

## **THE PROBLEM OF ORIGINAL MODERNIZATION OF CIVIL IDENTITY IN THE CONDITIONS OF ECONOMIC TURBULENCE**

**Mariam MARGARYAN**

Ph.D., Doctor of science in political science, professor at PAARA

**Mamikon MARGARYAN**

Ph.D. in political science, associate professor

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### ***Introduction***

Due to techno-genic progress, the interest system of "Homo-economicus" underwent a key transformation, structuring the psychological development of a person exclusively on the basis of consumption. As a result of this, a person artificially rejecting the archetypes underlying his behavioral models, towards the outside world is formed with the mindset of being alienated from his own civilization and locating the connection between phenomena in the "useful - non-useful" dimension. In this context, an approach is justified, according to which the imperative for a normal and humanistic modernization of civilizational identity in the face of increasing turbulence arises from fast-moving network uncertainties. This implies the need to develop a new future-oriented management strategy based on the harmonization of the rational and the irrational in the individual and collective dimensions. It is justified that the ongoing fluid, chaotic and linear democratic (neoliberalist) transitions lead to the disruption of the normal modernization process of civilizational identity. As a result, a vacuum of futuristic requests is formed in the political agenda from the point of view of ensuring strategic communication between the actors of the policy of coexistence based on holistic security, social responsibility. We are convinced that economic turbulence, as an indicator of controlled chaos and future-oriented uncertainty, will periodically destroy social coexistence, leading to the suppression, rejection and marginalization of norms operating in the given civilizational space.

The purpose of this paper is to understand the impact of the multidimensional "project" of economic turbulence implemented by transnational corporations in the transformation of the national economy as well as the cultural identity. One of the main causes of economic turbulence is the instantaneous movement of financial capital around the world, which, in turn, changes the flow of labor, production technologies and energy resources, and creates a global socio-ecological crisis. It is manifested by an increase in the intensive technological use of resources that pollute the environment and create a new picture of extremely uneven distribution of the country's total population growth, movement and demographic changes in different regions. Moreover, it is possible that radical changes and/or fault lines between Western and non-Western civilizations could be catastrophic and destructive for civilizations.

According to our approach, the problem of the impact of economic turbulence in the context of the normal modernization of the Armenian cultural identity is a problem of inter-disciplinary study. From this perspective, economic turbulence has been discussed both as a measure of creating uncertainty and chaos, and as an opportunity to naturally modernize the value foundations of a civilization's identity. The authors developed a thesis according to which the erosion of civilizational identity can be prevented only on the basis of humanistic modernization through the development of a culture of cooperation. This issue is relevant in terms of managing and reducing the impact of ontological challenges facing the state. For the Armenian species with historical memory, the Armenian cultural heritage is the only anchor, with the help of which the Armenian species can both answer the challenges it faces and ensure rational modernization, emphasizing dignified cooperation, coexistence and security. The above-mentioned requests are a key from the point of view of overcoming the impact of political and non-political development crises, development of inclusive Armenia - Diaspora relations, as well as rethinking the place and role of the Armenian species in the modern system of international relations.

In the conditions of current economic turbulence, the traditional logic of socio-political coexistence and the consistent sequence of macro- and micro-processes of normal modernization of civilizational identity are violated. We can confidently state that the turbulent economic impact on the originality of Armenian civilization is one of the least studied issues. It should not be overlooked that economic turbulence is closely related to political turbulence, and this duality creates a Kondratieff "ninth wave" of instability both locally and anywhere in global space. These circumstances require highlighting the content of the main manifestations of economic turbulence, as well as the factors and causes due to the origin and culture of "foreign capital" in the post-Soviet countries. In the conditions of increasing global turbulence, an objective need has arisen for the normal modernization of civilizational identity and the development of strategies for a safe future. Its implementation is possible if the following endogenous (internal) and exogenous (external) causes of turbulence are distinguished during a comprehensive analysis:

- irresponsible flows of unstable financial capital traveling around the world include waves of unpredictable changes in labor force, energy resources;
- wars for resources are becoming more and more characteristic;
- global socio-ecological crisis, which is manifested by demographic problems caused by large-scale testing of production technologies and environmental pollution (new diseases, decrease in birth rate, emigration, decline in the quality of education), consisting of a significant transformation of the general population growth law;
- the country's population growth, demographic changes are uneven in different regions (different civilizations, states, ethnic groups have different demographic and ontological problems);

□ global climate changes, which are the result of irresponsible consumerism of human activity towards nature.

On mentioned basis, we can conclude that the economic turbulence, quickly revealing the deepening gaps in technical and technological development between countries, shows all the challenges that arise from them, which are aimed at the civilizational identity. These changes predetermine swing interactions of the economic space full of uncertainty, the characteristic of which is chaos, a long period of periodically repeating transition states and changes. In the conditions of economic turbulence, the traditional sequence and logic of many political and economic processes to get out of crises are violated. Politicians begin to describe the political nature of economic turbulence with such adjectives as "chronic," "sudden," "controversial," "complex," "unintelligible," "fraught with multi-level conflicts." Macromobility has become the main characteristic of the new world order. This implies radical transformations of both civilizational and personal, national, community, political and civic identity. In the logic of the establishment of the new world order, these transformations are interpreted as the expansion, elimination, destruction of the boundaries of the cultures and civilizations that ensured the viable survival of the given anthropological type [Laslo, 2024]. Due to the playful nature of the situation, it leads to the loss of civilizational originality and identity, and ultimately to "culture shock", "cultural schizophrenia", "cultural alienation" and emigration [Margaryan, 2017, 21-33]. These alarming sentiments have objective reasons, because economic turbulence is not only accompanied by the standardization of cultures and civilizations, but also turns the planet Earth into a space of cheap raw materials and labor expressing the interests of transnational and nationally agreed oligarchy. At the same time, the geopolitical, geoeconomic and geocivilizational space is fragmented (splitting), as well as the national identity is reduced to the communal, tribal, clan level.

The new world order is built on the basis of universal values, as well as the promotion of geopolitical, geoeconomic and geocivilizational interests of transnational corporations and "poles of power". On the part of the latter, the cosmopolitan consciousness promoted by the "soft", "smart", "hard" forces and the concept of "planetary", "global" civilization are regularly updated. The philosophy of the world civilization concept has a duality, on the one hand, it is for everyone, accessible to everyone, implies equality and does not define value distinctions, on the other hand, in the domain of generalization of type and values, it implies marginalization and alienation. For this very reason, the model of "global" civilization was once criticized or completely rejected by O. Spengler, and even now it is rejected by progressive intellectuals because of the apparent neo-colonialism/digital dictatorship (Yual Noah Harari) politics. To meet this challenge, it is necessary to emphasize the possibility of changeability of the alignment formed by power poles, based on the problems of multidimensional developments of the turbulent world, military-political

and eco-security network associations, humanistic modernization of civilizational alliances [Rosenau, 1998, 252-273]. In order to analyze which of the above-mentioned trends can determine, prevent, influence, develop and implement the most realistic game scenarios of the course of further modernization of events in the conditions of current uncertainty, it is necessary to clarify the basis of the value of futurology. Currently, the modern system of international relations with its network structure and content conditions the development of the global society with various onto-psychological, spiritual, cultural, civilizational, socio-economic and socio-political instabilities and uncertainties. It leads to rationalization of public consciousness, isolation, alienation and/or marginalization from socio-political processes. Hence, in the conditions of economic turbulence, it is imperative to form a national and state immunity to analyze, predict and face social and cultural transformations. It will give an opportunity not only to increase the vitality of the civilizational identity, but also to show an initiative to provide a PLACE and ROLE for one's own civilizational "I" within the framework of the universal. This targeting implies the formation of a new generation of strategic elite: an elite which, while being liberal, is at the same time responsible for the history, security and normal modernization of its own country. Only with the presence of a strategic elite it is possible to develop and implement a political project of civilization. The concept of "Civilizational political project" [Margaryan & Margaryan, 2024, 79-96] has a functional significance from the point of view of identifying the characteristics, patterns, threats and consequences of socio-political transformations taking place at the level of establishment of the new world order. The systematic study of the concept of "Civilizational Political Project" can be effective for the analysis of processes aimed at ensuring the security of the Republic of Armenia and its inclusion in other civilizational projects. Civilization-based political projects are closely intertwined with the normal modernization of the culture of exercising political power. Therefore, political projects with a civilizational basis at the macro level, in terms of ensuring security, imply the development of a culture of cooperation between the societies and states of the "poles of power". The political design approach with a civilizational basis provides an opportunity to re-examine a number of key security issues of modern global, regional and local politics. At the same time, we are convinced that it is possible to change not only the angles of their observation, but also the methodology of analysis, developing new conceptual approaches to solve the problem of normal modernization.

### ***Research methodology***

Keeping in mind the multifaceted nature of the problem, we considered it appropriate to combine constructive realism and synergistic methods. While applying the method of constructive realism, we have considered that we can offer a more adequate approach to the content and modernization of civilization mainly with the help of complementing the tools of philosophy of history, political anthropology and political philosophy, as well as general sociology and especially security science. In other words, we have preferred to

present our views on the futurology of civilizations with the help of an interdisciplinary approach, justifying the possibilities of overcoming the current problems of Armenian civilization and normal modernization. We are convinced that the use of the constructive realism method is the most promising in terms of research, as it reveals the features of the modern stage of the development of cognitive science. In addition to the method of constructive realism, we also used the synergistic method, justifying the transition from the abstract to the concrete at the level of cooperation between open and closed systems.

The synergetic method confirms that society as a complex system includes such characteristics as openness (to matter, energy and information), nonlinearity, disequilibrium, bifurcation transition, the possibility of random fluctuations, etc. According to I. Prigozhin, history is a sequence of bifurcations, and society, as a complex system, has undergone many unstable (non-equilibrium) bifurcation oscillations and as a result has come out of them, forming a new stable (equilibrium) system; "...The source of order is chaotic imbalance" [Prigozhin, 2008, 252]. We have taken as a starting point that the system cannot remain in such a critical, unstable state for long. The moment of transition to a qualitatively new steady state comes at the bifurcation point. After that, the new stage of self-organization and self-development of the system begins until the next bifurcation point. It is generally accepted to consider the communal form of self-organization of society as the initial structure of public coexistence, since humanity began to "transition from savagery to barbarism" and became civilized by maintaining coexistence in those groups whose members were ontologically useful to each other [Ferguson, 2000, 391]. With this basic approach, we may state that the current civilization maintains its vitality only with multi-level synergistic effects.

#### ***Literature review***

Various scientific papers have been accumulated on the issue of convergence of modernization and civilization in the domain of overcoming the turbulence and uncertainties arising in the process of establishment of the new world order. Think tanks and individual scientists of the "Power Poles" have conducted and are conducting remarkable studies in which the anthropological, geopolitical, cultural, and geoeconomic aspects of the problem are revealed. Taking into account the multi-level nature of the topic proposed by us, we first highlighted the analysis made by American political scientist James Rosenau on the multi-level turbulence of the modern world [Rosenau, 1990, 480]. Analyzing J. Rosenau's approaches, we substantiated the thesis that turbulence is not only a challenge, but also an opportunity. permanent fluctuations can be overcome if the normal modernization processes of the national political system and civilizational identity are consciously combined [Margaryan & Margaryan, 2020, 146-158]. We systematically studied F. Fukuyama, S. Huntington, S. Eisenstadt, and J. Habermas concepts. The futurological problems of civilization identity can be considered only by F. Brodely, A. Toynbee, P.

Sorokin, D. Wilkinson, with a comparative study of R. Collins's theories. On the basis of the large-scale literature studied on the issue, we defined that civilization is a value system that is historically formed and ensures community coexistence based on the characteristics of people's life activities (living conditions). Occupying a certain geographical (currently also virtual) space, it enables people to create conditions for self-development, self-presentation and self-realization of their own Species. This definition given by us is based on S. Huntington's approach that civilization implies "long historical continuity" and Western modernization cannot put an end to the multitude of historical cultures that have been embodied in the world's greatest civilizations over the centuries [Huntington, 2003, 52, 112, 73]. However, at the end of the 20<sup>th</sup> century, the second stage of civilizational modernization began in the USA and then in the developed countries of Europe: the transition from industrial civilization to post-industrial civilization or information modernization [Bell, 2004, 57-58]. It means not only the modernization of the economy or society, but also the emergence of a completely new civilization based on knowledge.

### ***Research***

Economic turbulence is a process contributing to the establishment of global civilizational values, the phenomenon of "black swans". In order to study the establishment of a new world order as a process of forming global civilizational values, the "RAND Corporation" arranged a series of "round tables" in the 1990s in American cities lead by Z. Bzhezinsku and J. Rosenao. During these meetings it was proved that there is a need to study the trends and developments in the world with the help of the term "turbulence" (lat. turbulentus: turbulent, stormy, chaotic). US political scientist James Rosenau suggested such terms as "political turbulence", "multi-level turbulence", "civilizational turbulence", "transnational economic turbulence". The concepts of "political turbulence" and "transnational economic turbulence". According to Rosenau, global politics has reached a stage of development in which it is in permanent fluctuation lead to the destruction of existing structures, and as a result of new activities, the national political system is being included in the long-lasting process of imbalance and instability [Rosenau, 1990, 480]. As a result of this, the turbulent waves of a new type that regularly develop bring with them "black swans" [Taleb, 2009, 57]. With the help of the latter the introduction of global (universal) civilizational values and economic turbulence, the actors expressing the interests of the "power poles" are strengthening the transnational network interaction. These trends regularly give birth to such a chaotic series of political development and modernization activities, such as terrorism, extremism, ethnic cleansing, policies based on national and racial enmity, mass migration, the disobediences, rebellions and revolutions directed against the activities of all elite groups, often justified and filled with revaluation techniques. Today, the turbulence associated with uncertainty and unpredictability is still present and force the modern society to be ready to live among "black swans" all the time and to plan the future accordingly. Such a perception of reality creates an information communication

domain, within the boundaries of which people's expectations, the need to see the world and the future, self-presentation, self-actualization and self-realization are revealed. In this kind of discourse, M. Foucault emphasized the role of "intellectual figures with political strategic thinking" in the construction of geopolitical images. [Fuko, 1996, 247].

The above development trends have created several problems. First, the ambiguous interpretation of turbulence in the discourse of world politics equates it with such mixed concepts as crisis, chaos, risk, threat, etc. Second, when turbulence is used as a political tool, theatricalized socio-cultural false agendas are created within which destructive and revolutionary politics are legitimized. Thirdly, there is a problem of the establishment and purposeful use of the "I" of the actors. Fourth, is the unfolding discourse conditioned by the activity of "objective" and independent actors, or can turbulence be changed under the influence and play of strategies of global political actors? Within the framework of what has been said, in order not to give in to the constantly forming and developing turbulent currents, as well as to avoid political demagoguery and conduct a discourse in accordance with the requirements of the time, it is necessary to model all the possibilities of the normal modernization of one's own civilizational identity.

Before proceeding to the analysis, let's take as a basis S. Huntington's well-known definition, although, is too abstract and needs to be revised in line with today's challenges. Civilization is "the highest cultural community of people and the broadest level of cultural identification that distinguishes man from other biological species" [Huntington, 2003, 50-51]. In other words, it is the largest "we" in which a person can include himself. It is appropriate to add to this definition that the cultural identity is characterized by low "intensity" (an important criterion presented by S. Huntington), that is, it is much more generalized and rationalized, less "emotionally charged" compared to, for example, with an ethnic identity based on attachment to "soil and roots" and having biological force. In other words, civilization represents such a value system formed in the historical context and proving its vitality, where the ethnic based on the connection of "soil and roots" is enriched with legality and legitimacy to the extent that the "We" formed on the basis of the given community coexistence lives with the "I" of its representatives. in the consciousness of The German Egyptologist Jan Assmann, separating individual and collective memories, at the same time emphasizes communicative and cultural memories in the structure of the team. Communicative memory is the result of daily interpersonal interactions between all members of a community [Assman, 2004, 52]. And the value ideas hidden in cultural memory have a "reconstructive nature", as a result of which all "knowledge about the past" is directly related to the current situation in people's lives [Assman, 2004, 54]. Hence, cultural memory can be "hot" or "cold". If "hot" is based on the mobility and development of the special, unique and unrepeatable in history, then in the case of "cold" memory, society resists changes, preserving the image of the past as "eternal

present". And the identity of actors oriented towards "hot" and "cold" memory is created, and the main role in the process of creating an identity is played by the intellectual elite through such an integrative discourse. The approach is remarkable, but one cannot unconditionally accept that civilization is only a "cultural project" or an "invention of intellectuals", because civilization is primarily a political project. This approach was once defended and widely spread by E. Wolff, presenting civilization as a value system with an ontological status, which was formed from the political discourse of providing vitality to the "I" of the macro community. Likewise, both civilizational consciousness and civilizational identity began to take shape long before the emergence of the theory of local civilizations. The ancient Greeks, Chinese, Persians, Armenians already had a clearly formed civilizational consciousness, which at a certain stage of their development began to be guided by the upbringing of the value differences of the civilizational level that ensure the security of the ethnic "I", etc.

Civilizational consciousness was manifested in the universalist idea of Pax Romana, which arose in the Roman Empire, and later in the Middle Ages, in the European idea of Pax Christiana or the theory "Moscow is the third Rome" [Ionov, 2002, 18-55], why not, also in "Armenia is the land of Noah" and the "Spiritual Armenia" approaches. After the emergence of the theory of local civilizations, civilizational identity began to be understood as a phenomenon responsible for the rationalization of ethnic, religious and national, political, civil identity, the harmonization of the rational and the irrational. This syncretic inseparability, we believe, has not only not disappeared, but due to the development trends of global civilization, it continues to be clearly manifested, remaining one of the most important distinctive features of civilizational identity. Moreover, the problem of generalizing features of civilizational consciousness and civilizational identity has not yet been adequately reflected in the theory of the new world order. Since this problem is strategic in the conditions of economic turbulence, it is necessary to systematically study and reevaluate them, according to the demand of time, within the framework of the "scientific-analytical" paradigm.

The systematic study of civilizations and their identity began from the "pivotal time" described by Jaspers, the "understanding of which determines our awareness of the contemporary situation and historical development, leading to conclusions that I could only sketch here, whether we accept this idea or reject it" [Jaspers, 1997, 50]. Let's emphasize that, according to K. Jaspers, if we study the history of all mankind, we can only make sense of what is happening now. "Man has always created commonalities for himself, first in the form of myths, then in the form of divine activity that advances the political destiny of the world by introducing the idea of prophets. Later history is understood from the time of world creation to the end of the world, to the great judgment" [Jaspers, 1997, 50]. Therefore, all civilizations have certain characteristics that make them unique. S.



Huntington distinguishes the following criteria that distinguish civilizations from each other: language, history, religion, customs, institutions, self-identification of people [Huntington, 2003, 31-32]. Emphasizing Western and Eastern developed civilizations, S. Huntington also places special emphasis on the newly developing Latin American and African civilizations as subcontinental units [Huntington, 2003, 54-59]. In our opinion, South-East Asia can also be added to this list as a civilizational region that has reached the level of innovative development. It is obvious that all modern civilizations are conglomerates of local civilizations - large regional macro-communities: supra-ethnic, supra-national, supra-confessional and supra-state.

The integration of civilizations can lead to supranational political associations with their own currency, governance structures, legal institutions, and security systems. Hence, "global asymmetry" not only implies the dividing lines of "North" and "South", but also has a much more complex pattern, qualitatively dividing the territories of the same country (center, periphery) and the people living there (competitive, non-competitive, national and having international educational experience). Therefore, the transnational globalist stratum and, first of all, its elite, the segment that wants to join the "golden billion", are quite clearly different from other segments of the population in terms of income, lifestyle, quality of consumption and the security system of perceiving geopolitical dimensions.

### ***Discussion***

In the process of globalization, such futurist myths and symbols have been created to coordinate "new ideas" that can perform integrative and stabilizing functions, including different ethnic groups, religions and states. In fact, we are witnessing, in our opinion, a very dangerous phenomenon, a process of elimination of the fundamental differences of civilizational identity, the consequences of which are still unpredictable, but are worrying for the security of civilizations (including Armenian) and the viability of a species with identity (also Armenian). This will lead to network dissonance, rupture or multi-level uncertainties in the relationship between the society and the individual.

Along with the current turbulent political developments is taking place formation of a system of global, supranational and supra-civilizational structures and institutions, technologically integrated civilizations are created in large regions on the basis of universal values. In this regard, it is particularly necessary to highlight the fact that in the conditions of economic turbulence, multidimensional identity is perceived as an unbearable burden. This explains the escape from civilized identity.

The development of the "Great Idea" aims to integrate internally heterogeneous civilizations, "neutralizing" differences. At one time, the "Great Modern" project performed such a function for Western Europe, on the basis of which the discourse of pan-European civilizational identity was developed. At its core was the idea of both an optimally orga-

nized society and Europe's civilizing mission as the main driver of civilization as the main driver of historical progress.

The utopian project of having a Eurocentric civilization, with an emphasis on pan-European unity, noticeably alleviated the severity of the problem of the uniqueness of nation states (the Westphalian world order). However, this problem was not completely eliminated, because the approach to the pan-European civilizational identity is quite organically combined with various national ideas, which were given a civilizational status. Therefore, together with European civilization, the characteristics of both French and English civilizations were analyzed.

Thus, the problems of the normal modernization of the civilizational identity by the countries with aspirations of the "power pole" status have ceased to be considered Eurocentrically. Thus, in India, the tendency to emphasize national identity and at the same time the strengthening of ethno-national separatism is accompanied by a militant Hinduism, within which the high level of tolerance and inclusiveness characteristic of Hindu culture-civilization has begun to recede.

A new revival of ancient myths of civilization, based on ethnocentrism and attempts to revive autochthonous cultural and religious traditions, can perform an integrative function only in this or that ethnically and culturally homogeneous region, naturally modernizing, not mechanically adopting universalism.

This approach seems more promising to us. In particular, with the expediency of using the concept of metisization, which found its most vivid embodiment in the works of Latin-American thinkers J. Vasconcelos and L. Sea. The "synthetic" supremacy of culture and man helps to unite all the richness of the cultures of the world, overcoming the boundaries between them not by assimilation, but by complementarity (cooperation) [Sea, 2009, 764]. The idea of "reliable duality and trust in the authentic-inauthentic" of Latin American civilizational originality and exclusive civilizational model was also substantiated by K. Ortega Gasset. According to him a person by nature tends to identify with one or another cultural environment [Gasset, 2002, 465].

From our point of view, the Far Eastern Confucian civilization project also has great potential. With the help of historically elaborated ethics-civil norms, Confucian civilization has successfully performed an integrative role, clearly harmonizing social life, individual behavior, and the harmonious functioning of the "man-society-nature" system. The model of "Confucian capitalism" (*gemeinschaft kapitalism*), which is based on the principles of collectivism and contrasts with the Western individualistic model of society, the Protestant ethic of capitalism and the achievement ideals of Western economics, is very popular in the Far East region (e.g. Japan, which presents itself as a special civilization, from the perspective of the revival of the national idea and normal modernization adheres

to Confucian ideals), and in other "Third World" countries, normalized Confucianism has consistently created myths of civilizational identity for both the Far East and developing countries. More often, the so-called pragmatic integration takes place, that is, the reception of immigrants has a purely legal institutionalized character, combined with internal problems and orientation to one's own community, as well as conditioned by the symbolic homogeneity of the institutional system. The civilizational space of the West is no longer a monolithic, homogeneous whole promoting tolerance on the basis of ethno-racial population, Greco-Roman rationalism, and Catholicism and Protestantism.

Moreover, all three sub-systems of the Euro-Atlantic civilization are networked and have come under the dominant influence of various civilizations called the "Third World". These civilizations have historically established cultural and civilizational traditions and compete with the civilizational traditions of the West. Western Europe is actively Islamizing: the number of Muslims is estimated to be 20-25 million people and will steadily increase. Europe of "Eurabia" [Ye'or Bat, 2004; Idem, 2005] is by no means excluded, given, among other things, demographic factors (aging of titular nations, low birth rates, opportunities to live life irresponsibly with various alternatives).

Of course, it is still too early to talk about the mass penetration of the "other/foreigner" into the "central zone" of Western civilization (as defined by E. Shils) [Shils, 2006, 72]. Taking this approach into account, we should not forget that the diasporas formed and established in the West by their nature, protecting their cultural and civilizational identity, do not always strive to maintain subcultural isolation, but, on the contrary, begin to gain positions in "hosted homelands": not only in the economy, but also in the educational system, law and other spheres of cultural life.

To sum up, in terms of the development of the synergistic effect of the identity of civilization, we propose two main options for solving it theoretically. First, to develop a culture of cooperation between local civilizations, accepting it as the best model of normal modernization and development [Margaryan, 2018, 193]. In that case, the civilized political project should truly combine exogenous and endogenous factors. Such a development of the culture of cooperation will exclude as much as possible the version of missionary work based on the conflicts of the leaders of the "power poles" and their own justified or unjustified ambitions (we emphasize, first, the conflict of the leaders of the "power poles", not civilizations), which already shows the beginning of their murderous policy. For example, how proudly Islamic State executioners publicly beheaded "infidels" in front of television cameras. The most telling is the 44-day Armenian-Azerbaijani or Artsakh second war, which started with the military aggression of Azerbaijan on September 27, 2020, against the Republic of Artsakh, which has the status of an "unrecognized state", and which became significant with the large-scale military use of

UAVs, the latest equipment and heavy artillery, and information with an official conflict in the field, and Turkey openly provided military support to Azerbaijan.

Second, the alternative option is to re-evaluate the reality in authenticity and definitely accept the previously developed but not yet applied humanistic principles, which can become endogenous to all countries.

Humanism is a democratic and ethical life stance. It affirms that human beings have the right and responsibility to make sense of and shape their own lives. Thus, humanity, large communities of people, having evolved over time the fundamental civilizational values they created, faced a dilemma. a) to show exogenous loyalty to the values of a certain "missionary" civilization ("rescuing" nation-state), which implies the degradation of independently formed civilizations, as well as establishing dominance over another civilization by "sickening" one's own civilization with unfounded, false, game technologies, b) endogenously in continuous evolutionary transformation with the expectation of preserving civilizational-sovereignty. Endogenous continuation is also ambiguous: it is either the preservation-decline of the existing states, or their exaltation, the transition to a new, more humane state (not at once, but step by step, preserving the features of local civilization). But here too the question arises: which choice is preferable? The answer is sought and found in the political projects implemented by the communities (countries) of local civilizations. The entire history of humanity and all its civilizations proves that the preferred choice is the one that ensures: a) preservation of a dignified human life, b) evaluation of the priority of human life as the supreme value, c) justification of the essence and nature of the evolutionary spiral of humanistic civilization. In this axiological trinity, the first two values are final and refer to a person as a concrete person, an individual, and the third is institutional, because it formulates the highest norm of relations between people: to be responsible for one's own activities – not to harm, not to falsify reality, not to force, in truth to see the problem and cooperate, increasing the competitiveness and prestige of the political project of one's civilization.

It is encouraging that recently in a group of developed countries (e.g., BRICS) the choice to develop a common civilizational political project, formed and developed on the basis of cooperative culture and values of humanism, is maturing, not missionary, but another. Not giving up the values acquired by the endogenous way of life, the population, political elite and strategic elite of these countries consistently try to increase the social responsibility and humanity of the coexistence of their communities. Pursuing that goal, the polyarchic elites of those countries started to ensure the sovereignty and peace of the countries, preparing for war. However, it is not excluded that these countries and their polyarchic elites will also "sick" with new quality missionary work.

It is a real problem to justify the civilizational choice, a choice based on humanistic values. In the post-Soviet reality, already in the 1990s, Armenian academician E. S. Mar-

karyan mentioned that "the ideal of the future is an integrated humanity, which builds its relations on a humanistic basis, on the priority of universal values" [Markaryan, 2008; Markaryan, 1998]. Our goal is to pay attention to the three characteristics of humanism mentioned above, which, in our opinion, form the axiological basis of the civilization of real humanism. This, as we have shown above, is the first value of human life, which separates the civilized life structure of human communities from the pre-civilized one. Then, already in the conditions of civilization, two more fundamental values began to form in our era. human dignity, which, as an intrinsic value, characterizes human purpose [Apresyan, 2000, 694–695], and non-violence in relationships between people, which corresponds to the intrinsic value of their life and dignity, clarifying the Kantian golden rule of the moral imperative; "...Behave the way you want to be treated".

According to Yu. Habermas' problem of value of human dignity. "... it is the 'source' of morality from which the content of all fundamental rights is fed" – the rights of freedom, social, cultural rights and others, in their balance, synthesis and inseparability, without singling out any of them (for example, economic) as privileged [Habermas, 2013, 15-17]. Disregard for human dignity can cause not only hard ruptures in the fragile axiological conflict of global and local civilizations, but also create different levels of permissiveness: implementation of ethnic cleansing, use of the latest weapons and transformation (or theatricalization) of the security system.

Therefore, the imperative to reject this terrifying but possible option allows us to contrast the ideal of true humanism as a futuristic civilization providing strategic security for the population of the planet Earth. It is necessary to make the axiological choice of moving towards the civilization of real humanism already today. But it should be done by the elites, with their inherent politics, which will give the Armenian TYPE an opportunity to secure its place and role, naturally modernizing the political project of civilization.

### ***Conclusion***

The network complexities of coping with modern turbulence demonstrate that the creation and implementation of civilizational "grand" integrative ideas is a multi-level process. Today, the civilizational "new myths" developed by the "think tanks" designed to disperse and network the community with a pillow level of homosexuality are definitely not possible to evaluate, both from the point of view of the management of the result, and from the point of view of a strategically secure future. Hence the question: at what level of multidimensional complex changes is it possible to manage them, analyze them and design future predictions? There are two possible solutions here. First, institutional humanization of the "big idea" by reducing the dangers of the network nature of the existing security challenges, then, through the evaluation of the "stable point" [Shelling, 2007, 154-199] created at a key time, reducing the fact of overestimation of the

heterogeneity of the networked reality. It should be noted that the situation in today's turbulent world has changed radically, the possibilities of using the newest weapons for domination by the "poles of power", conducting hybrid wars, and the continuous development of new information and communication technologies have caused many unpredictable risks. They have confronted humanity with the need to realize how to prevent its own self-destruction, both by recognizing the unity of human civilization and by strengthening that unity through cooperation. However, even now, the formulation of the problem of the integrity of human civilization causes openly contradictory discussions [Conrad, 2012, 213]. Although local civilizations have begun to join the spaces controlled by the "poles of power" and become constitutive elements of global society, the issues of their identity are still debated.

As a process of network changes in the logic of establishing a new world order, turbulence is characterized by constant instability, uncertainty and virtuality, which is regularly played out by global political actors. Moreover, if the national elite does not base its management values on the strategy of multi-level discourse and normal modernization within the framework of the political project of its own civilization. Corresponding to turbulent conditions, new rules of the game have emerged. And the new rules of the game impose a new world economic order, with a different arrangement of economic and political forces, new values and priorities of civilization. Consider what the new rules look like amid economic turbulence.

1. Against this background of economic turbulence, the theory of both unipolar and multipolar world loses its position, with antagonistic relations between the poles (US, EU, RF, PRC) and unequal distribution of resources, as well as latent relations. The digital world, with its flexible and transparent spatiality, has fundamentally created constantly changing civilizational boundaries, where in order to be present, to ensure the Place and Role of one's own Species, one must be capable of self-representation, self-realization, self-affirmation and, especially, self-defense.

2. In the conditions of economic turbulence, institutional competition has gained paramount importance. It is a system of competition for the spatial expansion of actions between countries for the sake of orderly, networked spatial expansion of national and civilizational identity and the modeling of leading positions. In the conditions of such a perception of mega-competition, those countries that can self-present the institutional order of their national economy and civilizational identity are able to provide management of the result and define the rules of their game. Therefore, in the conditions of economic turbulence, to unequivocally accept the general rules of the game developed at the global level, without the self-presentation of the political project of one's own kind of civilization, is not only meaningless, but also leads to self-destruction.

3. Economic turbulence seriously affects the possibilities of forming a national social order and the future perspectives of each country. Therefore, it is necessary to take advantage of any opportunity to present the cultural identity. Armenia is obliged to initiate, develop and encourage a program for the development of cooperation with the Armenian diaspora. This approach is of strategic importance because in economic turbulence, entropy (aka alienation) increases as a measure of uncertainty in the development of a cooperative culture. It is obvious that any of the existing countries in modern conditions can claim the status of a power, why not, also the status of an empire by their own initiative or by the permission of the "poles of power". That is, the country that imposes its own civilized political project can effectively introduce its institutional order into the national economies of other countries.

4. In the conditions of economic turbulence, developing states (including RA) faced and are facing the fact that powerful transnational corporations with meta-technologies, international organizations in the form of the International Monetary Fund, the World Bank, the World Trade Organization and interstate structures (for example, the European Bank for Reconstruction and Development – EBRD, RA has been a member of the EBRD since 1992), which greatly predetermine the specific actions of the state in various fields of macroeconomics. If until the first and second half of the 20<sup>th</sup> century, the state was the only macroeconomic regulator of the national economy, then from the beginning of the 21<sup>st</sup> century, remaining as the dominant institution of the political system, the state has to take into account the objective trends of modernization and perform the role of a macro-regulator together with other institutions of the world. Most importantly, in developing the rules of the "poles of power" game, the ruling elite must show the will to present its own civilizational political project. It is obvious that the situation at the global level is unstable. It seems that the nation-state is slowly disappearing, but the supra-national governing bodies, transnational corporations, and international non-governmental organizations (NGOs) that aspire to replace it are not interested in solving the problems arising from the positions of humanistic modernization. With these considerations, we justify the hypothesis that economic turbulence can be overcome, managed and predicted in the presence of the following special laws:

- a law on permanent change, which ensures the transitional state of existing economic structures and institutions in the territory of the state;
- risk management law,
- tightening the enforcement of anti-monopoly and anti-profiteering laws, ensuring the effective operation of the free competitive field of capital legitimization, as well as the operation of social responsibility.

In modern political science, new rules of the game are objectively needed, which are related to fluctuations in the economic development of various world markets and their dominant players - leading countries, transnational corporations.

The authors take as a basis that many new processes do not fit into the Procrustean bed of existing theories and concepts due to their ambiguity. Therefore, it is necessary to express new positions on the issue. Looking for like-minded people, it is essential to develop a discourse from the positions of real institutionalized humanism and the normal modernization of civilizational identity among representatives of "think tanks" and academic science interested in our conceptual position.

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## **Mariam MARGARYAN, Mamikon MARGARYAN**

### **The problem of original modernization of civil identity in the conditions of economic turbulence**

*Key words: economic turbulence, civil identity, modernization, new world order, security*

The formation and establishment of a new world order is accompanied by various challenges that undermine the "holistic" security of a person, transferring the processes of socialization and re-socialization to a level of multi-level turbulence. This makes a person's ability to overcome future political and non-political crises highly vulnerable. Humanity today seems to have disintegrated between the poles of "center-periphery", "poor-rich", "friend-enemy" and, attracted by unlimited opportunities, has lost the awareness of ensuring sustainable development and public coexistence based on self-preservation.