the Armenian Apostolic Church in the Armenian colonies of Turkey and Iran in the process of Armenian preservation, development of Armenian education, preservation and dissemination of culture, particularly emphasizing their role and importance from the perspective of the history of Armenian pedagogy.

Keywords: *history of Armenian pedagogy, Armenian Apostolic Church, diaspora, education, Armenian preservation, culture, Turkey, Iran, Bishop, educator*

INTRODUCTION

An integral part of the history of the Armenian Apostolic Church is the history of the Armenian dioceses and their comprehensive study. It is not a secret that as a result of forced migration to foreign shores in different eras or voluntary Armenian migrations, the number of dioceses of the Armenian Apostolic Church exceeded the number of those in Armenia. Many of the dioceses based in the diaspora either had a short life; in our case, the Sultanate diocese, for example, either lost their former role due either to the thinning and extinction of those centers or, as in the case of the Polish-Armenian diocese, massed conversion. In this context, studying the history of the ancient

Armenian-Iranian-Turkish dioceses from ancient times to the present day is extremely important.

LITERATURE REVIEW

The history of Armenian pedagogy has been addressed by many Armenian researchers, in particular Ts. Simonyan in the "History of Armenian Pedagogy" refers to the history of Armenian pedagogical thought from the end of the 4th century AD to the years of the Third Republic of Armenia (Simonyan Ts., 2012). The author analyzes the activities of famous Armenian pedagogues of the time, showing their role in the development process of Armenian education. It is a mistake to present the history of Armenian pedagogical thought within the framework of state territorial borders.

Even today, the Armenian nation has the largest diaspora in the world, where Armenian schools operate and operate, and the role and importance of the Armenian Apostolic Church, which is at the core of the modern research of scientific pedagogues, is great in this matter. Another Armenian author A. In his textbook, Sahakyan presents the history of Armenian pedagogical thought until our times but does not emphasize the significance of the role of the Armenian Apostolic Church in the development of Armenian schooling in the Diaspora (Sahakyan A. A., 2010).

Various scholars have referred to separate episodes of the history of Armenian pedagogical thought, such as A. Shavarshyan in his work "Ghazaros Aghayan as a Pedagogue" (1958) (S. T. Vardumyan 2008) in the works, where there is also no reference to the educational processes carried out by the church. We will consider the example of our neighbouring countries, where the presence of the Armenian nation comes from a long time, taking into account the features of regional and historical connections.

ARMENIAN CHURCHES IN IRAN AND THEIR LEGAL STATUS

Within the dioceses of the Armenian Apostolic Church, there were six famous monasteries and monastic complexes. In Atrpatakan province, the monastery of St. Astvatsatsin in Derik, the monasteries of St. Stepanos Nakhavka, St. Thaddeus in New Julfa, the monastery of St. Amenaprkich, St. Katarinyan, in the village of Hazarjribb in the province of Peria.

Derik St. Astvatsatsin Monastery was destroyed, and at that time, it was turned into a camp of Armenian armed groups. The monastery of St. Astvatsatsin in Hazarjrib, Peria, was destroyed.

According to the legend, the monastery of St. Thaddeus was built near the place of martyrdom of the Apostle Thaddeus or on his tomb. According to the Armenian church tradition, the virgin Sandukht, the daughter of King Sanatruk, was martyred and buried in this place. "The local Armenians," A. Hakhnazaryan writes, "It is traditionally believed that the tomb of the Apostle Thaddeus is located in the altar on the right side of the monastery, and the chapel built on the tomb of the Virgin Sandukht is located on a hill near the monastery."(A. Hakhnazaryan, 1985, 55) The exact period of monastery construction is unknown; according to the researchers, it dates back to 7-9 centuries. The basilica-type building of the monastery church was rebuilt and modified several times in the following centuries. (V. Harutyunyan, 1992, p. 413). In 1231, the vandals destroyed the monastery and looted it. According to Kirakos Gandzaketsi, during 1247-1250, under the patronage of the Armenian Constantine I, the Catholicos of Bardzrberd, the priest Hovsep rebuilt the destroyed monastery of St. Thaddeus with the permission of the Mongol Anagurak Nuin. " When the Armenian Apostolic Church (1247) was founded, the virtuous Catholicos Constantine published a circular letter concerning the tomb of the Apostle Thaddeus ordering to give him the condition of the surrounding provinces and cities, as well as a large amount of gold for the vestibule built by Archbishop Hovsep after the devastation of the Georgians before, because it was uninhabited for some time, so it was deserted. Therefore, Hovsep goes to a Tatar military commander named Anagurak-nuin, whose summer house/residence was next to the tomb of St. Thaddeus, then by his order, the church is cleaned, and after making a nave (re-consecration, reopening of the church), he builds dwellings there gathering many religious people." (Kirakos Gandzaketsi, 1961, p. 311). Afterwards, Joseph went to the chief of the Tatars, whose name was Anagurak-nui, who allowed them to make a road to St. Thaddeus Monastery and strictly ordered not to hinder the pilgrims from visiting the monastery. According to the historian Kirakos, the Mongols came to the monastery with their families, many of whom hoped to be healed, and some were even baptized there. (Kirakos Gandzaketsi, 1961, p. 312). The monastery of St. Thaddeus was completely destroyed in 1319 by a devastating earthquake. Many members of the Congregation were killed in the devastating earthquake. (Mikael Chamchyan, 1984, p. 317).

Through the efforts of the Primate of the Restored Diocese of Atrpatakan Bishop Zakaria Bestatsi, Abbot of St. Thaddeus, one of the best monuments of Armenian architecture was built on the formerly bowed monastic buildings (L. Minasyan, p. 11). In 1650, by order of the Armenian Patriarch Philip I Aghbaketsi (1633-1655), Bishop

Mkrtich, the abbot of St. Thaddeus, and the monks undertook the reconstruction of the monastic buildings destroyed during the Turkish-Persian wars, and the chapel of St. Sandukht (A. Hakhnazaryan, page 57). In 1810-1820s, Archbishop Simeon, Father of St. Thaddeus through Bznuni's efforts, built a white stone church, which was a part of the monastic complex, and its layout was similar to that of the Mother Cathedral of St. Etchmiadzin, the vestibule of the Mother Monastery. (A. Hakhnazaryan, p. 12). After the signing of the Treaty of Turkmenchay, the Armenians of Atrpatakan immigrated to Eastern Armenia. In the Maku region alone, 80 Armenian villages were emptied, thanks to which the Congregation of St. Thaddeus Monastery survived. When the leaderships of St. Stepanos Nakhavka and St. Thaddeus merged into a single administrative structure of the united Atrpatakan Diocese based in Tabriz, this famous monastic complex lost its former significance. The last abbot of St. Thaddeus Monastery was Archimandrite Petros Kajberuni, nicknamed "The Lonely One", who lived alone in the monastery for 35 years. When the population of Gharakilise Armenian village, which is the main flow of the monastery, immigrated to Soviet Armenia in 1946, the priest Father Petros, unable to return to his members, moved to Tabriz, where he died in 1948 (L. Minasyan, p. 18). The monastery of St. Thaddeus was one of the most famous pan-Armenian pilgrimage sites, visited by ordinary secular pilgrims and Armenian kings. The king of the Armenian state of Cilicia, Leon III (1269-1289), came to Atrpatakan to visit the monastery of St. Thaddeus and meet the Mongol Arghun khan, as well as he met there the famous intellectual Toros Philosopher and Abbot T. Tiratsi (A. Hakhnazaryan, page 55).

The monastery of St. Stepanos Nakhavka is one of the oldest and most beloved places of pilgrimage in Armenia, where according to the legend, the relics of St. Vardanants are summarized. Once or twice a year, hundreds of Armenian believers made a pilgrimage here with their families, "filling those desolate valleys with shouts of joy (L. Minasyan, p. 322)

The monastery was called Magharta S. Stepanos by the people after the name of Mount Magharata, or Darashamb Monastery after the nearby village (L. Minasyan, p. 19). The monastery is located on the border of Goght province, south of Araks, in the historical Paytakaran province of Armenia, and is now part of the Atrpatakan province of Iran. According to the legend, the monastery's founders are the apostle St. Bartholomew and St. Stepanos Nakhavka (A. Hakhnazaryan, 1985, page 39). The monastic complex consists of Mayravank, in the south of which a vestibule was built, and in the northern part, a later St. Poghos-Petros small church was built. The foundation of St. Stepanos

Nakhavka monastery is unknown, and the specialists date it to 7-9 centuries. One of the mentions about the renovation of the monastery is related to 976. According to him, Hripsime, the daughter of the merciful king Ashot III, remembers in her will that her crowned father had renovated the Mother Church, which had been destroyed (A. Hakhnazaryan, page 40). The monastery was destroyed and rebuilt several times in the following years. Hakob Jughayetsi completely rebuilt the present Mayravank. In 1653 Hakob Jughayetsi was appointed an abbot of St. Stepanos Nakhavka Monastery and immediately began to build the monastery complex. In 1655 even after being elected Catholicos of All Armenians, Hakob Hayrapet continued to support the reconstruction of the monastery, which ended in 1662 (A.Hakhnazaryan, p. 41). It is interesting that the structures of the diocese of the Armenian Church in Paris of the XVII century, in the document compiled by Voskan Yernts, the monastery of St. Stepanos Nakhavka is mentioned as an archdiocese, under whose subordination there were three dioceses: the monastery of Astapat, Nakhichevan, and probably the monastery of St. Karapet of Yernjak. 1826 The Mother Church is being renovated at the expense of Agha Shirmazan, a native of Tbilisi (Georgia), and the dome of the High Altar, the sails, the drum and the dome are covered with frescoes (V. Harutyunyan, p. 423). In 1828, according to the Treaty of Turkmenchay, when the Araks River became the Russian-Persian border, the monastery of St. Stepanos Nakhavka lost the rich tax-paying dioceses of Nakhichevan and Goght on the north bank of the river. Deprived of material means, the monks were forced to close the school, and the registers kept in the monastery were transferred to the Matenadaran of St. Etchmiadzin.

St. Amenaprkich Monastery of New Julfa is located in the city of Great Maidan. The Mother Cathedral of the monastery was built in 1606. Built on the site of a temporary church that had been dilapidated for 50 years. In 1655 David I of Jugha, thanks to the leader's efforts, the glorious Mayravank was started with the donation of the people of Norjugha, which was completed in 1664 (A. Hakhnazaryan, p 39). The church is also called St. Hovsep Harematatsi, whose cross is kept there. The inside of the church is completely covered with ceramic mosaics and frescoes. According to many scholars, most of the frescoes in the church were painted by Hovhannes Mrkuz Jughayetsi, Minas and Ter-Stepanos. L. Minasyans (M. Ghazaryan, 1968, pp. 193-202). Ter-Kirakos and Barsegh were added to the illustrators mentioned above, whose names were omitted in 1968 while cleaning and repairing church frescoes (L. Minasyan, p. 57.)

In the Charsu district of New Julfa, there is also the St. Catherine Monastery or the Kusanats Monastery, which was built with the help of Khoja Yeghiazar in 1623. At

the end of the 18th and 19th centuries, 20 nuns lived in the convent, and later their number steadily decreased. The last nun was the virgin Elisabeth Israelyan, born in Tabriz in 1939. Archbishop Nerses Melik-Tankian ordained her. In the territory of St. Catherine Monastery in 1907, an orphanage workshop was opened through the efforts of the priest Bagrat Vardazaryan. Now the Norjughay women's public unions are located in the monastery's territory (L. Minasyan, p. 72-73).

In 1927, the priest Vahan Aghanyan mentioned the following monasteries and churches in New Julfa, which were also famous places of pilgrimage for the Iranian-Armenians. Saint Amenaprkhyan Monastery (Great Maidan district of New Julfa in 1664, the relic of St. Hovsep Arematatsi is kept here, built with the fundraising of the people of Nor Jugha), St. Astavatsatsin Church (Great Maidan district of New Julfa in 1613 Mkrkich Church (Charsu district of New Julfa in 1621, patron Khoja Yeghiazar) (The right hand of St. John the Baptist was donated to the church by Khoja Eliezar. According to the legend, the right was brought on the Saturday of Pentecost, which is the reason why every year on the same evening, Sunday, Iranian-Armenians go to St. Hovhannes Mkrkich Church. The people of Norjuga call this church "Right Church".), Stepanos Nakhavka Church (1614, Hagopbjanyants district of New Julfa, patron Khoja Hakobbjan, with the participation of the local community, here is kept Stephen Church (Small Maidan district of New Julfa in 1633) (V. Baybudyan, New Julfa, page 131) , St. Nerses the Great or Avetyats church (1666, New Julfa nomad or Gyavrabad district, probably built at the expense of Avetik Gilanyan, kept to the right of St. Nerses the Great), St. Hagop Metsb Church (1606 Mets Maidan district of New Julfa, a chapel located in the yard of St. Astvatsatsin Church, where the relics of Hagop Hayrapet are kept) 1916 By the will of Hovsep Poghoskhanyan, the relic of Patriarch Nikoghayos is kept), St. Katarine's virgin desert (1623 Charsu district of New Julfa, patron Khoja Yeghiazar, (priest Aghanian, op. Cit., P. 30.) St. Katarine's relic is kept) (Khoja Eliezar is the grandfather of the famous Lazarian dynasty prince Eliezer.), St. Minas or St. Lusavorich New Church (1666 (Priest Vahan dates it to 1659, probably giving the date of the foundation). St. Tabriz district, the relics of St. Minas, St. Varvara are preserved, here is the famous "Tukh Manuk" Gospel), St. George or Khojents church (1610 or 1611 in the district of Pokr Meidan or Nazar avenue of Nor Jugha, patron Khoja Nazar, The relics of St. George and "The stones that Shah Abbas the Great brought from St. Etchmiadzin to freeze the hearts of the people of Jugha from the homeland, to connect them with New Julfa"), (priest Aghanian, op. Cit., P. 41.) St. Sargis Church or Ohana Monastery (1659, New Julfa district , was built with community donation, the relic of St. Sargis is kept), St. Bethlehem



Church (1628 Mets Meydan district of New Julfa, patron Khoja Petros Velijanyan). (We have presented the information about the standing monasteries, churches and monasteries of New Julfa to V. Fr. The places of pilgrimage of Aghanyan, the Church of New Julfa, the combination of data in the works of V. Bayburdyan, New Julfa and V. Ghukasyan, The Emergence of the Armenian Diocese of New Julfa in the seventeenth century.)

The following churches stand in Tabriz, in the centre of the Atrpatakan Diocese: St. Astvatsatsin (1782 in Ghala district), which is a diocese, St. Astvatsatsin (XVIII century) in Mralan district, S. Sargis (Lilava district in 1845), S. Shoghakat (1940). in the cemetery area). (L. Minasyan, 1968, p. 397).

The standing churches in Tehran are St. George (1795 Darvaze Ghazvin district), St. Thaddeus-Bartholomew (1820, Molavi Avenue), St. Minas (1875 in the former Vanak Armenian village, now in Tehran), St. Hovhannes Chapel (1936 Dulab Armenian Cemetery), S. Targmanchats (1968 Vahidiye district) and S. Sargis (1970 Nejatolahi Avenue). (L. Minasyan, p. 34.)

According to the calculations of L. Minasyan, an expert on the history and culture of the Iranian-Armenians, "the three dioceses together had 497 Armenian-populated villages and towns, of which 178 had uncertain churches, and the remaining 312 villages and towns had 385 churches. (L. Minasyan, p. 70.)

" In total, there are about 80 churches, 40 of which are in Atrpatakan, 20 in Tehran and 30 in the administrative areas in the dioceses of Isfahan. . (L. Minasyan, p. 70.)

THE LEGAL STATUS OF ARMENIAN CHURCHES IN TURKEY

A century has passed since the Armenian Genocide, but the historical and cultural heritage of the Armenians in Turkey continues to be destroyed. Back in 1915, the Armenian historical and cultural heritage included thousands of churches and monasteries, which had great historical and artistic value. Any action taken to destroy the culture of a people or ethnic group is called a national-cultural genocide. Genocide is the annihilation of a national or religious group by physical annihilation and the destruction of its national-caring culture. Numerous facts show that along with the massacres and displacement of the Armenian population in the Ottoman Empire, the Young Turk government deliberately sought to destroy the material evidence of Armenian civilization as well. Realizing the role of the church and faith in the life of the Armenian people, the Turkish government deliberately killed the Armenian clergy, destroyed churches and monasteries and thousands of medieval manuscripts, and

confiscated church property. According to the official historiography submitted to the Turkish government in 1912-1913 by the Armenian Patriarchate of Constantinople, the number of Armenian churches and monasteries throughout the Ottoman Empire date back to 2000 (including unique early Christian monuments of IV-V centuries), most of which were looted and burned during the genocide as well as were destroyed. The policy of extermination of the Young Turks against the historical and cultural heritage of the Armenian people continued in Republican Turkey as well, as these monuments were seen as unwanted witnesses to the Armenian presence.

Changing the place names of Western Armenia began in Turkey in the 1920s. Currently, more than 90% of the toponyms in Western Armenia are Turkish. Turkish ones replaced Armenian geographical names, hundreds of architectural monuments have been destroyed, or their Armenian identity has been neutralized. According to UNESCO 1974, of the 913 Armenian historical and architectural monuments that have survived since 1923, 464 have completely disappeared, 252 are in ruins, and 197 are in need of complete renovation. Armenian architectural structures were retrospectively blown up and used as targets during Turkish military exercises, and stones were used as building materials. In some rural areas, they serve as barns, warehouses and prisons. In many cases, Armenian churches have been turned into mosques. In 1987 point 6 of the resolution adopted by the European Parliament on June 18 states that the Turkish government should pay attention to the language, culture, education system of the Armenian community living in Turkey, and at the same time show proper attitude towards the Armenian monuments in Turkey. The consequent destruction or misappropriation of Armenian cultural heritage is a continuation of the Turkish policy of genocide against Armenians.

The renovation of the Holy Cross Church on Akhtamar Island is considered a political approach, which must be accompanied by clear measures so that the entire Armenian heritage, forgotten and periodically destroyed for centuries, is immediately placed under state protection, restored and returned to its rightful owners, as it is stated in international documents signed by Turkey. Therefore, this issue needs to be clarified from the point of view of international law. According to part 3 of Article 42 of the Lausanne Treaty, "the Turkish Government undertakes to take churches, synagogues, cemeteries and other religious institutions of the mentioned minorities under full protection. Naturally, the "Unified Protection" includes not only not to destroy or to ruin churches, but also their strengthening and implementation. Consequently, the Partial renovation of the building of the Church of St. Hach is not a "manifestation of goodwill",

but an extremely incomplete and belated fulfillment of the international obligations assumed by Turkey in the status of the basic law for the purpose of certain political speculation. Turkish authorities are preventing the preservation of Armenian churches and chapels that are engaged in religious services. The restoration, reconstruction or expansion of any type of Armenian church that goes beyond certain expenses is under the jurisdiction of the Religious Foundation of the General Directorate and the Ministry of Foreign Affairs. The neglect and destruction of architectural heritage is of global importance for both Armenian and foreign scientists.

The list of destruction of the Armenian historical and cultural heritage is quite long:

1. The temple of Tekor, built in the 5th century, a domed basilica in the village with the same name in Shirak , now in the region of Kars,Turkey, near Ani. It is now completely destroyed and turned into a mosque.

2. St. Bartholomew Monastery inAghbak. Deir, Dher, in the Vaspurakan province of Greater Armenia, on the top of a hill on the right bank of the River Great Zab. According to the legend it was founded in 1st. ccentury by King Sanatruk on the tomb of the Apostle Bartholomew after he was cured of leprosy by the water of Katnaghbyur near him. The monastery has been mentioned since the 13th century.

3. The monastery of Surb Karapet was looted and partially destroyed in 1915. It was turned into a pile of rocks. In 1960 it was used for artillery training by the Turkish army. In the future, these stones were used to create a village in the same place:

4. Varaga monastery. It is the famous religious and cultural center of medieval Armenia, located southeast of the city of Van, on the western slope of Mount Varaga.

It was founded in the VII century. The monastic complex comprises six churches, a porch, a vestibule, and outbuildings. It was completely destroyed in 1923 - 1930s by the order of the Turkish government.

5. In 1998, St. Arakelots Church in Kars was turned into a mosque.

Numerous stone fragments, valuable Armenian khachkars and stone inscriptions were used in 1973 to renovate the mosque in Bitlis. Turkey has included Ani in the preliminary list of UNESCO cultural monuments. UNESCO has approved this list, which includes 35 monuments. It will be clear in the coming years when Ani will be included in the final list. According to Turkish law, churches and affiliated institutions are not legal entities. As a result of legal restrictions, these institutions can receive income exclusively from selling, renting or leasing real estate. These institutions accumulate income from the rental of property for their own needs, as well as to help schools and

hospitals. Without the right to acquire property, Armenian institutions in Turkey may even lose their property.

If the community does not use its property for about ten years due to a reduction in the number of priests or parishioners, then under Turkish law, the state gets the right to use or dispose of that property (Alfred de Zayas, 1915-1923, Strasbourg, pp. 7-9). A detailed opinion on the state of the Armenian churches on the territory of Turkey can be made by referring in particular to the current state of an ancient Armenian church of St. Minas, in a village called Gez(Gezqyoy) 9 km west of Erzurum.

"Kill 7 Armenians, you will fall into paradise"; the expressions "birth of an Armenian", Armenian and a child of an Armenian are still used as curses and insults in Erzurum. Hatred and disgust towards Armenians from the genocide of 1915 have not disappeared yet. Now they are avenging the Armenian people by turning Armenian churches into ruins. The Church of St. Minas in the old Armenian village of Gez is in extremely poor condition today. This structure of historical value has been turned into ruins. As part of the reconstruction work in the district of Aziziye, Erzurum, it turned out that the church, which Armenians built in the XVII century, was used by the locals of the district as a stable until 2012. In addition, St. Minas Church suffered, and continues to suffer, through the adventures of treasure hunters, and words insulting Armenians are written on the church walls. The destruction of the Armenian cultural heritage in Western Armenia and Turkey has been continuous. Numerous facts prove that, along with the Armenian Genocide, the Turks deliberately and intentionally sought to destroy the material evidence of the Armenian civilization as well (Mirzoyan L, p. 14-15).

Recently, the Turkish authorities have begun to restore some Armenian monuments, which is explained by the desire both to increase international prestige and develop tourism and the desire to have a new source of income. However, not all Armenian churches are in the spotlight of the Turkish state; many Armenian monuments are either destroyed, used as quarries, or turned into other buildings, such as barns, stables, and warehouses. By restoring Armenian churches, Turkey wants to cast a shadow on the policy of denying the Armenian Genocide and opening the Armenian-Turkish border. Such a course of action in Turkey is forced by "a constant denial of everything being Armenian". The Turkish policy of repairing churches has both political and economic interests. The official statement on the restoration of St.Kirakos Church was made on October 30 last year by Archbishop Aram Ateshyan. The Minister of Culture of Turkey also spoke about the restoration of the church, putting forward the interests of the economic development of his country. As for Diyarbakir St. Kirakos

Church, then in 1918, the church was turned into a mosque, and it is one of the seven churches that is located under the auspices of the Armenian Patriarchate of Constantinople. One of the largest Armenian churches, which housed more than 2,000 people and had seven altars, now retains only three; it has not functioned for more than 50 years and was used for sacred purposes only last year. Although the church will be renovated, there is no Armenian community in present-day Diyarbakir, and if in 2004 there were 22 Armenians, in 2006 there were 7, now there are only 3 Armenians living in Diyarbakir (Mirzoyan L., p. 16-17).

A number of international treaties that today serve as the foundation for international human rights norms and rules were enacted in 1948, following the UN General Assembly's adoption of the Universal Declaration of Human Rights. In the field of human rights, Turkey has signed numerous international documents that, although they do not enshrine the special rights of a minority, ensure equal rights for all. At the same time, most of the international documents, which in some way relate to minorities and their rights, were signed by Turkey with special reservations in accordance with the Constitution of the country and in order to avoid contradictions with the provisions of the Lausanne Treaty. Turkey's policy towards religious minorities, particularly towards Armenian cultural heritage, is discriminatory.

Turkey violated article 63 of the Constitution adopted in 1982 by him, which establishes the State's responsibility for preserving historical, cultural and natural heritage and the measures taken for this purpose. These actions also do not comply with the Turkish Criminal Code.

These actions also do not comply with the Turkish Criminal Code. There is a chapter on "Crimes against religious freedom" in the Criminal Code. Turkey's policy of destroying the Armenian cultural heritage is a violation of the fundamental norms of international law guaranteeing the protection of cultural values. "Protection of cultural heritage" means respect for it and guarantee of its security, which is provided by some international documents submitted below.

1. 1899 and 1907 The Hague Conventions, in particular, 1907 Hague Fourth Convention, Rules of Articles 27 and 56.

2. On the Protection of Cultural, Scientific and Historical Monuments, Zurich Agreement of 1935, April 15:

3. UNESCO Convention on the Protection of Cultural Heritage during Armed Conflicts (The Hague Convention of 1954, May 14), two Protocols thereto (1954, May

14, and Protocols of 1999 March 26) and 1949 Additional First and Second Protocols of the Fourth Geneva Convention.

This is the "freedom" of religion in Turkey. Turkey has repeatedly committed genocide of Armenians, Jews and Assyrians. In 1974, Turkey occupied the northern part of Cyprus. Most Christian churches are being destroyed or turned into mosques. Moreover, Turkey is building mosques in different countries of the world, especially in Germany. They demand freedom from Islamic proselytism; Turkish Islamists are becoming more and more active, building schools and sponsoring mosques in foreign countries (**UN Human Rights Instruments**, P.18-20).

The Armenian Patriarchate of Constantinople is one of the hierarchical thrones of the Armenian Apostolic Church, called the Patriarchate of Armenian Turkey. The Armenian Patriarchate of Constantinople was founded in 1461 when after the conquest of Constantinople, Sultan Mehmet II invited the local leader Bishop Hovakim (1461-1478) from Bursa, whose throne was St. Gevorg Church in Samatya and who became the leader of the newly created patriarchate. But only in 1543, with Astvatsatur I, the title of the Armenian Patriarch was applied. So far, the Patriarchate of Constantinople has had 84 thrones. The Patriarchate has been in Gumgapu since 1641.

Before the establishment of the Patriarchate, the Armenian communities living within the borders of the Ottoman Empire were included in three dioceses -Svaza, with its centre -St. Nshan Monastery, Enkuri (Ankara) with its centre St. Astvatsatsin Monastery or Karmir, Bursa (Prusa) Kyotahya (Kutina) Garamani with its centre Bursa. Bishop Hovakim led the latter. At the beginning of the XIV century, in Constantinople, there were the following churches- St. Sarkis Church, St. Gregory the Illuminator, and Part of the Latin Church of St. Nikogayos, which was allocated for Armenian ceremonies. After the Patriarchate of Constantinople established as early as the 17th century, it owned all the apostolic churches in the Ottoman Empire. In the early 1900s, the patriarchate had 1,181 churches and 132 monasteries. Today, the Patriarchate of Constantinople has 43 churches, 42 in Turkey and one on the island of Crete. Six of the 42 Armenian churches in Turkey are located outside Istanbul, in the villages of Caesarea, Diyarbakir, Derik, Iskenderun, Kirkhan and Vakifl. Many other institutions are directly or indirectly under the patriarchate (Simavoryan A., Yerevan, 2011, pp. 8-9).

The Armenian patriarchs of Constantinople were endowed with extensive religious and secular partial rights; they administered the education and enlightenment of Armenians under Turkish jurisdiction, the printing business, charities and cultural institutions, and collected partial taxes for the benefit of the state and the community



(Simavoryan A., Yerevan, 2011, p. 20). Along with the expansion and strengthening of the Ottoman Empire's borders, the Patriarchate's geographical boundaries also expanded, increasing its role and prestige, as the Armenian Patriarch of Constantinople was recognized as the official representative of the Armenians living in the country. At the beginning of the 17th century, the power of the patriarchate extended to all Armenian-populated areas of Ottoman rule. The Catholicosate of Sis, the Catholicosate of Akhtamar, and the Armenian Patriarchate of Jerusalem have ceded their leadership right to the Armenian Patriarch of Constantinople. For some time, an attempt was made to occupy the sovereign position in the Mother See of Holy Etchmiadzin. Concerning Etchmiadzin, however, this did not happen, and the Armenian Patriarchate of Constantinople legally accepted the supremacy of the Mother See. The last Armenian patriarch of the Ottoman period, Zaven Ter-Yeghiayan, who was quite active, especially in 1918-1922, was forced to leave Turkey in 1922 by the Kemalist authorities.

From then until 1927, the throne of the Armenian Patriarch of Constantinople remained vacant, and in 1923-1927 it was presided over by Bishop Gevorg Aslanyan, who was elected a vicar (Gabrielyan H., Yerevan, 2015, pp. 5-7).

For the first time in the Republic of Turkey, the elections for the Armenian Patriarch were held in 1927, and Mesrop Naroyan was elected patriarch from 1927 to 1944. After his death, the patriarchal throne remained vacant again, and Bishop Gevorg Aslanyan became vicar for the second time (1944–1950). And only at the end of 1950 were patriarchal elections held. Archbishop Garegin Khachaturyan, who at the time was the Armenian spiritual leader in Latin America, was elected. In 1951 returning to Turkey, he assumed the duties of a patriarch. Archbishop Shnorkh Galustyan was elected patriarch in 1961 after Garegin Khachaturyan's death. He was one of the longest-serving rulers from 1961 to 1990. Through his efforts, great activity was noticed in community life, and huge efforts were put in to improve the situation of the Armenians of the province. In 1990 after the death of Patriarch Shnorkh, Archbishop Garegin Kazanjyan (1990-1998) was elected the 83rd Armenian Patriarch of Constantinople, and after his death in 1998, Archbishop Mesrop Mutafyan was elected patriarch. After the death of Patriarch Schnork, Archbishop Garegin Kazanjyan (1990-1998 - Armenian Patriarch of Constantinople) was elected the 83rd Armenian Patriarch of Constantinople, and after the latter's death, Archbishop Mesrop Mutafyan was elected patriarch in 1998 (Melkonyan R., Yerevan, 2010, pp. 104-105).

Patriarchs have long been elected by the community. The efforts of the Turkish state to control the patriarchate became more regular in 1960 after the military coup. In

1961, the Council of Ministers passed a resolution according to which the elections of the patriarch were to be held on the day at the place chosen by the Istanbul Governor's Office. Since then, each government has tried to control the election in various ways. In 2007 the tragic incident that took place paved the way for the ruling Justice and Development Party to intervene in the Armenian elections when the situation grew to its toughest point. That year N.A.T. Mesrop S., the patriarch, who was elected in 1998, fell ill. His memory and mental abilities were severely impaired; he could not perform his duties. There were two opposing views in the patriarchate on the issue of getting out of the situation due to Mesrop's incapacity for work. Instead of seeking a compromise, both sides filed lawsuits with the Interior Ministry. The parish council, which is considered the "civil" of the patriarchate, asked for permission to elect a new patriarch. The Board of Trustees, a group of clergy, asked the ministry to approve the election of a co-patriarch. The ministry's decision came as a surprise to both sides. According to the decision, since the current patriarch was still alive, neither a new patriarch nor a co-patriarch could be elected. Instead, a vicar of the patriarch was to be elected. Thus, the "patriarchal deputy position" was created, which was unprecedented in terms of the history and traditions of the Armenian Church (The current situation of the Armenian community in Istanbul, Yerevan, 2009, pp. 154-155). It is no secret that today the Armenian community of Istanbul is facing a number of serious problems, and in the absence of the patriarch, these problems are not resolved and are becoming more acute.

CONCLUSION

A century has passed since the Armenian Genocide, but to this day, the historical and cultural heritage of the Armenians in Turkey continues to be destroyed; the same cannot be said in the case of Iran, as the Armenian historical and cultural heritage is under special protection. Back in 1915, Turkey's Armenian historical and cultural heritage, including thousands of churches and monasteries, had great historical and artistic value. Any action taken to destroy the culture of a people or ethnic group is called a national-cultural genocide. Genocide is the annihilation of a national or religious group by physical annihilation and the destruction of its national-caring culture. Numerous facts prove that in parallel with the massacres and deportations of the Armenian population in the Ottoman Empire, the Young Turk government deliberately sought to destroy the material evidence of Armenian civilization. Realizing the role of the church and faith in the life of the Armenian people, the Turkish government deliberately killed the Armenian clergy, destroyed churches and monasteries and thousands of

medieval manuscripts, and confiscated church property. According to the official historiography submitted to the Turkish government in 1912-1913 by the Armenian Patriarchate of Constantinople, the number of Armenian churches and monasteries throughout the Ottoman Empire date back to 2000 (including unique early Christian monuments of IV-V centuries), most of which during the genocide, were robbed, burned and destroyed. The policy of extermination of the Young Turks towards the historical and cultural heritage of the Armenian people continued in Republican Turkey as well, as these monuments were considered unwanted witnesses of the Armenian presence. The process of changing the place names of Western Armenia began in Turkey in the 1920s. At present, more than 90% of the toponyms of Western Armenia are Turkish.

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ACADEMIC MOTIVATION IN THE CONTEXT OF MODERN EDUCATION

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ABSTRACT

This article concerns the issue of academic motivation in the context of modern higher education. Higher education and employers formulate the requirements for future professionals. A professional society is in need of competent graduates of higher education institutions that determine students' expectations in the learning process and drives the changes in the contents, scope and new hierarchy of academic motives. Understanding the specifics of academic motivation in the context of modern education directly determines the efficiency of the learning process as well the professional formation of human beings and their personal motivation. The research has been performed using the following methods: 1. Methods for research of academic motivation in higher education facilities (T. I. Ilyina); 2. Methods for research of educational activity of the students (as modified by A. A. Rean, V. A. Yakunin); 3. Educational activity motivation: "Levels and types" (I. S. Dombrovskaya). The sample consisted of young adults, male and female, at the age of 17 to 24. The total amount of subjects was 214 people. The research was performed in the following educational groups: Psychology, psychological and pedagogic education, medicine, arts, mathematics, and law which allowed to study of academic motivation in different subject areas. The research revealed that academic motivation in students of various fields of study has both similar

and different tendencies. The academic motivation was different during the first, second, third, and fourth years of education. This article includes an attempt to indicate a vector for the development of higher schools in the context of digital education.

Keywords: *academic motivation, professional formation, young adults, context, modern education, vectors for development, subject area, development period of a person.*

INTRODUCTION

The education of competent professionals is taking on greater and greater significance. Modern society sets high requirements for graduates of higher education facilities. For example, there is a tendency for society needs professionals who would always be ready for a breakthrough or sudden changes. For young professionals, the formation process is determined by the motivational sphere of personality.

Concerning such a stage of life as student days, it shall be noted that it coincided with the development period of a person becoming an adult and aiming at perfection. With coming of age, professional self-identification becomes more important. At this stage of life, a person chooses a certain baseline for his or her future development. And the first step in choosing the baseline is admission to a higher education facility. Being among peer students, the social significance of the chosen profession, the versatility of its application, the association of the profession with the student's interests and talents, and its creative potential may be the principal reasons for admission to a higher education facility in the very beginning and change by the end of the learning process.

LITERATURE REVIEW

The term "motivation" comes from the Latin "motivato", which means a system of internal factors causing and directing the behaviour of a goal-oriented human or animal (Frolova, 2001, p. 344). For a better understanding of the term "motivation", we shall see it as a trigger causing activity of an organism and determining the focus of such activity (Petrovskiy & Yaroshevskiy, 1990, p. 219). Thus, motivation is a process of satisfaction with an immediate necessity.

The hierarchal structure of the motivation sphere suggests the assimilation of certain moral values as dominating motives for behaviour (Bozhovich, 1995, p. 159). Thinking of the formation of the students' motivational sphere as a complex of socially recognised and established values in their ideal forms, we can talk about the development of motives for learning, primarily educational. L. S. Vygotsky wrote that it was more

important to not just teach a child but to nurture an ability to use and apply knowledge (Vygotsky, 1984, p. 266).

People of modern society are focused on education and want to obtain professionally significant competencies and technologies. This focus is being forced on the growing generation of young adults. We agree with V. S. Mukhina that a human being exists in two capacities, as a social unit and as a unique personality (Mukhina, 2019, p. 54), and believe that humans get academic motivation at young adult age and individualize it. Education of young adults is determined by the individual motive for learning to become a professional and by the social motive for learning, according to which it is important to study to be useful.

Recent studies by T. N. Sakharova on the life purpose orientations of students (Sakharova & Vakhnina, 2018, p. 140- 147) vividly show that inclusion into professional activity determines not only the choice of a profession but also the life purpose orientations of a person for the whole further period of ontogenesis.

An idea by L. S. Vygotsky is important for our study said that the choice of a profession is not only a choice of professional activity but also a choice of a life road and search for one's own place in society (Ilyin, 2011, p. 434). This idea illustrates the main idea for this age—self-identification. It is at the young adult age that a person chooses his/her reference points and becomes responsible for the chosen way. This is confirmed by the studies of M. D. Bataeva on personality development in young adult age (Bataeva, 2015, p. 70 - 74).

Following our native psychologists, we will determine motivation as means to explain the goal orientation of action and as organisation and steadiness of an integral activity aimed at the achievement of a certain goal. And by academic motivation, we will understand organised and steady activity aimed at satisfying cognitive needs and acquiring professional competencies.

Concerning the phenomenon of academic motivation, foreign authors come to think of personal motivation as a decisive factor in the efficiency of the learning process (Vanslambrouck & Zhu & Lombaerts & Philipsen & Tondeur, 2018, p. 34). Research on academic motivation is important for the improvement of many aspects of the learning process and professional formation (Lazareva, 2016, p. 46-48). Academic motivation describes psychological processes that direct students and stimulate them to study to perform a certain task (Karlen, 2019, p. 2). Scientific works distinguish internal and external academic motivation.

Speaking of the contents of motivational orientations common for a young adult, it should be said that the following orientations are distinguished in the learning process: Process, evaluation, result, and avoidance of trouble. Learning activity of the students may have the following specifics: Peculiarity of objectives and results (training for independent work, getting skills, knowledge, capabilities, development of personally and professionally important qualities); the certain character of the object of study (scientific knowledge, information on further work, etc.); scheduled conditions the students are learning in; and specific means of activity.

We made a suggestion that students' academic motivation will be different in different fields of study. Motivation for learning activities changes from the first to the last years of education. Understanding overall trends and the unique formation of students' academic motivation will allow us to determine new vectors for the development of higher education.

PROBLEM STATEMENT

Research of the phenomenon of academic motivation at admission to a higher education facility and its further dynamics allows one to form and develop abilities for professional activity through the realisation of a differentiated approach to various types of academic motivation. Dynamic analysis of academic motivation can help to rethink and rebuild the learning process in the higher education system in a new way. It is necessary to highlight that priority for the solution of the academic motivation problem directly determines the efficiency of the learning process and the professional formation of a person and his/her personal motivation.

At the young adult age, a person makes an important choice in a professional area. Professional self-identification may take place with the first practical skills of work activity and in the choice of the knowledge area and the skills that young adults want to master. By making this choice, they enter the world of the profession they are interested in, the world of knowledge in this profession. A key point in our study is the specifics of academic motivation in students of various fields of study at the young adult age in the situation of skills acquirement in higher education. The situation of contradiction described by A. A. Verbitskiy (Verbitskiy, 2018, p. 11) is also critical when there is simultaneously a developing culture and dominating traditional means of transfer to students in the modern educational space.

The new approach to this subject will allow the definition of new vectors for the development of digital education and highlight the most actual and lacking contents of the higher education system.

RESEARCH QUESTIONS

1. What are the specifics of the academic motivation of young adults in the context of modern education?
2. How does the hierarchy of academic motives change at the young adult age from the first year of education till the fourth one?
3. What are the specifics of students' academic motivation in various fields of study?

PURPOSE OF THE STUDY

The necessity of diagnostics and quality analysis of this phenomenon in the conditions of digital education in the higher education system determines the new approach to the problem of academic motivation in modern education. The objective of the study is to research the specifics of the academic motivation of students of higher education facilities in various fields of study in the first, second, third, and fourth years. This objective has allowed us to determine the dominating academic motives in modern education and reveal similar and different motives for learning activities in different fields of study.

RESEARCH METHODS

The research was performed using a set of psychodiagnostic methods: Methods for research of academic motivation in higher education facilities (Ilyin, 2011, p. 433) in order to determine the adequacy of the choice of profession and satisfaction with the choice; methods for research of academic motivation for learning activity of the students (modified by A. A. Rean, B. A. Yakunin) (Ilyin, 2011, p. 433) in order to reveal tendencies for the choice of a learning motive; method "Educational activity motivation: Levels and types" (I. S. Dombrovskaya) (Fedina, 2019, p. 67) in order to evaluate the level and type of learning activity. The sample included students of two age groups: 122 students aged 17 to 20 (29 men, 93 women) and 92 students aged 21 to 24 (28 men, 64 women). A total of 214 people participated in the study, of whom 57 were young adult men and 157 were young adult women. The subjects were divided into six groups depending on the field of study. Statistical methods of empirical data treatment were used: 1. Fitting criterion of distribution χ^2 ; 2. Spearman rank correlation coefficient (r_s) (Nasledov, 2012, p. 392).

RESULTS

The research was performed in the following educational groups: Psychology, psychological and pedagogic education, medicine, arts, mathematics, and law.

Among young adult men and women in the psychological group, a tendency to the prevalence of motivation connected with knowledge acquirement and professional skills acquisition has been noted. At graduation, a tendency to decrease motivation connected with knowledge acquirement, acquisition of professional skills and graduation has been noted. Moreover, we have revealed a tendency to have a similar degree of expression of the motive connected with graduation from the first to the last years of studies. The specifics in this area were dynamics from the motive "provision of success of the future professional activity" to the motive "acquisition of deep and profound knowledge". The revealed tendency illustrates the preservation of significance of the motive "graduation" as a study result, but compared to the first year of studies, the graduates have the motive "significance of profound knowledge" prevailing over the wish to provide their success in the future.

In the psychological and pedagogic group, dynamics from the prevalence of graduation motive to the motive connected with profession acquirement were revealed. Such a tendency can be initially conditioned by an external determination of the choice of this field (by parents) and later by the mastering of the profession as a form of further realisation as a professional becomes important for a student. Students in this field are aimed at the acquisition of profound knowledge. A specific trait of motivation in this field is a prevalence of motivation connected with acquiring profound and deep knowledge. Such motivation increases towards the end of education. At the moment of graduation, the importance of graduation decreases and the motive to successfully continue the education increases.

For students learning medicine, a prevalence of motivation connected with the practical acquirement of the profession is noted at the beginning of the studies. Such a tendency may be connected with the specifics of this field of study. At admission, a student is more oriented towards practical activity in medicine than to learning theoretical basics. The specific trait is that motivation "to acquire knowledge" increases towards the last year of education. In the education process, the student understands the importance of a theoretical base in their field of study. Compared to first-year students, graduates have a priority for the learning side of education and not for preserving the status of education. Such a tendency can be caused by the presence of practical experience,

which could have influenced the change of attitude towards the theoretical basics of the area.

A tendency of equal representation of all the academic motives (knowledge acquirement, profession acquisition, graduation) in the first and the last years of education was revealed in the arts sphere. The specific trait is the decrease in study motivation at the moment of graduation. This tendency can be caused by the decrease in the necessity of a detailed study of the theory and the increase in the necessity of its practical use. The tendency shows the importance of this combination of motives during the entire time of education; only the expression of these motives changes from course to course. Moreover, we have revealed such specifics as the importance of the motive to become a highly qualified specialist for students just starting to learn a profession and the decrease of the significance of this motive towards the end of education.

As far as mathematics is concerned, we can indicate an expressed hierarchy of the motives, which changes from the first to the last years of education. The motive "knowledge acquirement" dominates at the beginning of the study, while motives "profession acquisition" and "graduation" become similarly significant in the last year. Such dynamics and a combination of motives can be explained by the fact that when a young adult is entering a higher education facility, he or she is driven by curiosity which later becomes an interest in self-development as a professional. Moreover, we have revealed a tendency for the choice of academic motivation "to avoid judgement and punishment for bad performance". Such a tendency may be connected with the decrease in the importance of external evaluation for the students. Thus, in this field of study, the significance of "superficial motivation" connected with the wish to avoid failure and complete the education in the chosen field increases in the last years of education.

The hierarchy of motives in the legal field is characterized by the motive of graduation with its consistent significance and prevalence. Such a tendency can be caused by the fact that students studying in this field are more oriented towards the end results of the education, i. e. graduation, than to the learning process. By the time of graduation, young men and women chose such academic motives as intellectual satisfaction and success in future professional activity. This tendency may be connected with the upcoming realisation of the student as a professional thanks to the acquired theoretical knowledge.

CONCLUSION

As a result of the research, we can emphasize certain similarities of academic motivation in the context of modern higher education:

Prevalence of motives connected with knowledge acquirement, self-education, and a combination of motives connected with the educational side of the study (learning and assimilation of the theory) is a priority for students in all fields and every year of education. Moreover, a tendency to decrease motivation connected with knowledge acquirement was noted towards the end of education and the increase of superficial motivation from entering a higher education facility until graduation, but with the stable prevalence of profound motivation.

A tendency for the choice of five priority academic motives was revealed in modern young adults: To become a highly qualified specialist, to graduate, to get intellectual satisfaction, to achieve success in future professional activity, and to get deep and profound knowledge. According to V. S. Mukhina, this choice may be connected with the social significance of the such combination of motives for a person.

Academic motivation connected with the acquirement, processing and practical application of knowledge is a priority for all young adults. It has been revealed that by graduation, it is not as important for the student to study academic disciplines in more detail as in the first year of education. In the first year of education and at the "equator", a young adult aims at acquiring knowledge and creating a good theoretical base for himself. In the last years of education, the priority shifts towards graduation and self-realisation as a professional based on the acquired knowledge and skills. Thus, the level of social motivation increases because of the aspiration to comply with the requirements of society for being a professional who can perform high-quality work.

The research results also allow us to conclude that we have confirmed an earlier suggestion that students' academic motivation is different in different fields of study and that academic motivation changes from the first to the last year of education.

The fact that the tendency of "being educated" is preserved is a curious one. The research results allow us to think about the urgency of preserving the current vector of education. For students, the preservation of theoretical education in the first years is important, ensuring consistency between various levels of education and promoting more comfortable adaptation for first-year students. It is important for higher education to develop to increase the practical orientation of the learning process in the last years of education with inclusion in professional activity.

It is clear that higher education is the backbone of academic motivation, and it is necessary to improve the development of personal motivation for the consolidation of acquired competencies and practical skills for students.

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LIFE-SENSE ORIENTATIONS AND PROFESSIONAL DIRECTION IN ADOLESCENCE IN MODERN EDUCATION

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ABSTRACT

The article addresses the features of the life-sense area of teenagers learning the 8th and 11th grades of cadets and engineering corps in today's educational environment. The purpose of this article is to identify the specific features of life-sense orientation depending on the individual professional direction of teenagers using the example of the eighth and eleventh grades. We researched the system of their identity senses and values that are included in their professional development and the selection of further professional goals. Based on the empirical survey by using the Life-Sense Orientation Test (D.A. Leontiev), the Value Survey by Milton Rokeach, and professional direction (L.N. Kabardova), we conclude that there are statistically valid differences between adolescence and early adulthood in the area of values, life-sense, and professional development, which shows that professional involvement in adolescence reflects the process of the social and cultural adoption of values and senses and impacts the formation of life-sense orientations in adolescence. The article describes the findings of life-sense orientation and professional direction surveys of teenagers who are learning in engineering and cadet classes. The conclusions can be used to develop and improve cadet and engineering education in today's environment.

Keywords: *identity, life-sense orientation, professional direction, adolescence, modern, education, behavior, personal value*

INTRODUCTION

The formation of life-sense orientation and professional direction is an interdependent process focused on the arrangement of a personality structure with further development and change. The process is characterized, on the one hand, by changes in a complex system of sense structures based on personal values and motivations and, on the other hand, by the development of personal preparedness for professional identity, which includes looking for meanings, understanding commitment to a profession, and manifesting skills, knowledge, and understanding.

In adolescence, people start to form their own life-sense orientations and values that impact their further behaviour and development. The key urge of teenagers is to find a feeling of their own value as an adult and meaningful members of society. Teenagers experience internal conflicts, which change some of their personal values and references that contribute to life-sense orientation in adolescence. Teenagers value the opinion of their peers and important adults and the treatment of themselves as grown-up adults. Independence is one of the key objectives of a teenager. They form personal and professional direction and commitment, further impacting their personal and professional growth.

LITERATURE REVIEW

To understand and define the term "life-sense orientations", we reviewed the definitions in encyclopedic dictionaries as this term is rooted in such other terms as "meaning of life", "purpose", and "life".

The Explanatory Dictionary of the Living Great Russian Language by Vladimir Dahl Gives the following definition of "life": a condition of an individual, the existence of a personality (Pudovkina, 2016). The Explanatory Dictionary by Tatiana Yefremova defines "life" as follows: 1. a special form of the existence of matter that arises at a certain stage of its development, which main feature and difference from non-living things is metabolism. 2. An organism's condition at the growth, development, and decay stage. 3. The time from the birth to death of a human or animal. 4. The total of what a human has done or experienced. 5. The activity of society and humans in all its expressions (Ushakov, 2014). The Explanatory Dictionary by S.I. Ozhegov and N.Y. Shvedova defines the term "meaning" as a goal and reasonable basis for something (Gurkova, 2014). Thus, this article understands the meaning of life as a result of the relation between the mind as a specific form of matter existence and the activity of society that results in finding unique and unparalleled meanings inside an individual.

In adolescence, teenagers create an understanding of "life prospects" where the focus on a goal becomes a meaningful element of their life-sense orientation (Sakharova, 2012, p. 156-160). A characteristic feature of adolescence is a wish to achieve a result, and this wish must be satisfied quickly. Therefore, teenagers are focused on the result of any action. Teenagers begin to form the life-sense concept of their identity and understand values, which become the basis of personality.

The theory of personality developed by A.N. Leontiev refers to adolescence as the second birth of personality. Leontiev uses this metaphor to define adolescence because this is the period of the most important physical and psychological changes that birth a conscious personality (Leontiev, 1975, p. 211). According to Leontiev, personality becomes a subject of its own development in adolescence; personal life-sense orientations are focused on self-education, self-improvement, and self-development.

Let's review some works by L.S. Vygotsky. Lev Vygotsky emphasized the change of interests in adolescence. According to him, these changes in personal interests become a value-based dynamic system that defines responses to external influences. Notably, the key new formation in adolescence is the feeling of adulthood that acts as a new perception by an individual of themselves as an adult. The feeling that their interests are valuable, characteristic of an adult person, causes ups and downs in teenagers' performance in different spheres of their activity, which different vectors of their interests can explain. Thus, Vygotsky proposed to view adolescence in terms of an attraction phase (negative) and an interesting phase (positive) (Vygotsky, 1984, p. 374). While the variation and complexity of behaviour characterizes the attraction phase, the second adolescence phase is characterized by behaviour relevant to the established core interests.

According to Vygotsky, the mental development of a personality is based on the urge to know oneself and one's place in the world, the formation of self-awareness and one's belonging to a special "adolescent" community (Vygotsky, 1984, p. 374). These features are the main life-sense values of adolescence.

Works by D.B. Elkonin support Vygotsky's statement that the formation of interests is one of the life-sense values in adolescence. Elkonin studied the process of changing core activities in adolescence and divided adolescence into 11 to 15 years and 15 to 17 years.

Elkonin refers to the period of 11 to 15 as middle school age, with communication being the core activity and learning growing into a new level characterized by self-

awareness and self-improvement. It is worth mentioning that Elkonin believed that new formations in adolescence arise from core activities in the preceding period.

The senior school age of 15 to 17 is focused on learning and profession (Elkonin, 2014). Thus, we can observe the dynamics of changes in life-sense orientations and values in adolescence. The proactive stand in senior school age becomes important for the relevant areas in life to harmonize the relevant strengths and opportunities depending on the goals and objectives of future professional activities (Vartanova, 2014, p.358-363).

D.I. Feldshtein states that an adolescent enters a new stage in social development related to forming a new attitude to oneself as an adult person and a member of society. Teenagers pay greater attention to themselves and their social attitudes. They start learning the rules of person-to-person interaction and define their place in society and social orientation (Kramarenko, 2015). The development of self-awareness and understanding is a life-sense orientation at this age. Teenager seeks to enhance their identity to find their social usefulness. This urge is the basis for further personal growth (Rossova, 2014). Independence and self-affirmation are specific values for teenagers.

V.S. Mukhina, a Russian psychologist whose ideas are critical to our research, defines adolescence as a period between childhood and youth from 11-12 to 14-15 years. In this period, identity is born in the process of dealing with internal conflicts with oneself and other people (Mukhina, 2006, p. 608). An important personal focus in adolescence is gaining adult status, and the feeling of age-related inferiority arises when it is impossible to achieve this goal. According to Mukhina, the purpose of life in adolescence is the consumption of things and the world of things becomes valuable at this age. Teenagers emphasise their identity, which helps them attract their peers by winning the world of things. Mukhina emphasizes that teenagers seek mutual identification, which enhances their successful relations with peers; however, they are not always successful in their relations with adults. In terms of communication, it is worth noting that teenagers are focused on seeking new efficient forms of relations with their important peers. According to Mukhina, a teenager overcomes internal conflicts to reach an identification with themselves and others and then becomes able to assert their focused individualization (Mukhina, 2006, p. 608). The pursuit of developing an adequate adult identity acts as a life-sense orientation.

Based on the views of psychologists and scientists on adolescence, we can define the main features. In adolescence, such steps related to the actualization of abstract and logical thinking, the reflection of one's feelings and emotions, understanding one's path, and increased pursuit of self-fulfilment represent a new period in psychological and social

development. This period forms the most complex and highest mechanism of goal-setting, which is expressed in some "concept" or the "plan of life" related to the ability to "self-project on the future both in the form of setting specific goals and self-projection."

PROBLEM STATEMENT

Adolescence is the time for revisiting and separating former values and desires and "levelling the site" for future "building of meaning"; the time when "opposite meanings" co-exist; the time of "conglomeration" of meanings, which have not yet become a stable hierarchy but define the nature of the further "building of meaning".

RESEARCH QUESTIONS

1. What are the features of the individual life-sense area in adolescence?
2. What are the differences in the life-sense area of the students of cadet and engineering classes?

PURPOSE OF THE STUDY

The purpose of this research is to identify the specific features of life-sense orientation depending on the individual professional direction of teenagers using the example of the eighth and eleventh grades.

RESEARCH METHODS

The research used the methods at the theoretical level (review of relevant literature); methods at the empirical level (selecting diagnostic tools and psychological diagnostics). The research findings were processed statistically.

Diagnostic tools included the questionnaire with demographic questions, The Life-Meaning Orientations Test by D.A. Leontiev (Leontiev, p. 18); the Value Survey by Milton Rokeach (Istratova & Exacusto, 2016); the Professional Questionnaire by L.N. Kabardova (Zeer, 2015, p. 192), and the statistical processing of hypothesis - t-criterion of Student (Nasledov, 2008, p. 392). The selected respondents included schoolchildren of the cadet and engineering classes, School 1874, aged 11 to 16.

RESULTS

The research allowed us to define the features of life-sense orientations in adolescence depending on a professional focus. Below are the main trends that reflect the content and focus of life-sense orientations in the students of 8th and 11th grades in

cadet and engineering areas. The comparison of a test made under the Life-Meaning Orientations Test (by D.A. Leontiev), the Value Survey (by Milton Rokeach) and the professional questionnaire (L.N. Kabardova) allowed us to conclude that junior teenagers tend to have no specific life goal; however, we can hardly say that junior teenagers live for the day or have plans without relying on the present day, they are not willing to assess their life or rely on their experience and feeling dissatisfied with the experience they have. Most junior and senior teenagers view themselves as strong personalities with vast freedom of choice to build their lives according to their values and understanding of purpose. These subjects believe that humans can control their lives and are free to make and implement their decisions. The dominating value-based orientation of junior teenagers lies with such instrumental values as "honesty". Such value as "zero tolerance to drawbacks in oneself and others" is the least important one, both with junior and senior teenagers. There is a valid difference in the average index of instrumental value "honesty" in junior (5.7 ± 0.9) and senior (9.6 ± 1.1) teenagers, according to Student's t-test $t = -2.6$, $p < 0.05$. There is a valid difference in the average index of instrumental value "independence" in junior (10 ± 0.8) and senior (7.4 ± 0.8) teenagers, according to Student's t-test $t = 2.3$, $p < 0.05$. The most important terminal value for junior teenagers is a proactive life. The value "pleasure" has no less meaning for junior teenagers. There is a valid difference in the average index of terminal value "creativity" in junior (10.5 ± 0.1) and senior (13.4 ± 0.7) teenagers, according to Student's t-test $t = -2.4$, $p < 0.05$. There is a valid difference in the average index of terminal value "freedom" in junior (10.9 ± 0.8) and senior (6.7 ± 0.9) teenagers, according to Student's t-test $t = 3.4$, $p < 0.01$. The following special features were identified for senior teenagers: at this age, one of the most important values is "good manners", and such value as "zero tolerance to drawbacks in oneself and others" is the least important one both with junior and senior teenagers. There is a valid difference in the average index of instrumental value "honesty" in junior (5.7 ± 0.9) and senior (9.6 ± 1.1) teenagers, according to Student's t-test $t = -2.6$, $p < 0.05$.

There is a valid difference in the average index of instrumental value "independence" in junior (10 ± 0.8) and senior (7.4 ± 0.8) teenagers, according to Student's t-test $t = 2.3$, $p < 0.05$. The most important terminal value for senior teenagers is "freedom". The least important terminal value for senior teenagers is "creativity". There is a valid difference in the average index of terminal value "creativity" in junior (10.5 ± 0.1) and senior (13.4 ± 0.7) teenagers, according to Student's t-test $t = -2.4$, $p < 0.05$. There is a valid difference in the average index of terminal value "freedom" in junior (10.9 ± 0.8) and senior (6.7 ± 0.9) teenagers, according to Student's t-test $t = 3.4$, $p < 0.01$.

We made conclusions about features and differences characteristic of children learning in cadet and engineering grades based on the research.

CONCLUSION

Based on the research of the value-based system of the students of cadet and engineering classes, we identified statistically valid differences in the value and life-sense systems of the respondents.

The cadet students have a stronger focus on the purpose of life. We believe cadet students are focused on their future life purposes, which make their life meaningful, reasonable, and future-oriented, i.e. they are focused on the future. The least attention is given to life results. This group showed the highest indicator of the average understanding of life sense. The most important instrumental value for cadet students is "good manners", and the most important terminal value is "proactive life". The least important value depending on vocation was the instrumental value, "zero tolerance to drawbacks in oneself and others"; the least important value for the cadet class was the terminal value "pleasure". This group is characterized by vocation in the human-human and human image areas.

The perception of life characterizes the engineering class students as an interesting and emotional process full of meaning, i.e. they are more focused on the present time. This group showed the lowest indicator of the average understanding of life sense.

The most important value engineering class students was the instrumental value "good manners" and "health" terminal values; the terminal value "creativity" had the least importance for the engineering class students. This group is characterized by vocation in human-human and human mechanisms.

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THE ISSUE OF INTEGRATED VISUAL ARTS EDUCATION AT SCHOOL

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ABSTRACT

This article presents the issues related to the reforms of public education, strengthening of interdisciplinary links of teaching, applied techniques and problems. It concerns the issue of integrated visual Art within the school education system and emphasizes its importance for development of new coming generation within the digital reality of today's life.

The implementation of changes in regular or professional schools first of all means improving the quality of education, developing new levels of knowledge and worldview of students. And in order for students to understand the basics of natural and social sciences, the laws concerning the development of society, first of all it is extremally necessary to change the nature of education, which should not be reproductive, but developing or teaching. With this pedagogical approach, students will be able to solve cognitive problems, make analysis, generalizations, comparisons, reflections, explain a given phenomenon or reality using the knowledge obtained from different subjects.

Desk review is used as a research method to select the articles and publications reflecting visual art in education and its integration in school life. Detailed analyses of existing literature prove that integrated visual art in public school enables students' high-level thinking and productive participation in lessons.

Keywords: *learning, integration, visual arts, interdisciplinary communication, fairy tale, image, imagination, creativity, skills, memory, fiction.*

INTRODUCTION

Visual arts are art forms such as ceramics, drawing, painting, sculpture, printmaking, design, crafts, photography, video, filmmaking, and architecture (UVA,n.d.). In the changing world visualization in education plays a crucial role. Especially the role of art for making the world understandable from another scope is very important for school age



children. Designed for the new generations to succeed in the new perspective of the global economic the world reorganization is needed: stress on the art's needs to be reiterated in the education system and given greater claims and legitimacy in the classroom (Harris, 2011). The developmental and educational functions of teaching provide students with a wide range of opportunities to delve into the essence of the taught material, to study the integrative connections of the same interdisciplinary course in various subjects. In fact, it is impossible to teach and form all the knowledge about nature and society and the possibilities of their application within one discipline. This is possible only due to the introduction of various subjects into the system of education, and it is no accident that in the course of the development of a comprehensive school, the subject of mastering the content of education that is the structure was formed. Within this approach the role of art is invaluable and indisputable. Visual arts integration helps to develop child's creativity, imagination, understanding how to overcome challenges. At the same time, it helps to perceive the reality and develops the process of reflection, evaluation, learning from successes or failures, perspective, and determination (Winner & Hetland, 2000).

METHOD

Desk review as a research method within the frame of current qualitative research has been used to review previous research findings to gain a broad understanding of the integrated visual art education in school. Within this study Harris's (2011) Integrating visual arts into the curriculum research paper was reviewed and analyzed, as well as Douglas' and Jaquith's Engaging Learners Through Artmaking: Choice-Based Art Education in the Classroom (1st Edition) book has been taking as a basis for the research study. Special emphasizes has been given to the content of the studies and references provided within the bodies of two different works.

While reflecting the definitions Krutetsky, Vigotsky and other authors have been reflected within the body of the current paper as well.

THEORETICAL ANALYSES OF EXISTING LITERATURE

The developmental and educational functions of teaching provide students with a wide range of opportunities to delve into the essence of the taught material, to study the integrative connections of the same interdisciplinary course in various subjects. In fact, it is impossible to teach and form all the knowledge about nature and society and the possibilities of their application within one discipline. This is possible only due to the

introduction of various subjects into the system of education, and it is no accident that in the course of the development of a comprehensive school, the subject of art in mastering the content of education structure was formed. Within this scope it is possible to state that: "Throughout time, people have expressed themselves through the arts, communicate with one another through the arts, convey abstract and complex emotion and turmoil through the arts" (Harris, 2011, p.63). Based on this statement it might be thinkable to claim that art can be a basic formula for inter-subject and interdisciplinary dialog inside of the school curriculum.

The study of various subjects reflects the objective reality from different angles, it is interconnected, and interdisciplinary connections provide ample opportunities for an integrated approach to learning and education, serve to form common views on objective reality. The material or materials of other disciplines must be previously studied and mastered by the student from the courses of the relevant subjects; otherwise, the student cannot determine any interdisciplinary connection. For example, in the artwork the material is used the native language or literature as a way to artistically describe the object or phenomenon and make it emotional and imaginative, and because the disciple all have learned the lessons, it is necessary to entrust such tasks, means of execution which must be determined by the ability of students, in accordance with the effective application of knowledge obtained in different subjects (for example, the illustration of a literary text through visual art). While the integration of visual art in different school disciplines is discussed, it is extremely important to stress that it is also about opening the classroom door to the new and exciting, and allowing students to express themselves creatively and emotionally (Harris, 2011). This method of identifying interdisciplinary links makes it possible on the one hand to check the capabilities of students: how well they managed, comparing the knowledge and facts obtained in different subjects, to draw conclusions and conclusions, on the other hand, by performing such work, students acquire the ability to analyze and compare facts, the ability to quickly navigate, they form a consciousness that both social and natural phenomena are not independent and isolated, but have different manifestations and connections during the courses of different disciplines.

It should also be added that integrated art interdisciplinary links contribute to the optimal formation of students' creative abilities, since they help to delve into objects and phenomena, to understand, to realize the specifics, the essence and uniqueness, the silhouette. According Krutetsky (1998) the creative imagination is the ability to combine life impressions, to create a creative image in which the unique, special and exceptional

will be presented in unity. This kind of ability is extremely important for adaptation and action in today's digitalized reality.

Due to inter-subject connections, students' creative abilities are developed through a more complex analytical and comparative perception of art, a deeper recognition of their mutual connection, which the psychologist Nalchajyan (1980) regards as the "nail and axis" of intellectual activity. The ratio of intuitive-conscious moments of human activity is extremely complex and ambiguous.

Vigotsky (1986) believes that human beings are inclined to the idea that not only in scientific and technical, but also in literary and artistic activities, imagination actively acts in close unity with logical thinking, coming, leading-transforming, as evidenced by creative psychologists, about the cruciform of imagination and thinking. That might be the truth also in the case of integrated visual art education outcome establishment.

When the idea of an integrated art education arises, without detracting from the role of the mysterious unconscious and subconscious components of creation, it should be noted, however, that thinking and imagination usually occupy an adequate place in the complex process of creativity. Every famous artist achieves perfection as a result of the harmonic combination of thought and idea. And that is the point that can be implemented as educational component in the curriculum in schools.

It follows that, relying on interdisciplinary links, when referring to them, a significant role is played by complex combinations of interesting conclusions obtained by the student, which function in the mental, cognitive activity of adolescents, in this case, when making comparisons in the coordination of various academic subjects.

Referring to the research of Samarin (1968) and his colleagues, Krutetsky (1998) describes the fact that from the formation of separate and partially coordinated combinations, the student moves to internal subject combinations (a higher degree, a level of formation that reflects the system of knowledge within the subject), and in higher grades, student creates conditions for the transition to higher levels of interdisciplinary combinations. What visual art can teach within interdisciplinary approaches is intrinsic to the successfulness for student own livelihood and society (Harris, 2011).

From all the above mentioned it follows that interdisciplinary links can provide a connection between art and different academic subjects, a common perception, and the formation of knowledge acquired in various academic fields.

The above is fully applicable to the combined study of integrated visual arts in all levels of school academy: elementary, middle and high. It is also clear that the passion for various branches of art in combination with educational classes, in-depth study of them

can be not an end in itself, but a means of turning a student of various genres and types of art into a means of forming creative abilities. In practice, this method of implementing interdisciplinary connections between fine arts and literature, in our opinion, contributes not only to the optimization of teaching these subjects, but also to the development of creative abilities of schoolchildren and a deeper assimilation of knowledge of these subjects. The latter is particularly emphasized, since interdisciplinary links or interdisciplinary combinations, being a high level of mental activity, exist and operate not only in the educational activity of the student, but also in other types of activities. In this regard the thesis of Samarin (1962) indicates that interdisciplinary relations should be carried out not only in the direction of logical activity, but also in the direction of the development of its specific types. To do the work of artists children need opportunities to behave, think, and perform like artists (Douglas & Jaquith, 2009).

Thus, when children study integrated visual art, interdisciplinary connections contribute to the development of their creative abilities and complex mental processes that has been observed, from fine art to illustrations of literary works, from art painting to creative classes, classrooms, schools, shop windows and billboards, in the process of decorating newspapers, as well as creating literary and artistic subjects based on poems, short stories, fairy tales, fables, creative essays, impressions of literary works.

Conducted desk review shows that search, research and problem-based learning methods contribute to the implementation of interdisciplinary connections while implementing visual art in the process of education. Using such methods, teachers can assign students in general such tasks, the implementation of which will require a comparative application of knowledge and skills in different subjects. In this case the main milestone of the curriculum is to facilitate independent learning in different educational environments (Douglas & Jaquith, 2009).

Students as learners act on the first place, the implementation, direction and development of their abilities and among the favorable conditions should be allocated using the method viable communication through art, or the thesis of the creative activities of students. The teacher's attention should be focused on any experience of independence and creative expression of students, the ability to extract the necessary information from the learning material. The arts are a fundamentally important part of the culture, and an education without them is an impoverished education leading to an impoverished society (Winner & Hetland, 2000).

Viable communication is based on asking questions or problems raised by students at the beginning of the lesson. While using this method, the creation of a favorable

atmosphere leads to greater viability of cognitive activity, providing an open assessment of learning outcomes, allows to identify omissions in knowledge, makes it viable and increases the authority and motivation of students' efforts, who, when composing their original questions, show cognitive and creative abilities, resourcefulness, especially if the problem has a logical connection with the learning material and worldview. It can also be noted that this method combines the control function of educational activities, creates a trusting relationship between the teacher and the pupil.

In such a situation, within certain limits, students should be given the opportunity to freely choose creativity in accordance with their interests and abilities. Integrated visual art is a perfect mean that helps to develop the creativity and emotional orientation in any age, despite of the child's intellectual abilities.

In this context, it is necessary to be guided by a parallel-comparative method, which is possible with the use of interdisciplinary connections for the presentation and understanding of the training material, identifying significant features and relationships in it.

This method is especially effective in combination with visual art integration at the initial stage of mastering the learning material in determining the basic concept, since to some extent it is a criterion that determines the sequence of theoretical provisions of the subject.

The depth of the definition of the concept, especially in the context of school education, coordinates the combinations between the characters that complement the logical range in teaching theoretical material. In addition, many of the concepts included in the system of perception of graphic subjects form a unified whole with other educational subjects, that is, they can be used for a different purpose.

In the process of teaching graphic concepts, the indirect means of its introduction plays a large role and can be important when referring to various knowledge, relationships and forms of action. For us, it is extremely important that the teaching of different types of art - folk art, fine art, literature and music - is in the same context. At the same time, a literary work can be included in the training not only as an illustration on the same topic that serves for this concept, but also as an emotional means of understanding the educational material, at the same time introducing students to literary works, developing in them the ability to sublimate (transform) imagination and creative thinking.

The process of enriching educational materials with emotional impressions, identifying the mutual links between science and art contribute to the education of a bright

sense of beauty. In turn, there is a justification for any educational material on the subject being taught, psychologically providing students with a viable learning experience.

An important methodological method of forming cognitive interest in graphic activities to stimulate emotionality and learning is the illustration of a literary work, with its integration into the visual arts. For the development of creative abilities in students, it is important to introduce a method for performing differential actions with educational material, which allows students and the teacher to choose educational proofs and examples for the exact conditions for the implementation of graphic activities.

An example of the differentiation of information can be the use of those basic concepts that relate to the forms of human activity, graphic objects. The implementation of alternatives to the training material involves the integration of tasks focused on drawing. Specific functionality is revealed in the process of integrating various academic subjects or activities. Such objects seem to contradict their constructive or artistic characteristics. Their connection with the visual arts makes it possible to increase the effectiveness of students' graphic activity, to give it an aesthetic, social, and emotional orientation.

CONCLUSION

Thus, this method of teaching presentation, which is involved in educational activities, performs its inherent function, which is of great methodological importance, since the degree of integration of students into analytical learning is directly proportional to the effectiveness, integrity and reliability of knowledge assimilation. The implementation integrated visual art and related methods in education process provides for the features of the learning process, namely: a special educational and theoretical orientation, individualization of learning, using identification, development of creativity, emotional orientation, etc.

Education through art is a critical and vital point in the digitalized world. Still the role of teachers seems to be very important as they are mediators and critical link between what is and is not introduced and learnt in the classroom. It is teachers responsibility to allow the child to grow, to participate in art and be able to express himself through art.

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SOCIO-PEDAGOGICAL DIAGNOSTICS OF THE ARTISTIC AND CULTURAL ENVIRONMENT OF THE REGION AS A FACTOR OF UPBRINGING

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ABSTRACT

This article actualizes the problem of studying the artistic and cultural environment of the region as the factor of education, determining the means and methods of diagnosing its educational capabilities. During the research, the selection, adaptation, and development of diagnostic tools for solving the tasks were carried out. We have identified the resources of the artistic and cultural environment of the region, which are not always used to solve the problems of education. As the main resource, we see a teacher motivated for a child's spiritual development and inclusion in the artistic and cultural environment of the region. Socio-pedagogical diagnostics of the artistic and cultural environment of the region was carried out from the standpoint of a non-physicalist approach, which involves not only a description of the components of the environment (theatrical, architectural, musical, museum and other environments), its material resources, but also monitoring of relations and values between a person and an artistic and cultural environment.

Keywords: *artistic and cultural environment, factors of upbringing, socio-pedagogical diagnostics, educational activity resources, interaction with the artistic and cultural environment, non-physicalist approach.*

INTRODUCTION

We consider the artistic and cultural environment as the education factor in the context of its social and pedagogical possibilities (A.V. Mudrik, 2005; M.V. Shakurova, 2004).

The article aims to study and describe the features of the artistic and cultural environment of the region, which can be used to solve the problems of a child's upbringing, development, and positive socialization.

The studies of foreign scientists most often considered the general cultural and creative development of the child in the educational environment, as well as the artistic and cultural environment, as a means of solving the problems of aesthetic education (I. Hicela, K.Dubravka, 2013), although its socio-pedagogical possibilities are much wider.

The problems of diagnosing some specific qualities and properties of subjects of artistic and creative activity (motives, interests, creativity) are considered from the point of view of psychology and are rather demanded in the practice of solving problems of a child's development (S. R. Luria, J. C. Kaufman, M. Benedek, R. Bruckdorfer, E. Jauk and others).

The study of the mechanisms of interaction between the school and artistic and cultural practices and their influence on the development of the child's potential is interesting to several scientists (O. Denac, B. Sicherl-Kafol, B. Cagran, I. Hicela, and K.Dubravka).

Our study considered the possibilities of the artistic and cultural environment as a factor in education.

By socio-pedagogical diagnostics of the artistic and cultural environment of the region, we understand the study of the conditions and possibilities of the artistic and cultural environment for solving the problems of social education and socio-pedagogical support of the child, as well as for determining the directions and mechanisms of interaction between the artistic and cultural environment of the region and educational institutions (Necenko, O.V., 2015).

Socio-pedagogical diagnostics of the artistic and cultural environment of the region has several features:

- it is diagnostics of the conditions essential for successful socialisation of the child, his or her upbringing and full development, as well as problems and, risks, dangers;
- includes not merely a description of its components, elements, functions, traditions, subcultures, etc. (through the preparation of passports, maps, cards, card

indexes, etc.), but also the identification of teachers, students, parents' attitude towards various components of this environment;

- it is the determination of not only the children and adolescents' actual artistic creativity coverage, the degree of their involvement in artistic and cultural practices, but also the demand for cultural institutions, activities and events in the field of artistic creativity;

- identification of cultural values, positive artistic and cultural practices, creative successes of the younger generation sources of information for children and young people and free access to this information (Necenko, O.V., 2018).

We consider the following directions of diagnostics of the artistic and cultural environment of the region as a factor of education leading:

- the study of the children, adolescents, parents, teachers and the community's attitude towards the artistic and cultural environment of the region, its components and elements, events, artistic and cultural practices, traditions, artistic brands, etc.;

- the study of the motives and needs of artistic activity;

- the determination of the most popular artistic and cultural practices and institutions of artistic culture;

- the monitoring the social activity of the region subjects' environment; - determination of educators' level of general cultural development, the degree of their understanding of the significance of the artistic and cultural heritage and artistic and creative activity for solving the problems of child's raising and development;

- the identification of the intensity of interaction between children, adolescents, educational organisations, and the artistic and cultural environment of the region (Necenko O.V., Reushenko A.A., 2018).

Diagnostics of the artistic and cultural environment have several difficulties and limitations:

Elements and components of the artistic and cultural environment are not transparent; their meaning and significance are often not visible from their appearance;

teachers do not tend to analyze together with the child the process of his or her interaction with the environment, impressions, emotions, values, motives and further needs arising on this basis;

diagnostics of the dangers that lie in wait for the child in the artistic and cultural environment, and the potentials of the environment, given its multi-layered nature, cannot always be unambiguously interpreted in the primary diagnostics and limited tools;

a mediator is needed between the environment and the child (parent, teacher, another significant subject), ensuring their interaction, focusing the child's attention on the importance of objects and tools to determine the effectiveness of their interaction;

in the diagnostics process, it is possible that the respondents (teachers, students, parents) will strive to correspond to some ideal, affecting the research's objective picture.

We have carried out a selection of diagnostic tools for solving problems of social and pedagogical diagnostics of the artistic and cultural environment of the region: tests, questionnaires, projective techniques, content analysis, SWOT analysis, index cards, maps, etc. We have developed and approbated a separate toolkit for the different tasks.

We have developed a concept and an algorithm for social and pedagogical diagnostics of the artistic and cultural environment of the region, requirements for the diagnostic complex, and structure.

We tried to conduct a content analysis of the regional press (Syryh, T.V., 2019). We carried out a SWOT analysis of individual elements of the artistic and cultural environment of the region: Alexei Koltsov Voronezh State Drama Theater, the musical environment, I.N. Kramskoy Museum of Fine Arts (Barabanova, M.S., 2019). A description of some components of the artistic and cultural environment of the region is given (musical environment, festival movement, museum environment, etc.). Examples of positive artistic and cultural practices (musical, visual, museum, choreographic practices) and some mechanisms of interaction of educational institutions (initiation into young spectators, audience conferences, museum days, free hours for parents, interactive performance, creative workshops, master class, etc.) with the artistic and cultural environment of the region.

We also studied teachers' value orientations, as well as their degree of understanding of the socio-pedagogical capabilities of the artistic and cultural environment and the teacher's role in introducing the child to it (Grenaderova, L.V., 2019). In this regard, several questionnaires were developed, including statements from famous people from different historical eras about culture, art, and artistic and cultural environment. Analysing the priority content allows us to determine the most typical views of pedagogical community members and the problems that require our attention when considering the artistic and cultural environment as a factor of education. A questionnaire was developed to ascertain the intensity, regularity, and meaningfulness of the interaction of teachers with cultural and art institutions, satisfaction with this interaction, the degree of teachers' awareness of artistic and cultural objects and events in the micro-district closest to the place of work and their attitude towards artistic and cultural environment as

a resource for solving problems of social education. In this regard, schoolteachers, additional education teachers, and employees of cultural institutions in Voronezh and the Voronezh region were interviewed.

Teachers are not always motivated to study events in the field of culture and art and use these events, as well as the artistic and cultural practices of the region, in educational work (51% of surveyed teachers regularly visit cultural institutions, 58% do not know which cultural and memorial objects are in their neighbourhood, what cultural events are currently taking place in the region). The overwhelming majority of respondents (98%) believe introducing children to art is their parents' task (Grenaderova, L.V., 2019).

The museum and musical environment of the region strive to expand their socio-pedagogical capabilities; they are socially active components of the artistic and cultural environment. However, they are insufficiently used by educational institutions to solve educational problems and to familiarize young citizens with the events of the musical and museum life of the region.

CONCLUSION

Thus, social and pedagogical diagnostics made it possible to determine the direction of increasing the educational potential of the artistic and cultural environment of the region, which we see in the following:

- awareness of the pedagogical community of the region of the need for interaction between cultural institutions and educational institutions;
- the availability of teaching staff with a broad cultural outlook and needing general cultural development, the study of artistic and cultural heritage, as well as the preservation and dissemination of the values of the artistic and cultural environment of the region;
- increasing interest in developing the potential of the artistic and cultural environment not only among professional communities but also among the public and the population of the city;
- integration of educational and cultural institutions' efforts to increase the intensity and awareness of art and culture educational influence.

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PHILOSOPHICAL JUSTIFICATIONS FOR THE RESTORATION OF INDEPENDENT STATEHOOD OF ZAKARYANS

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ABSTRACT

In the middle of the 80s of the 12th-century revivals in the consciousness of the Armenians in aspiration for independence, the formation of new noble families, the formation of a powerful army, the absolute unity of new nobility, the stubborn preservation of their faith, the legislative formation of the judicial system, the final formation of the tools of the network marriage institution ensured the creation and half-century existence of an independent statehood of Armenia in 1185-1236.

Keywords: *the Bagratid Armenia, the Zakarid Armenia, the United States of Armenia, Virk, King David IV, Queen Tamara, the goal of independence, Sarkis II the Great, Zakare II Shahanshah, the Armenian army, the new nobility, the collection of laws, network marriages, faith, philosophy of education.*

ENTRANCE

In 1045, the Bagratid young king Gagik II Bagratuni was forcibly invited to Constantinople, the capital of the Byzantine Empire, where they deprived him of treacherous insidiousness from power, and he has not returned to Armenia anymore. Armenia has lost both its king and its independence. The short-sighted Byzantine policy removed the fence-shield leading to its country, Armenia. This foolish political step humiliated Armenia for the Seljuk, Arab, wandering Kurdish conquerors, and vampire tribes and opened the door to the destruction of Byzantium.

Aristakes Lastivertsi, an eyewitness historian of the 11th century, recorded: "... The king... as if a prisoner is sitting in a distant world, and the same way the patriarchal throne deprived of its throne, with a face of a bride becoming a widow, looks sad." The cavalry roams homeless, some in Persia, some in Greece, some in Georgia. The nobles and the

rulers expelled from the homeland ... everyone roars somewhere, like the lions' cubs..." No voices of vintage joy are heard, nor the words of praise addressed to the crushers are heard in the hovel ... "(Aristakes Lastivertsi, 1971).

This was a harsh reality, the tragedy of an entire nation. Armenia, one of the region's strongest kingdoms decades ago, whose lords also ruled over the kings of Virk and Aghvank, who held Shahinshah, the King of kings, conqueror titles. ["In / 1001 /... during the glorious reign of the Armenian and Georgian Shahinshah Gagik...(The Divan of Armenian lithography, volume 1, 1966)", «...My writing is constant by order of Gagik Shahinshah, the son of King Ashot» (The Divan of Armenian lithography, volume 1, 1966), "In 1036... during the glorious reign of the son of the Armenian and Georgian Shahinshah Gagik, the mighty cosmopolitan Smbat... » (The Divan of Armenian lithography, volume 1, 1966)" ... in the year of four hundred and twenty-five /975/... took the crown... Smbat, called the Cosmopolitan"] (Vardan Vardapet's, 1862), was left in the past and occurred in an uncertain reality. Armenia, which has lost its statehood, would gradually lose its Armenian population. "In / 1001 /... during the glorious reign of the Armenian and Georgian Shahinshah Gagik..."

THE DESIRE FOR INDEPENDENCE IS A NATIONAL GOAL

In such a historical situation, the main imperative of establishing an independent state was the circumstance that the people lived in the natural, historical territory. After the fall of the Bagratuni kingdom, both Byzantine Armenia and Eastern Armenia were invaded by foreign bandits, and the Turkish, Arab, Kurdish and Seljuk foreigners became owners in parallel with the decrease in the number of native-born owners.

The tragedy of the complete deprivation of the Armenian population hung over the heads of two Armenias. It was very difficult, almost impossible, to maintain ethnicity under a foreigner's yoke, give birth and raise children, and reproduce. During those decades, hundreds of years, the periodic massacres wore the Armenian nation. Let's bring some examples.

During the second Seljuk Invasion, just four years after the loss of Armenia's independence, in 1049, the city of Artsn was captured, and destroyed, and 150,000 people were massacred (Matteos Urhayetsi, 1991).

In 1058, the Turkmen could not conquer Kars and Ani, destroyed the Armenian settlements in the Basen Valley, and massacred 30,000 people only in Okomi town (Aristakes Lastivertsi, 1963). In August 1062, Seljuk sultan Alpaslan besieged and captured Ani due to a disagreement among the commanders.



The streets of the city have been filled with corpses so that his troops could not move. He left with his army of hundreds of thousands, taking with them 50,000 Armenian captives (Matevos Urhayetsi, 1991). In 1162, Yelkuz Atabek could not capture Ani; he spread destruction and death in the Shirak and Aragatsotn provinces, fired four thousand people in the Mren fortress, and five thousand people in Ashnak village. (*The extracts of priest Samvel Anetsi from the books of the historians, 1893*).

In 1170, the Seljuks captured the last stronghold of the Syunik Kingdom, Baghaberd. The Armenian inhabitants of the kingdom gathered here, and the treasures of the spiritual centres of the kingdom were moved here, including more than 10,000 manuscripts. The population of the fortress was massacred completely, and the treasures were "taken captive by all, and were scattered from the face of the world"(Stepanos Orbelian, 1910).

The non-existence of the future, the attacks and the robbery of foreign gangs at every moment, the murders have brought to the most horrible reality. The owners of Armenia voluntarily started leaving their homeland. They went to Cappadocia, Cilicia, and Constantinople, farther in that direction, reached Russia along the shores of the Pontic Sea, farther away, and moved to Egypt and farther through the territory of Mesopotamia.

They went with clans, subordinate populations, working farmers and movable property. In 1021, King Senekerim of Vaspurakan, together with his sons David, Abusahli, Atom, Constantine, and his nephews Derenik, Gagik and Ashot gave his country, i.e. 4000 villages, 8 cities, 72 fortresses, 115 monasteries, to the Byzantine Emperor, and with about 70-80 thousand people, including 14,000 men, moved to the territory of the Empire, receiving "Sevast and Laris and many suburbs /Prastins, suburbs, villages./ " (Vardan Areveltsi, 2001).

In 1065, King Gagik Bagratuni, the son of King Abass of Kars, "persecuted by the Turks, gave his homeland to Greece and instead got Tsamndav, Laria, Amasia, Komana and a hundred of suburbs /prastins/ which are villages" (Vardan Areveltsi, 2001).

It should be noted that in 1045, as a result of the betrayal of the Armenian Catholicos Petros Getadardz, Prince West Sarkis, Byzantium captured the capital of Ani, as a result of which "The power of the Bagratuni dynasty collapsed" (Matevos Urhayetsi 1991). Armenian King Gagik II, who was "invited" to Constantinople by oath, had never returned to Ani. He has been forced to "take Kalonpaghat and Pizu"(Vardan Areveltsi, 2001). near the Cappadocian border instead of his homeland.

The Muslim conquerors, capturing different parts of Armenia, have killed and burned hundreds of thousands of Armenians, sold hundreds of thousands of Armenians into

slavery, displaced hundreds of thousands of Armenians and drove them out to work in their territories.

In 1196, Ghiyas ad-din Qey Khosrov resettled 70,000 Armenians from different regions of Armenia to the Akshehir region. The Armenians driven out here were divided into groups of five thousand people and were given villages, houses, cultivation tools and seeds. Artukhyan Kara Aslan commented on this as follows. "We will not enslave these displaced people. We will accommodate them in the villages. They will work for us in the farms, that is, they will pay us taxes with the created material goods."(The History of Armenian People. Volume 3. 1976), (Turan O., I p. 88-89). In the second half of the 12th century, semi-independent ruling islands of the Armenians were preserved in some mountainous regions of Western Armenia, in the northern part of Lori of Eastern or Northern Armenia, in the two borderline fortresses of Tavush and the villages adjacent to them, i.e. in Nor Berd and Matsnaberd saved from the robberies of the Georgian Bagratunis. The independent owners of Artsakh maintained their independent existence.

Independence is an inalienable and indisputable value, whatever it may be. Neither the massacres, the destruction and robbery nor the eviction of Armenians from the Armenian territories could kill the desire of the Armenians to restore their statehood. And the restoration of the independent statehood of Armenia at the end of the 12th century became the national goal of the new nobles (elite) of Eastern Armenia. Armenia became the revival of their ethnic patriotism and ethnic self-consciousness.

NEW NOBLES/ ELITE

The owners of the ancient aristocratic and ruling dynasties of Armenia, which has lost its independence for 140 years, were either killed or left the homeland decades ago, and the heirs born under the foreign subordination already had little contact with them in terms of courage and devotion, yielding to their ancestors.

The country needed one who would raise the torch of ethnic self-conscious patriotism, a new leader, who would unite, gather, strengthen with faith and inspire faith for fighting, winning and living for independence, combining the preserved fragments of the Armenians.

Time has given birth to such a leader. The ancient Armenian womb has given to the world by the Zakaryans family and its leader Zakare II Shahanshah, the king, the emperor, the dictator, and the cosmopolitan, who came and gathered the fragments of the



Armenians, created ideological and philosophical support for the restoration of the Armenian independence.

His companion in arms and warlords stood next to him; they were the Vahramyans (Shahnazaryan A.I., 1990), the Vachutyans (Petrosyants T. 2001), the Orbelyans (Bishop Stepanos of Syunik, 1861), (Grigoryan G., 1981), the Tmogvetsis (Kirakos Gandzaketsi, 1961), the Honents (The Divan of Armenian lithography, volume 1, 1966), who did not have an aristocratic-ruling origin, as well as the representatives of the ancient ruling dynasties, i.e. the Khaghbakians (Garegin Hovsepyan, 1928), (Hovsep Yeghiazaryan, 1955), (Kirakos Gandzaketsi, 1961), the Artsrunis (Tovma Artsruni and anonymous, 1978), the Pahlavunis (Vardanyan V., 2008), the representatives of the Khachen royal houses, i.e. of Verin and Nerkin Khachen, the Tsaris (Ulubabyan B. A., 1976).

Historian Vardan Areveltsi in his chronology, wrote first about Zakaryan: «In the year of six hundred and ten / in 1161 / Georgian King Georgy captured Ani from Patlun amira and left Prince Sadun in Ani, where he was betrayed as if he was carefully fortifying the city walls to rebel, for which the king dishonoured him and appointed Prince Zakaryan Sargis in his place in Ani” (Vardan Vardapet, 1862):

In 1161, the grandfathers of Commander Sargis Zakaryan, who was appointed the governor of Ani, descended from the province of Korchayk, located south of Lake Van, where they ruled the Smbataberd, Alkeqar, Ashotaberd and Tmoris fortresses. It was from this dynasty that Commander Ivane I later reported that they descended from the Bagratuni dynasty. (The Divan of the Armenian lithography, volume 6, 1977).

The weakening of the Artsruni kingdom of Vaspurakan and the abolition of the kingdom in the southern part of the region opened the door for the influx of Kurds. They entered Korchayk like locusts. They not only came like locusts with innumerable flocks of sheep, but they also began reproducing like locusts.

During a very short time, within 15-20 years, the legal owners of these lands became such a minority that they did not even have air to breathe. In addition, the widespread impudent greed of the Kurds, the theft, the way of life by robbery, and the abduction of women and girls have filled the cup of the patience of the Armenians.

The elders have decided to leave their homeland and fortresses to emigrate from that land, which instead of the Armenian name of Korchayk, has already been called the Kurdish Babirakan Khel / region (Kirakos Gandzaketsi, 1961) /, because the Kurdish hordes have come from those lands, and according to their tradition, they, first of all, eliminated the historian name, and Korchayk has been renamed into Babirakan (Babylon) Khel.



A whole dynasty from Korchayk, protected by about four thousand cavalry soldiers, with a caravan of more than five thousand children, women, girls, grandmothers and grandfathers, flocks of sheep and cows, herds of horses and mules, and carts loaded with property, took the road to Tavush, whose owners Kyurikyan-Bagratunis agreed with the messengers sent to them that they would receive their compatriots.

The caravan entered the border of Persia through the southern part of Van, passed the Araks river in the Syunik region, and ascended to the Tavush world by the foot of Aragats and through the territory of the Nig province. The relatives gave the newcomers the Khozhorn Fortress with the surrounding villages to live there. The local Bagratuni-Kyurikian kings have solved the two problems.

They first helped their relatives and gave them a place to live. Second, by welcoming the newcomer compatriots with their great number of dynasty, servants and herds of animals, they increased the number of Armenians in their Armenian-displaced area. This action was both militarily and economically beneficial. The defence capability of the region has increased.

The newcomer compatriots settled their military capabilities, replenished and formed a military unit of about ten thousand (cavalry, infantry) with local residents. The council of elders of the dynasty elected the prince named Zakare / A / to lead his own army.

Starting from that moment, the centre of power in the region shifted to a new owner of Khozhorni Zakare / A /, as neither the host Bagratuni-Kyurikyans nor the Artsrunis settled on that side Mahkanaberd and Cayenne nor the other ancient Armenian ruling houses had such military capabilities.

Zakareh A was succeeded by his son Sarkis /the Great/ in the position of Commander (Sarkis Zakaryan mentioned by historian Vardan Areveltsi). This Sarkis / the Great / has strengthened and increased his military capabilities. He, like his father, continued uniting the Armenian separately armed forces. Under his power, the army could already unite about 15-20 thousand soldiers.

This was a powerful force. The Georgian rulers also especially needed that power. The mere fact that the owners of Virk did not have their own army and that they mainly used the services of Ghpchagh or Alan mercenaries, it was very advantageous to attract the commander of a large, well-armed Armenian army of the professional unit and to use his military forces for their purposes. Commander Sarkis/ the Great/ was so powerful that both in Khozhorni and in the Georgian court, he and his sons had been recognized and named as Zakare's house and the Zakaryants of Zakaryans.



The Georgian rulers used the Armenian armed forces mercilessly and independently managed the spoils received from the wars. King David IV the Builder /David D the Builder, the King of Georgia and Armenia in 1089-1125. He was the first king to add the title of King of Armenia to his royal list/ was the first Georgian ruler of Armenian origin who also proclaimed himself the King of Armenia. Kings Demetre I /Demetre I, the King of Georgia and Armenia in 1125-1154, 1155-1156/, David V/ David V, the King of Georgia and Armenia in 1154-1155. There were no attacks in the direction of Armenia, only during the reign of this king. He even intended to return the lands of the Lori kingdom occupied by his grandfather, King David IV, to King Kyurike, as a result of which he was poisoned and killed/; Georgy III /Georgy III, the King of Georgia and Armenia in 1156-1184/ called themselves the same way. Their attacks in the south, east or west have been held in the direction of the Armenian territories.

The Armenian army, a part of a mercenary army of Ghpchaghs and Alans, also destroyed the Armenian territories, fortresses, towns, and villages and the actions of expulsion of the local Armenian population en masse to the depths of Georgia. The Georgian rulers did it to develop their economy. From the very beginning, all this satisfied the Armenian soldiers to some extent because it gave their share of the benefit.

Gradually, the Armenian soldiers, awakening their ethnic self-consciousness, started looking at the situation negatively. They were saddened that the Georgian rulers arbitrarily handed over the liberated Armenian historical territories or that Georgian. Dissatisfaction was fermented, and fermentation was legal. The ruling elite of Georgia, no matter how much they looked at the situation, in any case, saw and understood that only the Armenians in the region had real power, with their army of 20-25 thousand and that they had to take it into account whether they liked it or not.

Before his death, King Georgy handed over his crown to his daughter Tamara. King Georgy, like his predecessors, relied mainly on the Ghpchagh prominent men and their armed forces, which became very expensive in terms of future demands.

Considering that circumstance, Queen Tamara, who replaced her father, began relying unconditionally on the Armenian Armed Forces. The involvement of the Armenian aristocracy in the official Georgian state system played a big role in this. As a result of the natural grace, the Armenians managed to gain a place in the economic, state and military spheres. Tamara had nothing to do but to give a legal formulation to the created situation.

In 1185, she de facto recognized the independence of Armenia. That way, it was more profitable for Virk. Independent Armenia, by defending itself with its army, would, in fact, reliably defend the south of Virk. At the same time, granting independence to

Armenia, Queen Tamara's Virk, with equal rights with independent Armenia, formed a joint security system of two independent states, with a joint state council and state officials.

In fact, in the first year of her reign, in 1185, Queen Tamar handed over to Sargis II Lori-Tashir, the estate given to the General Commander of the Defense Minister-Army of the Armenian-Georgian united state. The region was granted the status of "samtavro" (independent), and Sargis II the Great was granted the status of "mtavar" (king).

Armenia was granted independence in an international-legal format (Torosyan Khachatur, 1992).

The work of Sarkis II the Great was best continued by his eldest son, King Zakare II (Shahinshah since 1193). During 25 years of his rule, he transformed Lori-Armenia, which gained formal independence in a small area of Lori, into an independent, strong, rich and culturally developed Hayk-Armenia state, which became one of the most serious military-political actors in the Middle East.

ARMY

From the first day of his rule, Zakare II Shahinshah made strengthening the Armenian army his main task. Within a year or two, he organized a 50,000-state cavalry with all types of weapons, armaments and state support.

Zakare II Shahinshah built a united state on the ruins, re-liberating the whole of Bagratunis Armenia. "By the will of the Almighty God..., they took back.... the inheritance of their ancestors....., the impregnable Anberd castle and the royal city of Ani, then the strong Bjni, Marand, up to Gavazank, Tabriz, from the city of Karno to Khlat, Shaki and Shravan, Partav, up to Belakan and numerous areas with their borders..."/ In Vardan Vardapet's "Collection of History" book published in Venice in 1862 we read: "..... and they /Zakare II and Ivane I) liberated many fortresses from the Turks in the difficult times, in the year of six hundred and forty (1191) they took the land of Shirak and in the year of six hundred and forty-five (1196) they took Anberd, in the year of six hundred and eight (1199) they took Ani, in the year of six hundred and fifty (1201) they took Bjni and in the year of six hundred and fifty-two (1203) they took Dvin and in the year of six hundred and fifty-five (1206) they took Kars for the King, then Getabak and Charek. And their names were spread in every country!." Almost the identical information is provided by Kirakos Gandzaketsi / The History of Armenia, p. 163 /, Stepanos Orbelyan / The History of Sisakan State, Yerevan, 1952, pp. 391-392 / (The Divan of the Armenian lithography, volume 6, 1977).

The state border of Armenia started from the Caspian Sea, crossed the Gag-Dzorakert-Javakhk-Ardahan-Panaskert line and reached Sper. Armenia of Zakare II was neither included in Virk nor was a part of it nor a taxpayer. It was an independent kingdom.

He handed over to his descendants the powerful, welfare and state-minded people. For twenty-six years, he headed the Armenian army, had more than a hundred small and big victories, and even some months before his death, and he reached with the Armenian army the Persian city of Rey (present-day Tehran). He fought and defeated all the once powerful states-neighbours of Armenia in the Middle East and made the emirates from the Caspian Sea to the Artsakh territory, the Emirate of Karin taxpayers.

He has not spared anything to increase the country's defence capabilities. In Ani, he has built the largest wall pyramid, a part of the wall. At his call, high pyramids were built by the rich, wealthy people and ordinary citizens of Ani. The same has been done in the whole of Armenia. He ordered the construction of impregnable fortresses in all parts of Armenia, as well as to strengthen the old fortresses and castles.

During his reign, more than a hundred fortresses were fortified and became impregnable. He was resolute and cruel towards apostates, conspirators, and traitors, but he was kind and careful towards soldiers and villagers. He was the great defender of the Armenian Church, the defender of the Armenian faith.

He could yield in minor matters, but he has never hesitated in the cornerstone issues of faith. Churches have been restored and operated in more than three thousand villages of the country, and more than a hundred new churches corresponding to the spirit of the century have been built (Harichavank, Akhtala, Nor Getik, Hovhannavank, Geghard, Saghmosavank, Tegher, Noravank, Dadivank), two hundred new and magnificent porches have been built. These deeds have created the image of a defender and a faithful ruler among the people.

UNITY

At any stage of thousands of years of Armenian history, it is impossible to find a king, ruler, commander, and clergyman who succeeded during his reign in ensuring exceptional national unity and, during whose reign there were no centrist movements, betrayals, but there was exceptional unanimity.

Zakare II Shahanshah was the only ruler. In 1185, Queen Tamara granted independence to Lori-Armenia, recognized Sarkis II as the King of that country, and gave him the gold medal of the Commander-in-Chief-Sparapet of the United States. In the same year, 22-year-old Zakare / II /, by order of his father, Sargis II, became the

Commander-in-chief of the Armenian troops operating within the Armenian-Georgian united army.

Only two years after the death of Sarkis II, Zakare / II / ascended the Armenian throne, first as the King until 1193, then as the Shahinshah since 1193, and he was crowned in 1195.

In 1191 (Shahinyan A., 1968), Zakare II Shahanshah, at the age of 26, became a member of «darbaz», the state council of the United States of Armenia and Virk, the Minister of Defense of the United States, the Commander-in-Chief/ Sparapet/ of the united troops, the Minister-keeper of the seal of the United States and the second person of the United States.

He could establish an atmosphere of absolute tolerance, cooperation and solidarity in Hayk-Armenia.

Zakare II Shahanshah, the head of the Hayk-Armenian army until he died in 1213, fought against all the more powerful states of the Middle East, the neighbours of Hayk-Armenia and won. The younger brother of Zakare II, Ivane I, has been next to him and helped him for 26 years.

An example of such brotherhood has not been recorded in our history anymore. This brotherhood had not broken even when Ivane A Zakaryan changed his religion and converted to the Chalcedonian religion.

A real test of brotherhood and bloodshed was the fact that due to negligence, Ivane I was taken prisoner by Khlat amira, and in order to liberate his brother, Zakare I Shahinshah abolished the siege of Khlat, returned the liberated territories in the whole eastern part of Van, paid 10 thousand gold and married his nephew Tamta with the son of Khlat Amira (Kirakos Gandzaketsi, 1961). But the cruellest thing that had happened was that Zakare II Shahinshah rejected the idea of liberating the lands of historical Armenia.

STEADFASTNESS OF FAITH

Zakare II Shahinshah built Armenian-Georgian relations on an tolerant political basis, which was difficult to say about the Virk Council of Elders and the clergymen. Serious grievances have been reported due to the aggressive policies of Virk's clergymen.

The historians mentioned the two extremely controversial events that most likely took place before 1193. / In 1195, Commander Ivane I founded the Chalcedonian Church of Tezharuyk. It means that he should have become Chalcedonian before that/. The first

one was related to the circumstance that Easter day has been celebrated with a difference of one week. The disputes at the local level have not been effective. One prince sent Zakare II Shahinshah and Queen Tamara to Jerusalem for clarifications connected with the problem.

The Armenian and Georgian princes, who had returned to Tpghis from Jerusalem, told the rulers that they had turned to the spiritual leaders in Jerusalem and presented the purpose of their coming to the city of the Lord. Taking into account the fact that, according to the tradition, the lamp on the Lord's cemetery should be lit on Easter day on its own, without man's help, the Arab ruler of Jerusalem prompted to indicate in what faith the fire of the lamp would be lit on its own on the Easter day.

The Chalcedonians' expectations were not met, and the fire of the lamp was not lit. They have been waiting for exactly seven days. The fire of the lamp was lit on the day of celebrating Easter by the Armenians. By order of the Arab governor of the city, the Arabs started beating the Orthodoxes in all the country's churches as heretics (*the History of Armenia, 1982*).

No matter how cognitive and reliable the story of the princes was, nothing changed in the actions of the parties.

They say that as if sometime after the explanation of the princes sent to Jerusalem, after the Sunday liturgy, the Georgian priest did not give a communion bread to King Zakare, who approached him for receiving the communion bread, just because he was an Armenian, according to the priest, one of the cursed ones. And as if Catholicos Hovnan of Virk said on the same occasion: "None of the Orthodoxes will allow himself during the priesthood to voluntarily give you, the seven-time cursed Armenians, a communion bread, and even if there appears somebody, he will be an abductor dog."/The historian of Queen Tamara narrated the case. The basis of this scene has been entirely taken from the historian of Queen Tamara. We are very sceptical of the historian's information that the Georgian priest called King Zakare one of the cursed and at least survived. We strongly believe this whole section is the "fabric" of the further period of Georgian arrogance./ (*Khosrov Torosyan, 1992*) After these humiliating expressions, as if the Catholicos wanted to argue with Zakare II Shahanshah. However, the latter said he was not a church theorist and could not argue. The famous bishops and monks of Northern Armenia headed by the old Catholicos Stepanos of Aghvank / The Georgian historian mistakenly wrote the Catholicos of Akhtamar instead of Aghvank, which was impossible, as the Catholicos of Akhtamar was under anathema at that time./ came at his invitation and debated with the Catholicos of Virk (*L. Melikset-Bek, 1934*).

The Armenians spoke with grandeur and diffusively about their faith because they were very well prepared. The Catholicos of Virk allegedly denied what the Armenians said, but the Armenians insisted on themselves.

Catholicos Hovhan of Virk has exhausted the opportunities for the debate. And that has already confirmed that the Armenians were both right and winners in the debate. Finally, Catholicos Hovhan turned to an anti-religious step, i.e. to determine the veracity of the Armenian or Georgian religions through dogs. The Armenians refused such an anti-Christian action, and when the Georgian Catholicos insisted, they said, "you do it."

And, contrary to the opposition of the Armenian side, at the suggestion of the Catholicos of Virk, the two sides exchanged one dog so that after keeping them hungry for three days, they would put a communion bread in front of them under the condition that after the hungry days if one of the dogs refuses to eat the communion bread, it will mean that the faith of that dog's side is more preferable.

Three days later, the Georgian dog left the Armenians and did not approach the communion bread, and the Armenian dog kept at the Georgians ate the communion bread. Owing to this, the Georgians have stated with satisfaction that their religion is better. The Georgian historian wrote that in the tent of Zakare II Shahinshah, his brother Commander Ivane I said to his brother: "Brother, I did not want to take part in this dispute because the Georgians have true faith. What prevents us from accepting that true faith and being baptized by the Georgian Catholicos?" Zakare II Shahinshah answered his brother: **"I will not join the Georgians. Whoever will be asked on the Day of Judgment, let him answer."** Commander Ivane I converted to the Chalcedonic religion and was baptized in a Chalcedonian order (*Khosrov Torosyan, 1992*).

The abovementioned cases indirectly prove serious religious problems in Armenian-Georgian relations.

It is known that the Armenian Church has never imposed religion on any other nation during its centuries-long history. Meanwhile, the same cannot be said about Orthodoxy. Starting from Chalcedon's meeting, when the Armenian spiritual fathers accepted the principle of monophysitism, the Orthodox Church launched a campaign of intolerance against the Armenian Church.

This has been done with peaceful and aggressive actions, by force of weapons and by threatening war against Armenia. Sometimes they succeeded. In the 630s, Emperor Constantine came to Karin with his army and Catholicos Yezr Parazhnakertsi, who went to meet with him, and forced him to sign a document of unification of the Armenian and Greek churches. But that paper existed during the lives of only a few Catholicoses. In



reality, Catholicos Yezr, returning to Mother Etchmiadzin, continued to be guided by the Armenian rite.

The Catholicoses, who succeeded him, also acted the same way. Leaving the Armenian Church in 607 and converting to Orthodox, the Georgian Church also adapted an intolerant position against the Armenian religion.

When the state of the Armenian Bagratunis was strong, and when Virk was a part of the Armenian land, the Armenian Church had not taken any steps to force the Georgians to convert to the Armenian religion. But when the situation changed, Armenia lost its independence in 1045, Virk gained independence, and the Virk Church immediately started a campaign against the Armenian religion.

Under the guise of a struggle against the Seljuks, the rulers of Virk also plundered the different regions of Armenia and forced the local Armenians to leave their destroyed settlements and take the "safer" way to Virk. In 1104, King of Virk of 1089-1125 David IV the Builder conquered and owned the Armenian kingdom of Heret and Kakheti of the Kyurikyans, captured the Kyurikyans' capitals Schwilden and Lore fortress.

And chasing the Armenians to the depths of Virk, "... built an Armenian city in the Georgian world, established many churches and monasteries, and named the city after Gora / Today's Gori town /...» (Matteos Urhayetsi, 1991). This step should not be considered only by his love towards the Armenians. It should be taken into account that with this step, he took the people blooming in his own country to Virk.

The modern Armenian historians, on the one hand, have described with heartache the massacre of the Armenians, the native owners of Armenia, by foreign Muslim oppressors, as well as the destruction of settlements, burning, deportation, the resettlement of foreign elements in the deported Armenian settlements and the deterioration of the ethnic composition of the population. On the other hand, they used words of praise for the neighbouring Georgian rulers, who, with the same "diligence", destroyed Armenia, creating an uninhabited security zone between themselves and their enemies.

Unfortunately, Armenian historians have only seen their times. They could not have known that under the conditions of the reign of the same and numerous Muslims, the Armenians remained Armenians, and the number of the Armenians, who changed their religion, was insignificant, but in Georgia of the same Christian faith, the Armenians changed their religion very quickly during 15-20 years. Even the princes have changed their religion. Brother of Zakare II Shahinshah Ivane, son of Zakare II Shahinshah

Shahinshah I and his heirs, the heirs of Sarkis the Small, the owner of Javakhk descended from Zakaryan Vahram, have converted to the Chalcedonian religion.

The Armenian population of the Armenian Kingdom of the southern Kakheti, which came under the rule of Virk in the middle of the 1100s, completely lost its ethnic belonging. In fact, the inhabitants of the Armenian territories in the territory of Virk were forcibly converted to the Chalcedonic faith.

THE "BOOK OF JUSTICE"(Mkhitar Gosh, 1977) OF MKHITAR GOSH IS THE CORNERSTONE OF STATEHOOD

Monk Mkhitar Gosh (Levon Melikset Bek, 2016), a great medieval thinker, a theologian, a jurist, a fable writer, a tireless defender of the Armenian Church, a spiritual leader of the Eastern Armenian side, who settled in the palace of Vakhtang Haterkts, King of Verin Khachen, has gone beyond his contemporaries with a flight of thought and felt that the Zakaryans, who have entered the historical arena, are striving to build a state. He undertook the work on the creation of a cornerstone book of justice of the state in 1184 and completed it on the eve of the coronation of Zakare II Shahinshah in 1193.

The "Armenian Book of Justice", created by Mkhitar Gosh, is a collection of civil and church laws. It regulated the internal life of the newly created Armenian state and contributed to the improvement of the condition of the people, the unification of the people and the protection of a centrist state. The "Armenian Book of Justice" had a huge impact during Mkhitar Gosh's lifetime, not only as an application code but also as a state constitutional justification of the state, an exact philosophical system in which the conduct rules of the king, princes, soldiers, clergymen, as well as the rules of conduct of peasants' life have been recorded and regulated.

During a short period, the "Book of Justice" passed a vital circulation test on the Eastern Armenian side in Artsakh, and then it was introduced in the Hayk-Armenia state created by Zakare II Shahanshah. Mkhitar Gosh's "Book of Justice" became the first and most important substantiation of the independent Armenian state created by Zakare II Shahanshah.

This legislative document was a working tool for the state bodies. Mkhitar Gosh was the first legislator who tried to substantiate the legal stages of society's development and reveal the driving forces of the time. Getting rid of the strong religious prejudices of the time, he tried to reveal the material bases of historical situations, the regularities of phenomena and the causal relationships. Mkhitar Gosh realized that no nation, including the Armenians, would have any development without independence.

The marriage institution has been a serious tool of state-building for thousands of years. Many problems have been solved through the establishment of marital relations, and the relations between the states and the ruling families have been normalized. The marriage institute has been best used by Sarkis II the Great, the first king of Armenia in 1185-1187, the greatest Armenian military and political figure of the 12th century, the Commander, the first Minister of Defense of the United States of Armenia and Virk.

He married his two daughters, Dopin and Khorishah, with the two branches of Khachen, Prince of Tsar Hasan Tsaretsi (Vardan Vardapet's 1862), (Ulubabyan B.A., 1975), (Bishop Karapet, 1914) and King of Nerkin Khachen Vakhtang Tangik (Ulubabyan B.A., 1975). His third daughter Nrijs got married to the heir of the Hamazaspian-Mamikonyan dynasty of Dsegh (The Divan of Armenian lithography, volume 9,1987). He also married Zakare the Small, a son of his brother Vahram, with Khatun (Karo Ghafadaryan, 1963) (Tigran Hayazn, 2005), a daughter of Prince Hasan, a son of Desum, one of the secondary branches of the Khachen dynasty.

His sons, Zakare II Shahinshah and Commander Ivane II, continuing their father's business, married their younger sister Vaneni-Nana with Kyurikyan King Abbas II (Kirakos Gandzaketsi, 1961) (The Divan of Armenian lithography. Volume 6, 1977) (Zakaria Kanakertsi, 2015), they married with the daughters of other ruling houses, as well as they encouraged their subordinate princes to marry their children with the representatives of other ruling houses.

These marriages have become effective on the way of building statehood. Khozhorn fortress and the surrounding lands were given to the Zakaryans by the Kyurikyan kings, Mahkanaberd was given to the Artsrunis, the Cayenne province and the surrounding lands, the lands belonging to the owners of Dsegh, the lands belonging to the owners of the three branches of Artsakh, i.e. Tsar, Haterk, Khokhanaberd, as well as the lands of Matsnaberd and Nor Berd and the surrounding lands belonging to the Kyurikyans as a result of connecting each other through the network marriages, in fact, created the land of the further statehood, where a new state was created.

These marriages became the basis for political integration and ideological and cultural identification rather than solving the problem of satisfying basic instincts.

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ROLE OF INVOLVEMENT WITH PROFESSIONAL OCCUPATION OF LIFE-SENSE ORIENTATIONS OF TODAY'S STUDENTS OF PEDAGOGICAL INSTITUTIONS

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ABSTRACT

The article discusses students' personal growth and preparedness for their future professional occupation during their learning in a pedagogical university. The authors address the effects of involvement in professional occupation during their university study on the life-meaning areas. The following methods were used to conduct this study: questionnaire surveys; "Who am I?", a reflective self-assessment test developed by V.S. Mukhina; the life-sense orientation test developed by D.A. Leontiev; the Value Survey by Milton Rokeach; Occupational Motivation Methodology by C. Zamfir updated by A. Rean, and the statistical methods of empirical data processing: Pearson's χ^2 criterion and cluster analysis. The research covered the students of the pedagogical institute, with 100 students in the 1st through 4th year. The empirical research identified five subject clusters distinguished by their involvement in professional activities and life-sense orientations. The research allows us to view professional involvement during students' higher education periods as a factor of their professional motivation in the context of digital education.

Keywords: *life-sense orientations, profession, adolescence, transition of young people, pedagogical support, occupation, research.*

INTRODUCTION

Students' personal development and forming their commitment to future professional activities are key issues in the theory and practice of improving the performance of today's higher educational institutions. At the stage of initially learning the profession, young people search for their identity, form their life and world views and internalize individual skills and approaches in their behaviour and communication. While the old system of vocational training is disintegrating, many high school graduates chose their vocation by chance, and it is very important to trace changes in their life-sense orientation during their higher learning and identify the reciprocal influence of their vocational involvement and life-sense orientations on their identity and look for the opportunities to give them psychological and pedagogical support in their personal growth at college.

LITERATURE REVIEW

The transition of young people from high-school learning to vocational training is a new stage in their socialization. This is a critical point in the life of young people when they "change their scope of activity and face important personal transformations" (Ananiev, 2008, p. 283). According to A. N. Leontiev (Leontiev, 2005), the area of meaning becomes the "kernel" of a student's personal identity and a structural element of their learning and vocational training and determines simultaneous learning of social, psychological, and professional vectors. To study the effects of involvement in professional activities, it is important to consider the conclusion of D.N. Uznadze (Uznadze, 2001, p. 637) that human behaviour can be modelled down to two categories: 1) "extero-genious", where an individual is driven from the outside and 2) "intro-genious", which is determined by the inside impulse. Students' involvement in their professional occupation (an external impulse) facilitates the formation of a positive attitude to their vocation, acceptance of its norms and values, development of important personal qualities that have social and professional values, and satisfaction with their vocational learning. In this research, a student's involvement in professional occupation is a factor that influences their identity in general and life-sense orientations in particular. V.S. Mukhina (Mukhina, 2019, p. 162) describes adolescence and states that an individual faces the challenge of finding life values in this period. Individuals seek to formulate their inside position towards themselves and others and their moral values. Thus, a young person perceives, interprets, and adopts social values. K.A. Zhatkina highlights the

importance of the social environment: "it is education that has a critical influence on the formation and development of the individual life-sense concept because, on the one hand, educational institutions (schools, colleges, and higher institutions) are the main establishments for socialisation and contacts with teachers and peers give a certain meaning to the life of students; on the other hand, knowledge facilitates their individual growth and development and their subjective worldview." (Zhatkina, 2011, p. 3) According to V.S. Mukhina (Mukhina, 2019, p. 162), self-reflection has a special meaning for personal development in adolescence. Self-reflection helps young people to understand themselves and seek to identify their own "I" and find an answer to the question "Who am I?" Self-reflection is a critical value in professional growth. In adolescence, young people develop their reflexive abilities in a self-absorbed manner.

According to modern studies, today's student motivation for learning depends on different types and forms of education (full-time or remote) (Silke Vanslambroucka, Chang Zhua, Koen Lombaertsa Brent Philipsena, Jo Tondeurb, 2018, p. 34). While the importance of mixed and online learning (Charles Graham, Wendy Woodfield, Buckley Harrison, 2013, p. 4-14) and individual education (Silke Vanslambroucka, Chang Zhua, Koen Lombaertsa Brent Philipsena, Jo Tondeurb, 2018) grows, the authors highlight motivation as a crucial factor of the efficiency of the educational process (Silke Vanslambroucka, Chang Zhua, Koen Lombaertsa Brent Philipsena, Jo Tondeurb, 2018, p. 34). Self-perception results from an "individual choice" in a family and profession. According to A. A. Rean, "to find the purpose of life, an individual must meet the challenge of work and vocation. The involvement with a certain professional world is conjugated with professional development" (Rean, 2002, p. 414). The empirical research by V.V. Golysheva states that "there are no life-sense goals in meditation. Life-sense orientations are always linked to human activities" (Golysheva, 2012, p. 122). According to T.N. Sakharova (Sakharova, 2018, p. 35), the life-sense orientations of an individual change from teenage years to adolescence and are filled with a different meaning.

PROBLEM STATEMENT

The meaning area of an individual as a dynamic model faces changes at every age influenced by different factors, including an individual's involvement in a professional occupation.

RESEARCH QUESTIONS

1. What are the features of the individual life-sense area in adolescence?

2. How does the individual life-sense area change during the period of higher education?
3. How do life-sense orientations change in adolescence depending on an individual's involvement with their professional occupation?

PURPOSE OF THE STUDY

This study aimed to identify the interconnection of involvement with professional occupation and life-sense orientations in adolescence.

RESEARCH METHODS

To achieve the above goal, we used the following methods: questionnaire surveys, "Who am I?", a reflective self-assessment test by V. S. Mukihna (Mukhina, 2008, p. 116); life-sense orientation test by D.A. Leontiev (Leontiev, 2006, p. 18); The Rokeach Value Survey (Raigorodsky, 2009, p. 637), Occupational Motivation Methodology by C. Zamfir updated by A. Rean (Rean, 2002, p. 415) and the statistical methods of empirical data processing: Pearson's χ^2 criterion and cluster analysis (Nasledov, 2008, p. 392).

The questionnaires included the following questions:

1. Gender;
2. Age;
3. Specialization/area of your learning (please specify your first degree if this is your second higher degree);
4. Are you employed full-time?
5. Do you work for an educational institution?
6. Do you plan to work for an educational institution after graduation?

RESULTS

The total results were subject to clustering analysis. The clustering analysis identified five clusters. We described every cluster based on respondents' life-sense orientations and professional motivation. We assigned reference names to every cluster. We referred to the first cluster as "Professionally Involved" (14 respondents); it included only young women in the third-year course who had full-time jobs in educational institutions and planned to continue their work there. By age, this cluster consists of young women from 20 to 21 years old. These respondents had meaningful goals for their future life and viewed life as interesting and full of emotions. They view themselves as having a strong and free identity and are sure they are in control of their lives. This cluster

prioritises such values as health, love, and self-confidence. Respondents included in this cluster showed strong external positive motives, which is evidence that their professional motivation is based on their pursuit to satisfy their other motives, which are external to the essence of their occupation.

This cluster is focused on social prestige and salary. Such socially important roles as social status and vocation rank high in their life-sense area. The second cluster referred to as "Undefined" (14 respondents), consists of 4 young women and 3 young men in the first year, 3 young women in the third year, and 4 young women in the fourth year who have no full-time jobs and do not work or have no plans to work for educational institutions after graduation. By Rokeach Value Survey, this cluster is dominated by such values as well-being and cheerfulness. However, they are not focused on growth, interesting job, performance, and tolerance. This cluster is focused on social prestige and salary. The third cluster, which we referred to as "Hesitant" (24 respondents), consists of those who have a job in educational institutions but do not consider it their full-time occupation and have no plans to continue working in educational institutions after graduation. The cluster includes 6 young women and 4 young men in the first year and 8 young women and 6 young men in the third year. Their priority values include health, love, well-being, interesting job and self-development. This cluster shows high internal motivation for their professional occupation. This shows that their occupation is important for them as it is. They are focused on positioning themselves through socially important roles. The fourth cluster, referred to as "Committed" (9 respondents), includes young men, four in the first year, two in the second year, and three in the fourth year of their program. They are employed full-time but not by educational institutions and have no plans to work there. This cluster has well-thought and clear goals. However, some respondents view their lives as uninteresting and having no meaning. Judging by their responses, respondents feel responsible for their life and view themselves as having strong personalities; however, some are not confident in themselves and their ability to control their lives. Their dominant values include well-being, good education, and self-control. At the same time, they do not value active life, interesting job, or growth. They are focused on positioning themselves through socially important roles and valuable personal qualities. The fifth cluster, referred to as "On the Fence" (29 respondents), includes young women in the first year (15), third year (8), and fourth year (6). By age, this cluster consists of young women from 17 to 21 years old.

This cluster has no full-time job and does not or has no plans to work in educational institutions. The Rokeach Value Survey showed that they rank high such



values as high-performance life and social vocation. They also value well-being. Such clusters showed the influence of involvement in professional occupation on life-sense orientations and professional motivation.

CONCLUSION

This study allowed us to make the following conclusions. Young women who major in educational psychology make a more meaningful choice than young men who learn the same profession. Unfortunately, few young men link their further professional expectations with the profession of an educational psychologist. With professional experience gained in the learning process, most young women plan to continue pursuing their professional careers after graduation. We also found that all respondents are highly motivated to pursue their profession, which is directly related to a high level of understanding of life's purpose. Thus, our initial assumption that the life-sense orientations of students at teachers' training institutes change in the learning process (from their first to the fourth year) is confirmed. Our assumption that the students' life-sense orientations are influenced by their involvement with professional occupations is also confirmed. These data may be used to develop curricula in the main educational programs. In particular, if students are involved in different types of practical training, it can facilitate their professional growth and competence and increase their understanding and meaningfulness.

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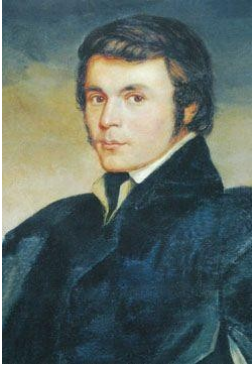
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GOLDEN PAGES
KHACHATUR ABOVIAN¹



Khachatur (or Abovian; Armenian: Խաչատուր Աբովյան; October 15 [O.S. October 3] 1809 – April 14 [O.S. April 2] 1848 (disappeared)) was an Armenian writer and national public figure of the early 19th century who mysteriously vanished in 1848 and was eventually presumed dead. He was an educator, poet and advocate of modernization. Reputed as the father of modern Armenian literature, he is best remembered for his novel *Wounds of Armenia*. Written in 1841 and published posthumously in 1858, it was the first novel published in the modern Armenian language, using Eastern Armenian based on the Yerevan dialect instead of Classical Armenian.

He was far ahead of his time, and virtually none of his works were published during his lifetime. Only after the establishment of the Armenian SSR was it accorded recognition and stature. He is regarded as one of the foremost figures not just in Armenian literature but in Armenian history at large. 's influence on Western Armenian literature was not as strong as it was on Eastern Armenian, particularly in its formative years.

He was born in 1809 in the village of Kanaker, then part of the Qajar Persian Empire and now a district of Yerevan, Armenia. 's family were descendants of the Beglaryan Melik family in Gulistan, one of five Armenian families who ruled around the current-day region of Nagorno-Karabakh. The family held the position of *tanuter* (a hereditary lordship) in Kanaker; 's uncle was the last tanuter of Kanaker. His aunt was the wife of Sahak Aghamalian, the last Melik of Yerevan at the time of the Russian annexation in 1828. His social origins and descent imbued him at an early age with a sense of responsibility to his people. He was born six years after his parents, Avetik and Takuhi, married. He had a brother, Garabed, who died at the age of three.

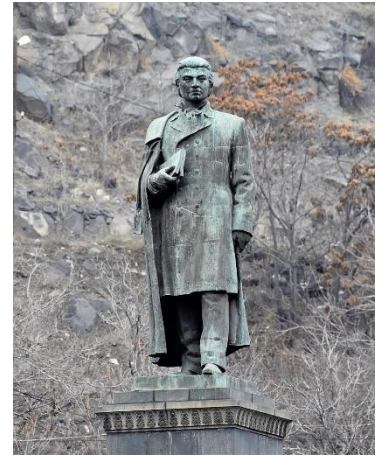
At age 10, he was taken by his father to Echmiadzin to study for the priesthood. He dropped out after five years and moved to Tiflis in 1822 to study Armenian studies and languages at the Nersisyan School under the guidance of Harutiun Alamdarian. He graduated in 1826 and began preparing to move to Venice to further his education. However, the outbreak of the Russo-Persian War (1826–28) curtailed his plans. For the following three years, he taught briefly at Sanahin and then worked

¹ from https://en.wikipedia.org/wiki/Khachatur_Abovian



for Catholicos Yeprem of Armenia as his clerk and translator. While working for the Catholicos, the twenty-year-old met many notable foreigners, including the diplomat and playwright Alexandr Griboyedov. Griboyedov's weekly Tifliskiye Vedemosti became the first paper to publish an article.

The turning point in 's life was the arrival of Friedrich Parrot in Armenia in September 1829, a professor of physics from the University of Dorpat in Livonia (in present-day Tartu, Estonia). Parrot travelled to Armenia to climb Mount Ararat to conduct geological studies and required a local guide and a translator for the expedition. The Catholicos was assigned to these tasks. With 's assistance, Parrot became the first explorer in modern times to reach the summit of Mount Ararat. The project received full approval from emperor Nicholas I, who provided the expedition with a military escort.



Abovian and Parrot crossed the Arax River into the district of Surmali and headed to the Armenian village of Akhuri, situated on the northern slope of Ararat, 4,000 feet (1,200 m) above sea level. Following the advice of Harutiun Alamdarian of Tiflis, they set up base camp at the Monastery of St. Hakob some 2,400 feet (730 m) higher, at an elevation of 6,375 feet (1,943 m). was one of the last travellers to visit Akhuri and the monastery before a disastrous earthquake completely buried both in May 1840. Their first attempt to climb the mountain, using the northeast slope, failed as a result of a lack of warm clothing.

Six days later, on the advice of Stepan Khojants, the village chief of Akhuri, the ascent was attempted from the northwest side. After reaching an elevation of 16,028 feet (4,885 m), they turned back because they did not reach the summit before sundown. They reached the summit on their third attempt at 3:15 p.m. on 9 October 1829. dug a hole in the ice and erected a wooden cross facing north. He picked up a chunk of ice from the summit and carried it down with him in a bottle, considering the water holy. On 8 November, Parrot and Abovian climbed up Lesser Ararat. Years later, in 1845, the German mineralogist Otto Wilhelm Hermann von Abich climbed Ararat with . 's third and last ascent of Ararat was with the Englishman Henry Danby Seymour in 1846.

On 14 April 1848, he left his home for an early morning walk and was never seen again; his disappearance remains unresolved. His wife, Emilia, did not report him missing for a month. Their children, Vartan (1840–1896) and Zarmandukht (later known

as Adelaide; 1843–1909), were ages eight and five, respectively, at the time of the disappearance.

Numerous theories have been proposed attempting to explain his disappearance: that he committed suicide, was murdered by his Persian or Turkish enemies, or was arrested and exiled to Siberia by the Special Corps of Gendarmes, among others. Given his love for his children and their young age, it is generally disregarded that he committed suicide. Writer Axel Bakunts put forward the theory that was in Western Europe engulfed in the Revolutions of 1848.

From the day of its foundation, the Armenian State Pedagogical University bears the name of the great enlightener Khachatur Abovian.



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