

ABOUT THE NEED TO ENSURE ETHICAL AND IDEOLOGICAL PUBLIC AND STATE ADMINISTRATION

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Key words: public and state administration, moral management, value system, international experience

Introduction

The work is dedicated to the necessity of implementation of public administration on a clearly formulated moral-ideological basis, separate mechanisms of its implementation. Reference was made to some international attempts to ensure it. The separate toolkits for the implementation of public administration with the ideology of morality and the formation of the community of public/state servants were presented.

Research methodology

In the course of the research, the methods of analysis, process stages, sequential observation in terms of time, and comparison of the need for ideological support of public administration were used.

Literature review

The scientific publications related to the research topic, the history of the development of the studied issue and modern views, various aspects of the issue studied in the work were analyzed.

Scientific novelty

In our opinion, one of the reasons for the ineffectiveness of state administration in all countries of the world today is the lack of an ethical principle in the administration process. Enshrining such a principle from the beginning in the implemented public administration policy will ensure the sustainable development of any state. It is from this perspective that we view public and state administration.

Analysis

The current uncertainty of development for almost all states of the world today has become the basis of state management, the modern managerial crisis. The civilizational moral¹ crisis that is its component has in turn led to a deepening crisis in almost all spheres of human life. The moral crisis - the devaluation of traditional values and the intensification of the cult of money in every possible way promotes excessive consumption

1 Morality is an object of study of ethics, one of the forms of social consciousness. It is a teaching of a person's behavior, and a set of norms for behaving in society. Morality, as a social concept, performs the function of regulating people's behavior in all spheres of public life. (sources: [Stanford Encyclopedia of Philosophy, 2002], [S.A. Galstyan. 2011]).

and enrichment, pushing universal moral principles out of the margin¹. The replacement (change) of the axes of the real value systems of modern society with new ones is a rapidly growing threat to public security, the foreseeable result of which is the destruction of humanity as a species on the planet Earth. The reason for this is the absence of an ethical regulator of society, with the help of which civil society institutions carry out ethical assessment of the actions (inaction) of citizens and organizations from the point of view of causing harm and threat to society, identify and prohibit the negative behavior of such social actors. Harm is a perceived or actual distressing deterioration in a person's living condition, and a threat is a potential harm to a person's life.

Today, more than ever, public condemnation of demoralization, "monetization of morality - turning everything and behavior system into money", ideologies of "filling the pocket" at any cost and their spread is necessary. Directly and in hidden ways, these trends lead to inefficient implementation of public and state administration, create new obstacles for the already increasingly complex processes of state administration. This proves the modernity of the work. The crisis of the system of market relations, which is the subject of public administration regulation, is driven by the value system of "everything can be sold and bought". A person turns into an object of bargaining, a commodity. The way out of today's age-old cycle of "ideological-moral destruction" is the development and implementation of the principles of moral-ideological² support of state administration reflecting the fundamental and constructive laws of the development of human civilization.

Universal, moral ideological reflections, researches, ideas and teachings have been started since ancient times, for example, Aristotle's (384 BC - 322 BC) metaphysics³ (see:[Collection of conference materials: YSU, 2017], [Mirzoyan], [Zakaryan, 2000]), the teaching of "Tao" ("about the path") of the ancient Chinese philosopher and writer Lao Tzu (see:[Stanford Encyclopedia of Philosophy], [Assandri, Friederike, 2009], [Kim, Hongkyung, 2012], [Mkrtchyan, 2007]), the moral path (law) of Confucius (about 551 BC - about 479 BC), Han Fei (about 280 BC - 233 BC) the theory of the progressive movement of society along the path of state morality (see:[Hsiao, Ames], [Koreshkova et al., 232 - 241]), the teachings of the German philosopher I. Kant (1724-1804) (see:[Aslanyan, 2012], [Gottlieb, 2023], [Kaufman, 2005, 1774 - 1884], [Stanford Encyc-

1 The term secular morality can also be used here. It is one of the aspects of philosophy, it is related to morality outside of religious traditions. In the modern sense, it includes philanthropy, libertarianism, and many variants of consequentialism. Ancient philosophies include skepticism and virtue ethics. On this see: [Epstein, Greg M. (2010)], [Civil Society Institute (NGO), 2006].

2 Here it is necessary to distinguish between two concepts. "public ideology" as a set of fundamental values characteristic of broad sections of the population and "state moral ideology", which includes the reflection of these values at the conceptual level and defines the state ideological policy, measures taken by state institutions.

3 Metaphysics (Ancient Greek: "that which is after physics"), the philosophical study of the world taken as a whole, the principles and final causes of existence. In the Middle Ages, losing connection with the scientific research of the world, metaphysics gradually abandoned theology as a way of natural understanding of the spiritual beginning of the world, the divine essence.

lopedia of Philosophy. 2010)) the teaching of free will and morality ("the foundations of morality") of A. Schopenhauer (1788-1861), the most famous student of I. Kant (1724-1804) (see:[Zakaryan, 2000], [Schopenhauer, 1910, vol.3, 17 - 23], [Eichenvald, 2023], [Vasilyeva, 2021]), the conclusions of the Dutch philosopher and atheist Benedict (Baruch) Spinoza (1632-1677) and others.

Multifaceted and complex, the aggressive ideology of enrichment hidden under mythical slogans about "freedom and democracy", "universal human values" is actually spreading rapidly in the world. The ongoing armed conflicts, terrorism, the growth of new types of crimes on a global scale are the direct consequences of the civilizational moral crisis, the moral-ethical ideological vacuum.

The terms "morality", "morality", "moral values" are frequently used in the constitutions of many countries of the world. In the Constitution of the Republic of Armenia, the terms "morality" and "universal value" are used in many articles, which are the legal basis for ideological support of state administration [Constitution of the RA]¹.

Ideological support of the state administration is a set of views, ideas and theories that reflect and evaluate social reality in terms of fundamental moral norms/values of humanity. The management ideology should be aimed at preventing the spread of the aggressive ideology of mass unrestrained consumption becoming dominant in the world, enrichment at any cost, and their impact on the existing social relations.

The ideology of "serving money" is taking over the planet. This ideology is one of the causes of governance crises in the modern world, including terrorism and wars. It has brought many civilizations to the edge of the abyss, raising the issue of people's survival. It seems that there is a "tragic transformation" of the relationship between a person and state power into a commodity. The world community should recognize the fight against this as a major problem of our time. The economic goal of activity, "to make a profit from everything in any way possible", begins to dominate the social values of a person to serve society and care for each person. However, the legitimacy of any current state power lies in its morality, the reserves of which have not been exhausted and are a source of new power to win any, including hybrid war, and guide development along the path of moral ideology.

In order to provide the state with ideological management, it is necessary to form and justify the moral standards of the behavior of the goals and programs of all state structures, state and private organizations, institutions, enterprises and movements. It is indisputable that it is impossible to implement the ideological support of state administration without targeted personnel mobilization, consolidation. In order to solve the problems of

¹ For example, articles 25,31,32,33,34,41,42 and so on.

state administration, the consolidation (gathering) of reserves, forces and efforts, will and internal capabilities of specialist personnel will contribute to increasing and strengthening the level of trust of the population towards any government.

In order to preserve and spread traditional values through the media, social networks, digital platforms, detailed, objective and reliable information search systems, value systems to present the value systems with the widest possible audience coverage, the information interaction for the implementation of state policy is an important tool.

We suggest that the creation of an interdepartmental coordinating structure, the "Institute of Moral-Ideological Culture", can play a key supporting role in the implementation of this mechanism. In order to support the state government and prevent future lapses, it should, among others, be endowed with several cornerstone powers, namely:

- direct participation in the development of strategic approaches to the implementation of state policy in line with the general picture (background) of moral value systems of the "nation-community-state" trinity;
- development of systematic concepts of personnel policy management principles in line with the general picture (background) of the moral value systems of the "nation-community-state" trinity.

It should be noted that structures with a similar orientation are operating in different countries today (see: [Belukonov, 2021]). In particular, there are some precise examples:

1) The Institute for Policy, Ethics, and Culture (IPEC)¹ of the Russian Federation (see: [The Institute for Policy, Ethnicity and Culture]) studies and evaluates current events in the world and in Russia Ethical considerations of mass change and the catastrophic political and cultural consequences of making decisions. Putting politics, ethics and culture at the center of research to understand technocultural change, IPEC forms a field of collaboration on a variety of critical topics such as:

- algorithmic culture (including thinking), medicine, biotechnology and ethics;
- technologies and autonomy;
- monitoring and privacy;
- reorganization of human relationships in a changing environment. ([The Institute for Policy, Ethnicity and Culture])

IPEC brings together a diverse range of knowledge holders to collaborate and support its research: faculty, policy makers in public administration, and officials and staff at various levels, together to rapidly respond to the changing technological environment.

¹ A research organization that studying the process of transition to eco-culture with changes in meta-cultural code of conduct (a system of conventions for storing, communicating and processing information) was created in 2021 by the Academy of Eco-Social Technologies.

2). The Markkula Center for Applied Ethics¹ (see: [Library of Congress, Washington, D.C.]) operating "Institute for Technology, Ethics and Culture" (The Institute for Technology, Ethics and Culture) (ITEC)), which is the result of a collaboration between the Markkula Center and the Vatican Dicastery for Culture and Education².

The Institute brings together leaders from all traditions of government, business, civil society, academia, and faith to develop and promote deeper thinking about the impact of technology on humanity. Among the directions of activity of the institute [Markkula Center for Applied Ethics at Santa Clara University] are:

- Bioethics³. Collaborates with local hospitals and hospices⁴ focusing on clinical ethics policy development. His research in bioethics includes, for example, Health Decision Making for Unrepresented Patients, Culturally Competent Care, and Pandemic⁵ Ethics, among others.

- Business, business and organizational ethics. Includes business leaders and business ethics scholars from various other institutions. Also implements programs to evaluate the ethical culture of the organization for the boards of directors of various companies and for state and community structures. It is a platform contributing to the formation of an ethical organizational culture.

- University (student) town ethics. Santa Clara University has more than 70 faculty members specializing in university ethics in all areas of public administration. It provides grants to faculty and students conducting research in applied ethics, grants scholarships to students developing ethics programs for their peers, and organizes presentations on applied ethics in various areas (eg, technology, diversity, immigration, and law)⁶.

- Ethics of government/management. Here, the focus is on conflicts of interest, gifts and bribes, nepotism⁷, lobbying, ensuring transparency in governance and the private lives of government officials. Roundtables allow elected/appointed officials (eg, mayors, councilors, supervisors) to meet quarterly to discuss the impact of these issues on their work [Lankin, 2011].

1 It is a department of the Jesuit University of Santa Clara. Named after Mike Markkulan and his wife Linda Markkulan.

2 The Dicastery is a department of the Roman Curia (the local self-governing body of the Roman Empire: the city council or the city senate), similar to the ministry of secular states.

3 Bioethics is a science of practical ethical problems arising in the relationship between biology, medicine and medical ethics, natural sciences and biotechnology, politics, law, religious studies and philosophy. Bioethics is also a moral discipline [Wynar, Bohdan S., 2007].

4 The word "hospice" comes from the Latin words "hospes" and "hospitium" (translated as "hospitality"). This term has been used since the 6th century as a resting place for pilgrims (Latin: peregrinus "stranger, wanderer"). Later, the Latin word "hospes" became the English word "hospice" (meaning "shelter", "mercy", "hospital"). Hospice is a free medical and social institution. (See: [Yesayan, 2005], [Goglova, 2006], [State health care institution "Tulsky regional hospice"])

5 An uncharacterized temporary increase in the level of infectious morbidity (group epidemic morbidity).

6 See in more detail about this type of ethics: [Abramov, 2015, 604-610]

7 It is a form of bias based on acquaintances and family ties, when an official abuses his authority and power to provide a job or service to a family member, relative or friend, regardless of whether the latter lacks the appropriate qualifications and merits.

- Internet ethics. Presentations and training modules cover, for example, data privacy, social media, the "right to be forgotten"¹, cyber security, privacy in search engines and other topics.

- Journalism and media ethics. This strand explores the ethical implications of changing journalistic oversight in the digital age. Working with reporters, editors and political technologists, helps members of the public collaborate with journalists and ensure journalists gain in-depth knowledge of the complex issues they cover. It also supports stakeholders in the digital ecosystem to sense misinformation often hidden in the maelstrom of news and other information and counter its rapid spread.

- Leadership ethics. Specializing in leadership ethics, he works with businesses, nonprofits, government agencies, and other organizations to analyze real-world leadership ethics issues. Develops programs and tools to effectively solve these problems.

- Religious and Catholic ethics. The Center for Ethics at Jesuit University has a special interest in the role of religion in shaping ethics and moral character; offers dialogue, research, and training and outreach programs on a wide range of religious traditions.

- Technological ethics. Researches the ethics of new technologies in the field of "Technology Ethics", providing educational resources to government agencies, universities, corporations, and works with organizations such as the Artificial Intelligence Partnership². Special attention is paid to the ethics of artificial intelligence, human enhancement, and transhumanism, as well as global catastrophic and existential risks.

3). The Institute of Ethics and Society (IES), a national research institution based in the University City of Sydney, Australia, aims to raise awareness of ethics in professional and public life. Drawing on the resources of the Catholic intellectual tradition, it simultaneously strives for excellence in research, public engagement, and ethical education. IES has three research directions:

1. Moral Philosophy and Ethical Education (MPEE),
2. Bioethics and Health Ethics (BHE),
3. Religion, Culture and Society (RCS) [Notredame, 2024].

In order to ensure active public participation, IES seeks to promote in-depth and open discussion of the various ethical issues facing the public today through events and public

1 The right to be forgotten allows a person, under certain conditions, to request the removal of his personal data from public access through search engines: links to data that, in his opinion, may harm his person. This also applies to obsolete, irrelevant, incomplete, inaccurate or redundant data or information, the legal grounds for its storage have disappeared over time [European Commission, 2012], [European Union Committee, 2015-2015].

2 Global Partnership on Artificial Intelligence (GPAI). Founded in 2020 by the G7 member states, Australia, India, Mexico, New Zealand, the Republic of Korea, Singapore and the EU. GPAI is an international initiative that aims to create common norms, principles and guidelines for the development and use of artificial intelligence (AI). This reflects the growing interest of states in AI technologies, and also aims to provide a mechanism for sharing interdisciplinary research and identifying key issues among AI professionals in order to promote international cooperation.

engagement projects (e.g., annual public lectures, podcasts, “Q and A”¹ and fellowships) and national and international media. through regularly collaborating researchers. In its public activities, the Institute shows a special interest in issues at the intersection of faith, civic virtue and public life, helping to develop the necessary virtues in the phenomena of agreement and disagreement in pluralistic societies. In the area of ethics education, IES leads ethics education at the University of Notre Dame in Australia and also provides professional ethics training and consultancy to groups outside the university.

Thus, the several examples given above prove that the role of such structures in ensuring the moral and ideological management of the state cannot be considered merely by narrow professional desires. It should be directly aimed at the development of the abilities and skills of the personnel community implementing public administration in this field, at the development of effective personnel policy mechanisms and systemic solutions based on ideology. Therefore, the Institute of Ideological Ethical Culture should implement and implement the system of ideological, psychological and informational support for personnel engaged in public administration on a scientific basis. The ideological support is the ideology of morality, which should become the moral path of the population of the Republic of Armenia and the entire humanity.

The psychological support of management should imply the immediate replacement of personnel formed as a result of wrong selection, the appointment of a position based on the results of selection based on moral and business qualities, the training of personnel capable of managing on the principles of morality, justice and patriotism, high-level real qualifications: achievements of science and culture. Management information provision should include staff rotation in government agencies, promotion of ethical and quality leaders, and technological support with the launch of a national digital platform and other resources. In order to achieve these goals, it is important to adopt the discursive evaluation method [Safiollin, 2022]. It should be based on the digitization of reverse social ties in social systems; attaching a professional suitability index to each subject, it will allow to improve the efficiency of activities in real time and ensure professional suitability for the position held. In order to increase the efficiency of the human factor, the practical application of the discursive-evaluative method will allow to introduce an automatic management system for certifying the compliance of the professional and moral character of public servants with minimal costs, based on the principle that "everything that every citizen of the state does must be within the framework of morality." Those who fail to meet the standard must be publicly condemned, giving them an appropriate incentive for their subsequent actions. Going through this path of his development, everyone will find a meaning worthy of his behavior.

1 Group discussions with speakers of the speaker's forum format (speaker's corner). It is a question-and-answer session with experts and top corporate executives.

Under the conditions of state administration with a moral and ideological basis, systems of universal values are formed, where every person of any society will realize the need not to harm his environment, the society, the environment, restore the balance of spiritual and material aspirations and actions, that is, the benefit of maintaining the fundamental moral norms of humanity. The provision of moral-ideological state management is a part of the superstructure, a necessary factor in the formation of political, legal, security, economic, cultural relations, etc. Being the basis of social consciousness, the provision of state administration based on morality in the main place of its structure, as an important level of everyday consciousness, always manifests class, party, professional, scientific consciousness in different age, social, national, religious forms.

All discoveries of age, social, national, religious, class, party, professional and scientific nature must be considered from the perspective of the ideology of morality, not to cause harm to man and society, not to disturb the balance of spiritual and material aspirations and actions. The degree of damage, its acceptability and permissibility are determined by national, religious and other characteristics of social groups. Since the amount of possible damage caused to the environment as a result of the subject's activity increases or decreases depending on whether the provisions of the legislation are correct or incorrect, it can be said that precisely because of this, laws can be "moral" or "immoral". The general principle of morality in public life, public administration and public service can be defined by a general postulate: "the public servant has no right to harm the world and environment around him with his activities." Of course, real creative activity and complete freedom are possible only on the way to serve people. This is the true meaning of freedom as a conscious need for the creative service of people.

We may formulate the following principles of moral-ideological state management.

1. Principle of morality. implies the management of the state and society with the modern tools of training of public servants, knowledge of the moral and psychological achievements of education and enlightenment, inculcation of the habit of acting according to conscience, to become a patriot and to protect the motherland.
2. Principle of educating a public servant. implies the implementation of educational work with employees and society on the basis of scientific and moral approaches.
3. Principle of social rotation implies the formation of the latter's voluntary willingness to change his social status, to join the ranks of low-level employees, after publicly recognizing the public servant as "ineffective".

One of the main tasks in ensuring moral-ideological state administration should be the development of moral foundations of constructive cooperation and unity of people. The recognition of universal values becomes an urgent problem for any state in the world, including Armenia, where the state should act as an instrument of moral development of society. In the postulates of ensuring moral-ideological state management, it should be

clearly stated that the goal of the state is to build a society based on morality and social justice, and moral education among citizens should serve as a means of achieving that goal. This statement is true for any state and civilization as a whole. It must determine the moral path of any civilization existing on Earth and include the following postulates:

- public servants and citizens, we all voluntarily choose the moral path,
- public servants show a personal example of a humanitarian worldview,
- a social state can be built by citizens with moral path of development,
- a citizen can follow the moral path of development if the state will actively support him in this matter.

Naturally, the state will actively support public servants in choosing a moral path, provided that any official knows that he can be removed in case of violating the norms of the moral value system, as a result of his behavior being incompatible with moral standards and being recognized as immoral. A moral person follows universal values and directs his actions and thoughts towards social benefit.

Education should be aimed at visualizing the benefits of ethical behavior, showing public servants and society examples of irresponsibility, immoral behavior and dishonesty, dereliction of duty, negligence and betrayal. Examples of moral behavior and patriotic actions of public servants form a healthy moral atmosphere in the system of state power and are a guarantee of victory and overcoming negative consequences.

The preservation and strengthening of traditional Armenian spiritual and moral values is ensured and supported by the discussion and ethical assessment of the behavior of every employee and every member of society in public life and state government structures.

Moral behavior is the basis that ensures the purity of social relations in all regions of the world. The "code" of moral culture (moral culture) of human behavior is formed and developed by the procedures of civil society with the appropriate assessment of moral or immoral actions of social actors. The code of moral and cultural behavior is aimed at overcoming the consequences of the moral crisis, the devaluation of traditional values, the formed "cult of enrichment at any cost".

The moral crisis has led to crises in all spheres of human life. New threats to public security have emerged, new challenges have become active, such as corruption, organized crime, terrorism, extremism, poverty and misery, degradation of moral values. The need to protect moral norms and create a new cultural code of human behavior, an "ecological (moral) code of conduct" in almost all spheres of public life, has become evident. Such a crisis can be counteracted only by the implementation of public administration organized on the basis of moral ideology and the new formation of the public servant training system. We believe that for the implementation of moral-ideological public administration, the following will contribute to effectively solving personnel policy problems:

- digitalization of the process of continuous study of the professional activity and personality of public servants,
- the automated analysis of the results of the study of the professional applicability of public servants and their motivation in order to effectively implement the development of public administration,
- the development of online models for assessing the professional and ethical compliance of public servants, accessible to all and transparent,
- digitalization of the evaluation process of each public servant using artificial intelligence,
- a differentiated representation of the hierarchical level of the indices of compliance with the positions of the managerial personnel of public servants, which will allow monitoring their compliance in real time and obtaining objective data for the discussion of the effectiveness of the personnel policy.

Online modeling of human factors in personnel policy, professional suitability should include:

- automatic monitoring of the dynamics of changes in personal qualities and professional activity of personnel at all stages of the life cycle,
- creation of a digital system for monitoring the professional compliance of specialists in real time,
- implementation of the discursive-evaluative method for digitization of the evaluation of the level of development of personal qualities, competences, behavioral acts and actions of specialists.

Conclusions.

Ensuring moral-ideological public administration implies the formation of a community of morally trained public servants who will fairly solve the problems faced by society and the state in their positions, thereby causing a patriotic upsurge of society, mobilization for solving problems.

In today's globalized world, the idea of national governance goes beyond the borders of the state regardless of our will. In order to prevent this trend and implement national governance with a full Pan-Armenian ideology, there is a need to develop a unified "All-Armenian National Constitution"¹. It can be the basis for the effective and systematic functioning of the national structures of state administration, formulating the pan-Armenian goals of the Armenian nation, and systematically regulating relations².

1 For more details on this idea see: [T.Sargsyan, 2010].

2 In the context of the issue being discussed about legal-administrative relations and the formation of Armenian governance culture, there are many works of experts, of which we have mostly considered the ideas and approaches of A. Maranjyan (See: [A. Maranjyan, 2011]).

Within the framework of the ideas presented in the work, the Pan-Armenian-National Constitution should:

- express the goals of the development of the world-wide Armenian nation, the directions for solving the problems and to point out the principled approaches to their unified solution, the ways of national development,
- formulate systematic guidance of the Armenian nation's united and purposeful, national interests throughout the world,
- provide a possibility of representatives of the Armenian nationality living outside the borders of the Armenian state to have a legal relationship with the Armenian state,
- define the toolset for the formation of the culture of the Armenian Nation-wide administration and the unified functioning and the universal rules of conduct for all Armenians of the world,
- be a legal guarantee of the consolidation and national unity of all Armenians.

The ideological principles of the Pan-Armenian, Pan-National Constitution should be aimed at ensuring the lasting existence of the Armenian nation, unity in its national goals, universal recognition and preservation of pan-national values, spreading its vision in the world.

There are different opinions about the formation of the "Pan-Armenian national idea" [Marandzhjan, 2011]. Among them, the main question or fear is formulated with one question: "Are the Armenian people able and able to implement the "National Idea" program, which requires a high degree of organization?"

We are sure that with united forces we can overcome any difficulties.

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Ashot ZALINYAN

About the need to ensure ethical and ideological public and state administration

Key words. public and state administration, moral management, value system, international experience

The work is devoted to the need to implement public administration on a clearly formulated ideological basis, to some mechanisms for its implementation. The work examines international experience in its implementation. Separate tools are presented for the implementation of public administration with a moral ideology and, on this basis, the possibility of forming a community of public/civil servants. The provision of moral-ideological state governance is necessary to center the society through education, enlightenment and spiritual production in the hands of those who make money a mere means, not an ideology of worship.