

## **THE IMPACT OF PRESERVING THE TRADITIONAL VALUE SYSTEM ON PUBLIC ADMINISTRATION IN MODERN ARMENIA**

**Ashot YENGOYAN**

PhD, Professor at YSU Department of International Relations

**Meline PETROSYAN**

PhD Applicant YSU Department of International Relations

Key words: economy, public administration, state, society, tradition, conservative values, value system, liberalism, democracy

### ***Introduction***

The preservation of the traditional value system is one of the most important problems of the modern globalizing world, which has an existential significance for nations. As is known, in recent decades, the basis of ideological development in the world is considered to be the value system of neoliberalism. Since the 1990s, many transitional countries began to be forced to copy the Western model of liberalism. Naturally, the societies of many states resisted and continue to resist such processes, considering them a threat to their identity, traditions and value system. The society of the Republic of Armenia also faces such problems. In the article, the issue of preserving the traditional value system in Armenia is considered not only from the point of view of preserving national identity, but also as a problem of existence in the context of confronting the challenges of globalization. Thus, the connection between the state power of Armenia and the economy is that the value system transformations directly affect the development of the state administration and the country's economy. Modern challenges, such as globalization, require adaptation of state policy and economic strategy to new world conditions. At the same time, it is important that these changes do not contradict the traditional values and national interests of Armenia.

It should be noted that the state government should take into account global trends, but at the same time preserve the national identity and focus on the development of the economy, which corresponds to the interests and features of the Armenian society. In the conditions of globalization, this requires flexibility from the government, the ability to adapt international experience to domestic conditions, which contributes to more effective governance and strengthening of the economy. It is also concluded that on the path of modern transformations of the value system, the power system of Armenia should consider global developments and new manifestations of worldview, which in the foreseeable future will leave their mark on modern Armenian society. Accordingly, the Republic of Armenia should not unconditionally reject the ideas proposed by globalism, but study them and localize the useful ones that do not contradict the peculiarities of the country and its interests, implementing all this in parallel with the preservation of traditional values. Today, our state is required to pursue a flexible policy: without

harming our traditional values, to adopt and localize many civilizational principles that contribute to international recognition. From the point of view of the public administration system of the Republic of Armenia, several factors are important for maintaining this balance. First, public policy should be based on the principles of respect for traditions and keeping pace with international developments. Secondly, the introduction of the principles of transparency and accountability in the public administration system will also contribute to increasing public trust, which is an important prerequisite for value transformations. Finally, regional decentralized governance can contribute to the preservation of local identity, taking into consideration the peculiarities of different communities in the governance system, while maintaining the general direction of state policy. Thus, the search for a balance between global trends and national traditions is the key to the successful development of both state power and the economy of future Armenia.

#### ***Research methodology***

The purpose of this study is to analyze the problem of preserving the traditional value system in modern Armenia. The research was carried out using a comprehensive approach, using methods such as historical method, comparative analysis, combination and synthesis, case study, etc. In particular, theoretical approaches related to the traditional value system, its essence, nature and problems of its preservation in modern societies were studied. The state policy aimed at preserving traditional values in Armenia, public initiatives and their effectiveness are also examined.

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

The theoretical basis of the research consists of theoretical approaches to the value system presented in the works of D.A. Leontiev and other authors are considered as an interdisciplinary concept that includes social, cultural and personal dimensions. The works of Zh.T. Toshchenko and N. Genov, which analyze the changes in public consciousness and behavior in modern conditions, are important for revealing the essence and nature of the traditional value system. While discussing the problem of preserving traditional values it is necessary to take into consideration the impact of globalization, which is presented in the works of J. Ritzer and A. Yengoyan, Kh. Azatyan. In particular, they analyze the changes in the ideological and value foundations of the paradigm of global development. The problem of preserving the traditional value system in Armenia is considered in the works of A.P. Yengoyan and L. Sargsyan, N.A. Dunamalyan, S.O. Khachatryan. They analyze the ideological foundations of socio-political transformations in post-Soviet Armenia and the trends in the development of civic identity.

#### ***Scientific novelty***

The scientific novelty of this article is manifested in a multi-layered analysis of the factors influencing the preservation of the traditional value system in modern Armenia, using an interdisciplinary approach that combines cultural, sociological and historical

perspectives. For the first time, the impact of the digital age and globalization on the transformation of Armenian identity and value system is systematically studied, using up-to-date empirical data. The research reveals a new model of the relationship between traditional values and modern challenges, offering a theoretical justification for rethinking traditions.

### ***Analysis***

All transforming societies in the modern world order are facing a very important problem: the implanting of radical, neoliberal values. There are many examples when the societies of different states resist such processes, considering them a threat to their identity. The society of Armenia also faces such problems, which, since the existence of the First Republic, was considered a society loyal to national traditions. Currently, attempts are being made to instill in us such values that often contradict the perceptions of society. For centuries, the motherland, religion, family, the history of generations, language, moral values such as loyalty, devotion to the motherland, historical memory, etc. have been considered sacred for Armenia.

It should be noted that the problem of preserving traditional value systems in modern Armenia raises important questions about the interconnection with governance. This relationship is multidirectional and deeply embedded in Armenia's institutional structures, policy frameworks, and governance practices. Armenia's public administration and economic systems must find a development path that allows for the preservation of national identity while not isolating from global developments. This balance is crucial for maintaining the core values that have historically defined Armenian society – homeland, religion, family, historical memory, language, and moral values – while also participating in the modern world order. Likewise, the processes taking place in the modern world require our state to conduct a flexible policy, that is, without harming traditional values, to localize important civilizational principles that contribute to international recognition. The preservation of the traditional value system is one of the most important problems of the modern globalizing world, which has an existential significance for nations. As is known, in recent decades, the basis of ideological development in the world is considered to be the value system of neoliberalism. Due to the wars that took place in world history and the greatest economic crisis (1929-1932), liberalism underwent a number of ideological changes, which are related to the re-evaluation of orientations [Yengoyan 2011]. Socialist and conservative ideologies competed with liberalism, which, using the ideological principles of liberalism and attracting large masses of people to their side, weakened the social basis of liberalism, almost “wearing it out”. Liberal reformism or social liberalism primarily emphasized equality and justice by the state, allowed the active participation of the state in the economic and social life of society, which was fundamentally rejected by the anti-Keynesian traditions. Neoliberalism came up with

such an approach, declaring itself the standard-bearer of “classical” liberalism all over the world. The contradictions that arose in liberalism can be conditioned by two different traditions of democracy: on the one hand, Anglo-Saxon, on the other hand, Continental-European. According to the Anglo-Saxon tradition, a state can be considered democratic where the basic rights and freedoms of the individual are guaranteed, and in the absence of which, a person has the right to fight for them. Such an understanding of democracy can be called liberal-individualistic. By Continental-French tradition of democracy, we mean the act of self-affirmation of the nation; that is, the people have the right to decide their own destiny according to their ideas. This is called a liberal-collectivist approach.

Values are the general ideas about the goals of society, the means of achieving them, the relevant norms of behavior, embodying the historical experience and cultural characteristics of a separate ethnic or social group of humanity and, in particular, are the deepest foundations of society [Bashkirova, 1999]. In the post-Soviet period, the changes that took place in the organization of socio-political life in the last few decades are conditioned by the transition from the administrative-command system of organizing economic life to free market relations. The first premise is the change of mass consciousness. There was a sharp disintegration of social groups and institutions, a loss of self-identification with the former social structures, as well as a shaking of the foundations of the normative-value systems of the old consciousness. It is traditionally considered that, unlike political or socio-economic consciousness, mass consciousness is more inertial. However, in the period of revolutionary abrupt transformations, under the conditions of propaganda of new political thinking, ideas and principles, the existing value system underwent significant changes. It can rightly be argued that institutional transformations in all other spheres are irreversible if they are perceived by society and consolidated in the newly created value system of the latter. In this sense, social worldview changes can serve as a favorable guarantee of value transformations [Genov, 2008, 125].

The collapse of the Soviet Union led to the emergence of a number of newly independent states, which still carried the former legacy, and to the formation of a new world order, causing certain value transformations. The latter, in turn, was conditioned, on the one hand, by the urgency of the development process, and on the other hand, by the aspirations to keep pace with the times, to have a great weight in the newly created world order. The development process brought with it certain value transformations. The rapid, and sometimes uncontrolled transformations of various spheres of public life led to the diversification and hybridization of the value consciousness of society [Ritzer, 2008]. And now, decades after the collapse of the USSR, the countries of the post-Soviet region, from the point of view of value perception, face the following problems. First, on the one hand, values that are Soviet heritage, as well as those with a long history of existence, had to face modern problems and challenges. On the other hand, the lack of desire to live

the old way of life clashes with disappointment from new ideas and ideals that are inaccessible or simply false. People's lives are individualized; their actions begin to be less dependent on external regulations. It is assumed that members of society should rely on their own strength, take risks, make choices, make decisions and take responsibility.

As N. Genov notes [Genov, 2008, 143], many states on the path of democratization have come under double pressure. On the one hand, the problems of value transformation arise in the conditions of globalization processes, and on the other hand, according to J. Ritzer, the response of post-Soviet countries to global and regional challenges can take place only in conditions of transformation of value norms and the emergence of new global and local cultures [Ritzer, 2008, 479].

The formation of a new value system under the conditions of weakening political and ideological pressure was accompanied by criticism and rejection of former socialist values or contrived re-evaluation. On the one hand, the rejection of old values would mean denying the experience of previous generations, but on the other hand, such an approach was necessary to face the challenges of the time.

Supposing the development of new value orientations in the transition period, it would not be superfluous to first focus attention on the roots of the democratic social order, to find out how the current value hierarchy was transformed under the conditions of the changed economic and political situation.

The first stage of democratic reforms in post-Soviet countries is considered to be the transition to a democratic society and a liberal-collectivist model. But with the formation of a unipolar world order and the establishment of a new world order with huge financial and economic levers over countries and peoples, "the modern world faced the Anglo-Saxon individualistic interpretation of liberal democracy", which proclaimed itself as the only fair definition of democracy, a doctrine that promotes its own standards[6]. Since the 1990s, many countries in transition have been forced to copy the Western model of liberalism due to the lack of appropriate prerequisites. Due to the perceptions of society, the attitude towards democracy in those countries was different. At the same time, it is necessary to note that in the public life of many countries, the neoliberal approach led to positive results, which were related to the unified informational and educational space of society, free movement and other positive changes.

As a result of its historical development, Europe has created a different cultural-legal space, a different value system. We cannot ignore the fact of the influence of those European values, which some countries of the post-Soviet region want to adopt in modern times. But very often this is hindered by "Eastern genes" and the consequences of one's own historical fate. It turns out that in the conditions of the danger of losing their

own values, many transitional states need to master a foreign culture at a fast pace [Fedotova, 1997].

The introduction of market laws fundamentally changed people's consciousness, but if behavioral transformations took place quite quickly, we cannot say the same about value transformations. The latter are the result of the socio-political operation of the public, and the transformation of old values and the generation of new ones require at least decades. The development of progressive processes is a social requirement for the rapid restructuring of the economy and a prerequisite for the establishment of a knowledge-based economy [Kapustkina, 2009, 90].

The most famous value transformation in the post-Soviet region is the transformation from "collectivism to individualism". This meant a rejection of Soviet collectivist ideals and values and the adoption of individual-centered values.

In order to characterize the value dichotomy of individualism-collectivism, it is necessary to consider these concepts separately. Thus, if individualism is focused on taking care of one's own person, then collectivism is based on empathy, collective consciousness, group identification, etc. In addition, variables such as the dependence or independence of one's own person from the group, the priority of individual goals over group goals or vice versa, the need to build social relations, etc., are also important in this case.

Individualism emphasizes the superiority of such qualities as self-confidence, competitiveness, emotional independence from the group. Meanwhile, collectivism implies interconnectedness, the integrity of the whole group, the possibility of socialization, etc.

The establishment of individualism as a new value in the post-Soviet reality was primarily conditioned by the transformation of economic relations, more specifically, the emergence of private property as a new phenomenon. The latter formed in people a constant desire for reliability, stability, overcoming their own limitations and insignificance, self-affirmation, forcing them to compete with others and fight to gain a favorable position.

Different value perceptions are at the core of collectivism and individualism. If collectivism is based on the principles of achieving a common goal through joint efforts and the priority of common interest over individual interest, then in the case of individualism, the opposite is true: the individual is confident that his capabilities are sufficient to realize his goals, as well as individual interest is paramount.

Effective management of society is when the harmony of the interests of the collective and the general is ensured, which should contribute more to the establishment of social justice.



The manifestation of new approaches and ideas towards justice as a value is also conditioned by institutional changes in social life. It seemed that the free market system of liberalism would “put everything in its place”, but market rationality and expediency are incompatible with “emotional” perceptions of justice [Shilov, 2007, 154].

Nevertheless, market romanticism is going down in history, and it becomes quite obvious that market spontaneity needs limitations from both the state and civil society. This is where the relevance of the study of justice as one of the guidelines for development comes from. Justice, on the one hand, is a concept that expresses moral-legal; on the other hand, socio-political consciousness [Shilov, 2005, 721].

On the one hand, by focusing on the concept of “justice”, we give a characteristic of the main guidelines of public life, what public and state order, attitude towards a person, solidarity between people, morality, etc. should be like. These are the ideals that humanity must strive for throughout its existence, thereby conditioning its development. On the other hand, justice in its content is a relative, insufficiently developed concept full of internal contradictions.

Let us consider how justice, as a value, was perceived in Soviet and European realities. In the Soviet system, the idea of egalitarian or egalitarian justice (from the French egalitarisme, egalite – “equality”) was taken as the basis, which implied the desire to equally redistribute public resources for the effective organization of public life, considering it as the most important means of eliminating contradictions in society, and more specifically, in its economic life [Economic Dictionary, 2025]. In essence, we are talking about Marxism-Leninism, which was unequivocally criticized by the classics of liberalism as a form of government during the existence of the Soviet Union. It should be noted that it, as such, did not justify its viability, because people are not equal from the beginning, and it is not possible to distribute public resources equally among them, thus artificially ensuring equality [Reichelt, 1982, 166–169; Fineschi, 2009, 50-70].

The European value system is based on distributive justice, which in turn is based on the approach of individualism. According to the latter, despite the equality of the rights of individuals, each person has the right to use economic goods as much as he “earns or deserves”. This approach to justice promotes individual initiative and purposefulness, while in the case of the egalitarian approach, the pursuit of public welfare was paramount [Genov, 2008, 125].

It should be noted that both egalitarian and distributive approaches to justice are based on the value of “equality”, that is, in any case, the state provides equal starting conditions for everyone. It is another matter that not everyone benefits from these opportunities equally.

In the European consciousness, “justice” and “legality” are often equated, because by justice Europeans understand conformity to the law and established order, and under the

expression “to live justly” is understood to live according to the order established by the state. Thus, justice has been and remains both a legal and a moral category. It is not only a means of rational organization of social life, but also an internal impulse of people living in one community to take into consideration the aspirations of others and to act for the common good. This trend is approaching the traditional value system.

Thus, the transformation of modern norms, principles and institutions of mass consciousness acts as the most important prerequisite for the existence and continuous development of modern society. We can unequivocally state that the realities of Western societies cannot be identified with the post-Soviet reality. In the post-Soviet space, the mass consciousness of society was oriented towards its traditional value system, and in order to adapt these values and institutions to the requirements of Western countries, it is necessary to take into consideration local peculiarities.

The implementation of aspirations to relate to the Western experience, to transform and reinterpret existing values, or to acquire new values can largely predetermine the value-ideological differences of the transformations taking place in post-Soviet societies, the dynamics of socio-political changes, and the main trends.

It is significant the importance of value transformations both for countries in transition and in general in modern realities, because the latter prepare a fertile ground for institutional reforms as well. Institutional transformations, in turn, become truly irreversible, having a solid value system at their core.

The attitude towards institutions such as freedom, democracy, market economy, human rights, multi-party system continues to play a decisive role for value and political-ideological demarcations, marking the beginning of another, newer and more modern phase of value transformations.

All transforming societies today are facing a very important problem: the promotion of radical, neoliberal values in their societies. Examples from different countries show that some societies resist such processes and, moreover, return to the preservation of their own identity.

Referring to our country, it should be noted that after the collapse of the USSR, in the newly independent Republic of Armenia, its own management system began to be formed and the main directions and goals of domestic and foreign policy were developed, based on existing approaches and the value system.

The Republic of Armenia is a mono-ethnic state; therefore, the national mentality of Armenians has always been dominant, and accordingly, the policy in the Republic of Armenia has always been implemented as far as possible in accordance with Armenian thinking and values.



Until recently, it seemed that the triumph of global neoliberal values could not be stopped, because their attraction seemed great among those with individualistic thinking. But, contrary to that, there have been no major upheavals in the political system of Armenia during the struggle of supporters of neoliberal and traditional values. In neighboring Georgia, supporters of traditional values have repeatedly carried out protests and mass actions of displeasure, which have shown that the data of sociological studies on the presence of such moods correspond to reality.

As in Georgia, the Armenian Apostolic Church tried to mobilize public forces in the direction of preserving traditional values. It should be noted that in modern Armenian society, traditional values are considered to be the family consisting of a man and a woman, as well as their children, belonging to traditional churches (primarily the Armenian Apostolic Church), patriotism and nationalism, respect for national values and the history of one's own country, the Armenian language and national culture, etc. (4).

The Armenian Apostolic Church openly declares that, for example, a person's sexual orientation and sexual preferences are everyone's personal business, connected with the salvation of the soul, but the church is against the registration of same-sex marriages and their legalization in this way. Contrary to that, a number of NGOs are engaged in the promotion of radical neoliberal values in Armenia, in the promotion of which the ideas of polysexuality are outlined [Haig, 2004, 87–96].

They are mainly financed by a number of foreign state and non-state organizations (6).

Gender or biological sex is the set of anatomical and physiological characteristics of an organism, which is closely related to reproduction, by which the female and male sexes are distinguished (1).

Gender refers to the social, cultural, and psychological roles and expectations that society associates with each gender [Butler, 1990, 561-573]. It is interesting that in many countries of the collective West in that period, these sexes (genders) were marked in passports, entry permits, and state references from a liberal point of view [Udry, 1994, 561–573].

US President D. Trump from the first day of his tenure tries to put an end to that, in his opinion, perversion. By force of law, he wants to force US society to recognize only two genders (male, female), which are not subject to change throughout the lives of individuals (14).

In Armenia, these “innovations” never came to pass. In the Republic of Armenia, the debate between supporters of traditional values and liberal approaches took place on the occasion of the adoption of legislative acts [On Ensuring Equal Rights, 2013]. In particular, it should be noted that in the Republic of Armenia on May 20, 2013, the Law

of the Republic of Armenia “On Ensuring Equal Rights and Equal Opportunities for Women and Men” was adopted, and on June 29, 2013, it entered into force, the subject of regulation of which is the political, social, economic, guarantees of ensuring equal rights and equal opportunities for women and men in cultural and other spheres of public life, and the relations arising in connection with them are regulated. That is, the Republic of Armenia has established at the legislative level that, as such, it recognizes two genders: female and male, and the above-mentioned law is aimed at defining the equality of rights, duties, responsibilities, and opportunities of these two genders in different spheres of public life and ensuring their preservation. It is also noteworthy that the Russian Federation, which after the adoption of its latest constitution presents itself to the world as a society pursuing traditional, conservative values, is constantly looking for an opportunity to form one common civilizational space with the societies of the post-Soviet states, which will allow it to effectively resist the advancement of neoliberal values. It is no secret that the most significant signs of people's orientation towards conservative values in the conditions of modern post-Soviet societies include the following: a conviction that justice is more important than human rights; loyalty to traditions; a conviction that the interests of the state and the people are higher than the interests of the individual citizen; an attitude towards a strong state as a factor in ensuring order and well-being; the possibility of restricting some rights of citizens for the sake of achieving common goals, etc. As you can see, there are all grounds for the close integration of many Eurasian societies, not only on the basis of the similarity of economic problems, as well as ideological and political commonality, but also on the basis of the segments of a deeper character and content that flow from this - spiritual and civilizational aspects, which may play a decisive role for integration processes.

Nevertheless, it should be noted that, in general, Armenian public opinion is not unanimous regarding modern neoliberal “innovations.” It also bears the influence of the Western ideas of our time. Thus, one of the public opinion polls conducted in 2018 shows that 95% of the respondents are against the legalization of same-sex marriages (95% of those surveyed in Armenia are against the legalization of same-sex marriages). However, the noticeable changes in the structure of Armenian society also affect the general atmosphere in this matter.

The same applies to religious sentiments. Thus, according to various calculations, the number of followers of non-traditional churches is already more than 360 thousand<sup>1</sup>. The majority of about 6,300 NGOs are officially operating in Armenia operate with Western grants and are open or silent bearers of the aforementioned value system. In 2018, the newly formed power system in Armenia declared a benchmark to form a new society

---

<sup>1</sup> The percentage of sect followers in Armenia is higher than the world average - expert <https://regnum.ru/news/1550386#!> access date: 01/23/25

based on modern Western political and social values. In this regard, it is noteworthy that after Armenia adopted the goal of becoming a part of the European family, public organizations operating in that direction became unprecedentedly active in the country. The Armenian authorities specifically stated that the experience of neighboring Georgia in joining the European Union is very instructive<sup>1</sup>. It is noteworthy that Georgian society itself has learned lessons from the 20-year history of European integration and believes that it has every right to become a full member of the EU in 2030. Armenia can learn some lessons from Georgia's experience, in particular the experience of combining new European standards and traditional values. However, even simple comparisons show that borrowing the Georgian experience in its entirety is simply not right for the Republic of Armenia, although the friendly peoples of Armenia and Georgia have lived side by side for millennia. The essential differences between their identity, traditions, and national cultures have amazed everyone for centuries. Today, in the fight for their traditional values, Armenian and Georgian political and public figures do not feel the need for each other's help. In any case, there is no information about such cooperation. It is also obvious that in communications with each other, the differences in the perception of identity have always been emphasized. This should be taken into consideration when talking about borrowing Georgia's experience by Armenia.

The preservation of national identity in Armenia is not only a question of preserving the traditional value system, but also a problem of existence in the context of facing the challenges of globalization. According to the analysis of Nzhdeh's doctrine, the peculiarities of Armenian national identity should be viewed from three perspectives: past, present and future [Zakaryan, 2001]. That is, it can be said that in the issue of preserving our national identity and modernizing our identity, we must take into consideration the real combinations of the past, present and future [Armenia in the context, 2023].

We believe that on the way of modern transformations of the value system, the Armenian authorities should take into consideration global developments and new manifestations of world perception, which in the foreseeable future will leave their mark on modern Armenian society.

It is obvious that for the Republic of Armenia, deviating from traditional values and following the path of globalism can become an existential threat, in particular, for the preservation of statehood and sovereignty. The above does not imply that the Republic of Armenia should unequivocally reject the ideas proposed by globalism; on the contrary, the most important of them should be studied and localized, taking into consideration the

---

<sup>1</sup> As soon as it gained independence, Georgia made a strategic choice: Uniting with the European Union is one of the main priorities of our country's foreign policy. <https://infocenter.gov.ge/hy/eu-georgia/#step-1>, access date: 25.01.25

peculiarities of one's own country and its interests, but all this should be implemented in parallel with the preservation of traditional values [Sargsyan et al., 2023, 12].

Those transformations also naturally affect the public consciousness of our country, and as a result, the state policy. However, the Republic of Armenia should take steps to preserve and develop the national identity accordingly by developing the right strategy for nation-building and presenting it to the general public.

It should be noted that the third Republic of Armenia has a formed ethno-national identity. In connection with this observation, however, it should be noted that in the modern world and in the context of global changes, the Republic of Armenia has also undergone transformations in various spheres of public life. Therefore, there was a need to strengthen the society with an ethno-national identity at the state level, turning it into a nation with a state identity.

It is assumed from the above that the current problem is to form a system that will ensure a mindset with a civic and state identity. It should contain the components of the national code and also have a society with a sense of state and statehood, which will be a guarantee to protect the sovereignty and interests of the Republic of Armenia, as well as to act from advantageous positions in global processes.

### ***Conclusion***

The problem of preserving the traditional value system in modern Armenia is a multifaceted and complex phenomenon that requires an interdisciplinary approach. The results of the research showed that traditional values continue to play an important role in Armenian society, but they are undergoing significant changes under the influence of globalization, technological developments and socio-cultural transformations. The research revealed that the main challenges for the preservation of traditional values are the change in the value orientations of the young generation, the weakening of the institution of the traditional family, the changes in gender relations, and the spread of religious influence. The research also showed that a comprehensive approach is needed to preserve traditional values, which includes the development of state policy, the implementation of public initiatives, and the development of educational programs. Thus, the problem of preserving the traditional value system in modern Armenia requires continuous attention and systematic efforts to ensure the preservation of national identity and cultural heritage. These multifaceted approaches would enable Armenia to navigate the complex terrain of modernization while preserving its core national identity. The goal should be a governance system that draws strength from Armenia's rich cultural heritage while adapting to meet contemporary challenges – creating not just effective administration, but meaningful governance that reflects the soul of the nation.

### **References**

1. “Explanatory Dictionary of Modern Armenian Language”. [www.nayiri.com](http://www.nayiri.com). Hrachya Acharyan Language Institute. Academy of Sciences of the Armenian SSR, Vol. 1, 1969. p. 288
2. Law of the Republic of Armenia “On Ensuring Equal Rights and Equal Opportunities for Women and Men”, adopted on 20.05.2013, entered into force on 29.06.2013.
3. The traditional family faces challenges. they must be prevented: Garegin B. <https://www.armtimes.com/hy/article/171235>, access date: 12.01.25
4. Yengoyan A., Azatyan Kh., Prerequisites for transforming the ideological and value foundations of the global development paradigm, *Journal of Yerevan State University, International Relations and Political Science*, 2023. № 2. 65-77.
5. Zakaryan S., Nzhdeh’s analysis of the Armenian spiritual and moral character, “Garegin Nzhdeh -115” (conference materials), Yerevan, 2001, p. 94
6. Armenia in the context of traditional and secular values, <https://orbeli.am/hy/post/1137/2023-04-27/%>
7. Bashkirova E., Transformation of the values of a democratic state (1995-1999) Post-communist transformation and the formation of a democratic society in Russia // *Pravozashchitnik*. 1999. No. 3
8. Genov N., From “transition period” to “social transformation”: concepts and knowledge // *Knowledge Society: from idea to practice*, 2008, pp. 125-143.
9. Yengoyan A.P., Ideological foundations of socio-political transformations in post-Soviet Armenia. - Yerevan: Publishing House of the Russian-Armenian University. 2011.
10. Kapustkina E.V., Basic principles of organization of knowledge-based economy, *Sociology*, 2009 p. 90
11. Leontiev D.A., Value as an interdisciplinary concept: experience of multidimensional reconstruction // *Questions of Philosophy*. 1996. No. 4
12. Ritzer J., Globalization of Nothing, *Modern Western Sociology*, 2008, p. 479
13. Toshchenko Zh.T., Phantoms of public consciousness and behavior // *Sociological*
14. Fedotova V.G., Will instead of freedom. Russia’s special path: Western goals - Eastern means // *NEZAVISIMAYA GAZETA*, 01/15/97.
15. Chubenko D.S., Values of modern Russia, “Nadezhdy”. Collection of scientific articles of FSN students
16. Shilov V.N., “Justice as a guide in politics”, Belgorod-2007, p. 154
17. Shilov V.N., Political axiology. -Belgorod -2005, p. 77
18. Economic Dictionary EGALITARISM [http://dic.academic.ru/dic.nsf/econ\\_dict/16526](http://dic.academic.ru/dic.nsf/econ_dict/16526) access date: 01/10/25
19. The percentage of sect followers in Armenia is higher than the world average - expert <https://regnum.ru/news/1550386#!> access date: 01/23/25
20. Sargsyan L., Dunamalyan N.A., Khachatryan S.O., Development of civil identity in the Republic of Armenia: trends, challenges, risks, Yerevan, 2023, p.12
21. Haig, David (April 2004). “The Inexorable Rise of Gender and the Decline of Sex: Social Change in Academic Titles, 1945–2001”. *Archives of Sexual Behavior*. 33 (2): 87–96.
22. Hans-Georg Backhaus, *Dialektik der Wertform*, 2011. Riccardo Bellofiore and Tommaso Redolfi Riva, “Hans-Georg Backhaus: the critique of premonetary theories of value and the perverted forms of economic reality, London: Sage, 2018, pp. 386-401.
23. Helmut Reichelt, “From the Frankfurt School to Value-Form Analysis”. *Thesis Eleven*, No. 4, 1982, pp. 166–169; Riccardo Bellofiore & Roberto Fineschi, *Re-reading Marx: new perspectives after the critical edition*. Houndmills: Palgrave Macmillan, 2009, pp. 50-70.
24. Judith Butler, *Gender Trouble: Feminism and the Subversion of Identity*, Routledge 1990
25. Udry, J. Richard (November 1994). “The Nature of Gender”. *Demography*. 31: 561–573.

**Ashot YENGOYAN, Meline PETROSYAN**

**The impact of preserving the traditional value system on public administration in modern Armenia**

*Key words: economy, public administration, state, society, tradition, conservative values, value system, liberalism, democracy*

The preservation of the traditional value system is one of the most important problems of the modern globalizing world, which has an existential significance for nations. As is known, in recent decades, the basis of ideological development in the world is considered to be the value system of neoliberalism. Since the 1990s, many transitional countries began to be forced to copy the Western model of liberalism. Naturally, the societies of many states resisted and continue to resist such processes, considering them a threat to their identity, traditions and value system. The society of the Republic of Armenia also faces such problems. In the article, the issue of preserving the traditional value system in Armenia is considered not only from the point of view of preserving national identity, but also as a problem of existence in the context of confronting the challenges of globalization. It is concluded that on the path of modern transformations of the value system, the power system of Armenia should consider global developments and new manifestations of worldview, which in the foreseeable future will leave their mark on modern Armenian society. Accordingly, the Republic of Armenia should not unconditionally reject the ideas proposed by globalism, but study them and localize the useful ones that do not contradict the peculiarities of the country and its interests, implementing all this in parallel with the preservation of traditional values. Today, our state is required to pursue a flexible policy: without harming our traditional values, to adopt and localize many civilizational principles that contribute to international recognition. From the point of view of the public administration system of the Republic of Armenia, several factors are important for maintaining this balance. First, public policy should be based on the principles of respect for traditions and keeping pace with international developments. Secondly, the introduction of the principles of transparency and accountability in the public administration system will also contribute to increasing public trust, which is an important prerequisite for value transformations. Finally, regional decentralized governance can contribute to the preservation of local identity, taking into consideration the peculiarities of different communities in the governance system, while maintaining the general direction of state policy.