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*Ashkhen Hakobyan*

Beyond Teaching: Identity Manifestation of Educators Outside the Classroom in Armenian Schools

*Աշխեն Հակոբյան*

Դասավանդողից առավել. Հայաստանի դպրոցներում ուսուցիչների ինքնության դրսևորումները դասարանային աշխատանքից դուրս

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## BEYOND TEACHING: IDENTITY MANIFESTATION OF EDUCATORS OUTSIDE THE CLASSROOM IN ARMENIAN SCHOOLS<sup>1</sup>

*Ashkhen Hakobyan<sup>2</sup>*

*Institute of Archaeology and Ethnography, NAS RA*

### Abstract

This article explores the multifaceted role of teachers in Armenian society, delving into their status as role models and professionals whose influence extends beyond the classroom. Rooted in Soviet practices, the perception of teachers as elite intellectuals persists, despite changes and multiple problems. Drawing parallels with American schooling practices, the study examines the evolving role of teachers in the context of Armenia's shift from socialism to capitalism. The research, based on in-depth interviews in the Armavir and Syunik regions, investigates how societal expectations shape teachers' professional identity, emphasizing the pervasive influence of this identity across various aspects of their lives. The article argues that the impractical, yet significant role attributed to teachers leads to the dominance of their professional identity, impacting interactions with peers, society, and family. It illustrates the intricate ways in which teachers navigate their roles in the face of evolving educational landscapes and societal expectations, contributing to a deeper understanding of teacher identity beyond the traditional classroom setting.

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### Introduction

Teachers in Armenia are seen as role models, professionals whose job is not limited to in-class teaching. At school or any other public place, they are expected to show up strictly according to the morals and the best criteria of values dominating society. Besides the evident reason behind this perception and the expectancy which is linked to the nature of the job that includes much interaction and influence on young people, teaching is a job

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<sup>2</sup> Institute of Archaeology and Ethnography, NAS RA, email: [ashkhen.hakobyan.m@gmail.com](mailto:ashkhen.hakobyan.m@gmail.com)

perceived more as a mission and teachers are perceived as an elite professional group, often a part of the so-called intelligentsia. These perceptions were rooted in Soviet practices and are primarily present among teachers today as well. However, on the edge of it, Antonyan's article on self-identification of intellectuals mentions teachers as such in a couple of instances leaving more remarkable proportions to professionals having more fame and influence like actors, writers, TV stars, etc<sup>3</sup>. Following the same research, being an intellectual meant having a vigorous public role in the country. In another research, educational experts refer to teachers as “a part of the intellectual core of society<sup>4</sup>”. Although the term “intellectual” itself has stopped being that viable today as society is much less homogeneous and it is harder to divide it into distinct classes, although the notion of it is still identifiable in general terms. Despite the former high status of the profession, today the system is facing the problem of a considerable shortage of professionals willing to step into that career or stay in the profession. The problem got so urgent, that the Parliament made amendments in the Law on General Education<sup>5</sup> in 2022 to give specialists with no teaching qualification an opportunity to get the necessary credits for teaching as a separate course and be qualified to teach.

The literature on American schooling practices shows similar patterns regarding the roles and assumed features attributed to teachers. Hence, a large part of the literature is made up of studies on teacher identity in the USA for the last three decades. These studies are particularly relevant to my research due to the drastic shift the Armenian education system has made since independence. The transition from a socialistic to a capitalistic orientation of the country and the society led to the westernization of most spheres in the country, including education. Looking at today's narratives in

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<sup>3</sup> Yulia Antonyan, “The Armenian Intelligentsia Today: Discourses of Self-Identification and Self-Perception,” *Laboratorium: Russian Review of Social Research* 4, no. 1 (May 2012): 76–100.

<sup>4</sup> United Nations Development Programme (2007). “Educational Transformations in Armenia.” *Human Development Reports* (January 2006).

<sup>5</sup> Հայաստանի Հանրապետության օրենքը «Հանրակրթության մասին» օրենքում փոփոխություններ և լրացումներ կատարելու մասին, ՀՕ-35-Ն, Հայաստանի Հանրապետության Ազգային ժողով, 09.02.2022

Armenia, we can see major similarities with the ones living in the USA at the end of the last century. The overall role and image of teachers are in line with the role and image of teachers today in Armenia, especially in the transition and dilemma of preserving the standard images inherited from the Soviet experience or recreating a new kind of schooling environment. Some of the most common narratives are the role of teachers in transmitting the societal values of the previous generation to younger generations<sup>6</sup>, the authoritarian and controlling image of teachers in the popular culture in America<sup>7</sup> and the idea of teacher identity being a palimpsest, an ongoing biographical production that fails to erase the traces of earlier social, cultural, political, pedagogical discourses<sup>8</sup>. Putting together those narratives, a larger discourse is coming out that **whether it is by peers, society, or academicians, there exists a perception of the role of teachers that is wider than that of an educator only responsible for specific subject knowledge.**

Based on the literature discussed above, this article seeks to push the topic further by asking how that role and stereotypically perceived image shape a teacher's professional identity and in what ways this specific self/identity penetrates other aspects of the lives of teachers. Based on in-depth interviews conducted with teachers of Armenia's Armavir and Syunik regions, I argue that having been given such a significant but impractical and near to unrealizable role, teacher professional identity becomes overly dominant and ever-present along with other aspects of self and identity. There are two main indicators, that I used to make sure that the initial hypothesis is seen in the collected material: the preservation and vitality of the professional identity outside the context of their job and the willingness and aspiration not to limit their input in the development of the students by the subject knowledge but be an influential leader for students in the formation of their value system.

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<sup>6</sup> Rosetta Marantz Cohen and Samuel Scheer, *The Work of Teachers in America*, Routledge eBooks, 2013.

<sup>7</sup> Sandra J Weber and Claudia Mitchell, *That's Funny You Don't Look like a Teacher!: Interrogating Images, Identity, And Popular Culture* (Routledge, 2002).

<sup>8</sup> Patrick M. Jenlink, *Teacher Identity and the Struggle for Recognition: Meeting the Challenges of a Diverse Society* (R&L Education, 2014).

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This two-part question determines the structure of this article. After discussing the data and methodology, I first discuss how a teacher's professional identity becomes dominant among other identities under the influence of the role given by society. The second part unveils the ways professional identity penetrates the other *having-no-connection-to-teaching* aspects of self in relation to other community members, friends, and family members.

### **Theoretical Framework and Methodology**

Academic literature widely discusses the problems of self and identity in education and those discussions keep enhancing every year. Race, ethnicity, gender, and social status aspect studies are extremely helpful bases for any action research in today's complicated classroom environments which are constantly in motion. However, a focus on professional identity displayed inside and outside the school requires tools to dismantle the multiplicity of professional self and its unifying aspect. The latter is essential in understanding how professional identity manifests in other aspects of life unrelated to their job or profession. The approach is borrowed from Hubert Hermans, a psychology scholar based in the Netherlands who is known for creating the Dialogical Self Theory in education. Together with Agnieszka Konopka, Frans Meijers, Sanne Akkerman, Paulien Meijer, and other thinkers, Hermans shows the multiplicity of I-position that shifts and adapts, expresses multiple perspectives of self, takes a different position depending on external factors. After introducing the three models of self: traditional, modern, and post-modern, Hermans and Konopka suggest looking at identity from the viewpoint of Culture 2 using a dialogical approach i.e. understanding the nature of identity through time and space, without excluding the emergence of the mentioned models of self in a particular situation<sup>9</sup>. Studying teacher identity in the frames of this multiplicity, opens up a view to see different layers, such as identity manifestations with regard to having Soviet education or being trained by representatives of Soviet education, job market and economic realities, status related incentives to

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<sup>9</sup> Hubert Hermans and Agnieszka Hermans-Konopka, *Dialogical Self Theory: Positioning and Counter-Positioning in a Globalizing Society* (Cambridge University Press, 2010), 82-116.

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have this career etc., meanwhile bearing in mind that the influence of all those factors can appear and vanish in particular place and time.

For this particular research dialogical approach is an agile method for understanding the layers and patterns of current identity manifestations among teachers when facing the challenge of showing up to different actors in different contexts, especially in a transition period of changing values and societal transformations from Soviet to independence period.

The empirical data consists of ten in-depth interviews in the small communities of Armavir and Syunik. The data was collected through an open conversation interview type which provided a fully bottom-up approach to the fieldwork material.

### **Being a teacher is a dominant identity marker.**

In Armenia's independence period, teachers have had a controversial status in the society. The rough economic, political, and cultural changes forced the country to officially reposition the meaning of education and teachers' agencies in that meaning<sup>10</sup>. The profession of a teacher has been about not only doing something but also being a certain way. The image of the people in this profession has been a part of their job and duties because teachers have been seen as promoters of the values of one generation to the other<sup>11</sup>. If those people are not only to train students and teach certain skills but also transfer ideologies and values of a country, a nation, or any other social or ethnic entity, then they become very important members of society, and their whole life becomes a part of their work whether they are in the classroom or not. In the pre-Soviet period, the teachers (often priests), were representatives of the church, while Soviet teachers were seen as the promoters and strengtheners of socialistic values. In the post-Soviet period, teachers transformed into holders of national/nationalistic values despite the state's initial intention to invest in humanitarian values. This "mission" is often full of expectations and pressure from society and peers to act and even

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<sup>10</sup> UNECSO. *Education Policy Making during Situation of National Emergency*, Education Policy Report. Republic of Armenia. 1994.

<sup>11</sup> Cohen and Scheer, *The Work of Teachers in America*, 2013. Jenlink, *Teacher Identity and the Struggle for Recognition: Meeting the Challenges of a Diverse Society*, 2014.

to live inside the frames of a certain image. The importance of fitting the acceptable image of a teacher is visible in the well-built narratives about “born teachers” meaning that the legitimization of their holding that position is not limited by the respective diplomas, they also have the necessary characteristics to be teachers and it is meant for them to become ones long before they made that decision. We can observe such narratives mostly in stories of becoming a teacher that legitimizes them holding their positions. Those factors usually are the nature, values, and morals of the teacher rather than pedagogic skills or subject knowledge.

*Դպրոցը ավարտել եմ 72 թվականին, մանկավարժի երևի ձիրքը մեջս կար, որովհետև բակում էլ միշտ խաղալուց մանկավարժ և աշակերտ էինք խաղում, ես միշտ մանկավարժ եմ եղել, անկախ նրանից, որ ինձնից բարձր էլ կար էր խմբում: Երևի հակվածությունս կա:*

*I graduated from school in [19]72. I guess I had a knack for teaching, even as children when we played teacher and pupil outside, I would always be the teacher regardless of whether there was someone older than me there or not. I think I had a tendency toward it [teaching].*

***Syunik, female, deputy head teacher with Soviet time experience***

This and other such examples show how special and important the profession is perceived. In such narratives, they push forward an extraordinary occurrence that led them to become a teacher. This cruciality of teachers’ role also makes them an easy target in moments of failure like losing a war or the occurrence of a crisis. Cohen & Scheer state that *as spokespersons for all the choices- good or bad- that we have made about our culture and ourselves, the teacher is necessarily an easy target for hostility and resentment. Today, as in the past, whenever confidence in our own prevailing ideas and institutions comes into question, it is understandable that we would feel discontentment towards those charged with perpetuating those institutions*<sup>12</sup>. This targeting makes it often hard to predict or find the truly viable discourse as teachers can be criticized e.g. for teaching too much nationalism from one group and criticized for not teaching nationalism, both

<sup>12</sup> Cohen and Scheer, *The Work of Teachers in America*, 2013, 3-4.

sides explaining the same failures of the society by juxtaposing statements. Hence, teachers are expected to be either changemakers or agents of reproduction and conservatism<sup>13</sup>, therefore those perceptions, no matter how opposing they are, work in the same regularity.

Another controversial approach to the profession is that it is not wanted, especially among young people, very few of them choose teaching as a career, and teachers start feeling less of a role model which reduces their influence on children in the spheres that society has obliged them to.

«...ստում ա [միլիարդատերը]՝ սովորելը պարտադիր չի, ես չեմ սովորել Հարվարդում, բայց Հարվարդում սովորածները աշխատում են իմ մոտ: Ու երեխան դա ա լսում ու դու գնա, էդ երեխային սաս՝ սովորե՛ք, ցավի տանեմ»:

*“...says [the billionaire]: studying is not necessary, I haven’t studied at Harvard, but people who have gone to Harvard, are now working for me. And the child listens to that and now you try to convince this child to study.”*

***Syunik, male, deputy head teacher without Soviet time teaching experience.***

The dominant narrative that a teacher should be something more than an educator and all the controversial perceptions of what exactly that “more” should be like, leave little room for professional preparation. From the point of view of Hargreaves’ classification of professionalism ages, I see the controversies mostly in the transition process from “the age of the autonomous professional” to “the age of the collegial professional”<sup>14</sup>. Moreover, teachers themselves express their individual engagement to focus or to skip something when teaching, especially on an ideological level, seeing themselves less as a part of the system, stressing their individual responsibility in their mission as changemakers or supporters of conservatism. Moreover, there can be a combination of both depending on the status and power relations between the teacher and the segment they are

<sup>13</sup> Mitchell, “That’s funny, you don’t look like a teacher!: interrogating images and identity in popular culture”, 128-130.

<sup>14</sup> Andy Hargreaves, “Four Ages of Professionalism and Professional Learning,” *Teachers and Teaching: Theory and Practice* 6, no. 2 (June 1, 2000): 151–82, <https://doi.org/10.1080/713698714>.



in dialogue with. Such combinations include acting as a supporter of conservatism but showing up as a change maker and the opposite.

### **The manifestation of teacher identity in other aspects of self**

It was discussed above that teacher identity is dominant among other identities. Apart from being an important part of the self, it is also exposed in other roles and pops up in other relationships. This pattern must be declining over the years; however, it can still be observed particularly in smaller communities where most of the public interaction is among familiar people who are either their present/former students, or children/parents of their students. Hence, these outside school interactions mostly bear the context of them being teachers. The presence of teacher identity in situations other than in the school context is closely linked to the special status of the profession. Despite the general decline of the status of this profession, it still holds a special position in society and is deeply rooted inside the professional community of teachers. As the opportunities and career chances become less linear and fixed, the importance and authority of the profession also step back. Education and the diploma meant better chances on the labor market in the 20th century, education used to provide societal status and life opportunities. Therefore, having the career of a teacher provided an established ground for status, respect, and recognition to the ones holding it because the key to a better life was in the hands of teachers to a certain degree. At present we can observe the decline of that authoritative position and along with that decline the teacher community is not at ease with the changes and tries to preserve the former status and recognition. During the independence years there was a large education policy change which anticipated a humanitarian orientation driven by western practices<sup>15</sup> and it was the time when the dialogical, non-hierarchal ideas were in the rise in the

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<sup>15</sup> United Nations Development Programme (2007). "Educational Transformations in Armenia." *Human Development Reports* (January 2006), UNECSO. *Education Policy Making during Situation of National Emergency*, Education Policy Report. Republic of Armenia. 1994.

western schools of thought<sup>16</sup>. The change, however, was mostly a formality to adapt to western education system and was a part of system borrowing process full of problems with localizing the experience learnt in a different cultural and geographical areas (the general problems of borrowing education systems was widely discussed in Gita Steiner’s publications and locally the problems of education system transitions were covered by Belyavina, National Human Development Report 2007, Khachatryan, Manukyan<sup>17</sup> etc.). Apart from formalities, sparkles of changes that can be detected regarding the dialogical and non-hierarchical setup are rather bottom-up transitions coming from students, sometimes from parents too, which is unwelcome by the teachers and some part of parents too.

The empirical data with rather a small sample already shows quite a few roles and identities that have nothing to do with teaching but keep the teacher identity in it.

One of them is the role of a neighbor and a mate living in the same town or village. Mostly the other members of a town or a village keep using the plural, respectful form of pronouns as vocatives when referring to teachers, using either the full form that children use, which is mainly “comrade (ընկեր)” and the family name together or just the family name of the teacher/former teacher. During an interview an in-service teacher in her late sixties expressed her contentment about the fact that nobody from the village ever called her by name, they always use the “respectful” vocatives and call her by her family name. This form of communication is to indicate that there is an ever-present teacher identity in every relationship in public.

For younger generation of teachers, keeping that status in other forms of relationships can be more challenging as children today tend to treat young

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<sup>16</sup> Paulo Freire, *Pedagogy of the Oppressed: 30th Anniversary Edition* (Bloomsbury Publishing USA, 2014), Bell Hooks, *Teaching Critical Thinking: Practical Wisdom* (Routledge, 2013).

<sup>17</sup> Narek Manukyan, “6 The Reform of the General Education System in Armenia: Education Policy Borrowing in a State of Democratization and Transitional Institutional Capacity,” in *Tectum – Ein Verlag in Der Nomos Verlagsgesellschaft eBooks*, 2019, 77–100, Khachatryan, Serob, Petrosyan, Silva, Terzyan, Gayane. *Assessment of teacher professional development and educational content in the context of general education reforms in Armenia*. 2013, Belyavina et al. “A Study on Recruitment, development and salaries of Teachers in Armenia.” International Education Policy studies. 2009.

teachers as equals. On the one hand it is a beneficial position for a young teacher to be standing in a less distant place and be more accepted by the children. It helps them have better control over the situation and makes it easier to do their job in the classroom. On the other hand, this equality and loss of hierarchy takes away the special status that they have.

«Օրինակ ես տեղացի եմ, երբ որ դուրս եմ գալիս երեկոյան, քնականաբար իմ աշակերտներս դրսում են լինում, պահ ա լինում, որ քնականաբար զգաստանում են, պահ ա լինում, որ մոռանում են, որ դու ընդեղ ես: Գիտեն, որ ընդեղ ես, քայց մոռանում են, որ... Ասում ես՝ չի կարելի, կապ չունի, որ դպրոցից դուրս ես, հիմա էլ դու պիտի քեզ ընենց պահես, որ ընդունելի լինի: Աշխատանքը միշտ կա և՛ դպրոցում, և՛ դպրոցից դուրս»:

*“For instance, I am local, and when I go outside into the village in the evening, my students are of course outside and at times they act more vigilant, at times they forget that I am present. They know that I am there, but they forget that... I tell them that they can’t behave that way, it doesn’t matter that we are outside the school, they ought to behave in an acceptable way. We are always at work inside or outside the school”.*

***Syunik, male, deputy head teacher without Soviet time teaching experience.***

Another aspect of life that is effected by teacher identity is the family life. When paying attention, we can notice the families of teachers in each school. There are families where almost every adult member of the family has chosen to become a teacher, often working in the same school as other family members. To the question about the career choice, I happened to learn that many of them do not consider it a choice. Instead, they view it as a natural life decision and they haven’t even considered any career path other than becoming teachers. Along with the economic or other possible reasons behind this phenomenon, it clearly shows that professional identity is of a central importance inside the family. Some of the interviews I conducted for this research took place in teachers’ apartments. One of them was a history teacher and a school principal who has spent his entire life in school in

various positions, his wife, daughter, and daughter-in-law were teachers as well. Their entire apartment from corridor to the bedroom was decorated with photos, diplomas and other items indicating professional success together with photos of his children and grandchildren. The same can be seen in the social media profiles, where most posts are about family and career intertwined. Similarly, Weber and Mitchell citing Britzman and Elbaz discuss how teachers were viewed depersonalized and interchangeable with the subjects they teach but on the other hand, their identity is static, existing outside time and unchanging<sup>18</sup>. This academic conversation comes to support the idea that all other identity markers go in line with the professional self.

However vividly we can see that professional identity is present in most aspects of life, together with the popularization of child-centered, dialogical approach to education, these tendencies are gradually fading too. Considering the age of the informants, the tendency to have an overly dominant professional identity is less noticeable among younger teachers whereas the Soviet generation teachers have rather unchanged positions on their elite status. The working environment and peer influences make the process of breaking the hierarchy even slower inside the community. When speaking with young or middle-aged teachers, we can notice the controversies of trying to be accepted and understood by children during a one-on-one interaction. Meanwhile, the public interactions become problematic as in this case the teacher strives to preserve the formality and draw the lines and appropriate distance from the students.

In rural communities generally there are multiple occasions when teachers and students appear in the same area outside the school, in an informal setting. At times it happens to be really challenging to handle such situations because losing formality might mean opening space for vulnerability. Some teachers believe that losing informality is an impedance for losing respect.

*Ժամանակ ա էղել, որ ասենք երեխան մյուս փողոցում ա էղել, դե քեզ հազարից մեկ ա տեսնում, մի անգամ անասունները տանում էի, որ ջուր տայի, տատիկի խանութը, անցել ենք խանութի մոտով, ասում ա՝ տատի,*

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<sup>18</sup> Mitchell, “That’s funny, you don’t look like a teacher! : interrogating images and identity in popular culture.”

ընկեր Հովհաննիսյանը խի կովերը տանում ա, ջուր տա՞: Ասում ա՝ հա, բա ինչ ա անում, ինքն էլ ա ձեզ նման մարդ ա էլի, գործ ա անում: Չարմացել էր, ասում ա՝ հա՞, ինքն էլ ա տենց գործ անու՞մ: Դպրոցում քեզ տեսնում ա կասսայումով, գիտեմ, իրա համար անսովոր ա: Բայց դա լավ ա, որ երեխան ըտենց ա մտածում:

Հա, էս վերջում էլի եղբորս երեխային պահում էի, հեսս զնանք տուն, կոտանեք, մեկը նստած, տասերորդ դասարանի մեկ այլ սղջիկ էկավ, ասավ ես զարմացա, ընկեր Մկրտչյան, ասում ա՝ դպրոցում, էդ օրն էլ ոնց ա էղել երկուս եմ դրեկ հենց մեկը իրան, ասում ա՝ դպրոցում էղքան չար, էղքան խիստ, ստեղ ո՞նց ա խոխին ասում՝ մուսի-պուսի, ասում ա՝ էդ դու՞ք եք: Ու էկել ա դպրոց, Աշխեն ջան, մի քանի օր դասարանում դրա մասին խոսացել ա:

*There have been times when a pupil was across the street, well they see you rarely. Once I was taking the livestock to give them water, the grandmother's store, we passed by the store, he/she said, "Grandma, does Ynker (lit. friend, comrade) Hovhannisyan take the cows for water?" and [the grandma] says, "of course he does, he is a person like you, he does work." The kid was surprised, "really? Is he doing that sort of work as well?" At school they see you in a suit, I know, it is unusual. But it is good that the kid is thinking in that manner. Yes and recently, I was taking care of my nephew/niece, we will see him/her when we get home. A girl from tenth grade came and said that she was surprised. She was saying, "Mr. Mkrtchyan, at school," it happened so that I gave a low mark to her on that day, she says, "at school you are so strict how come here you are so gentle with the child, is this you?" And then she came to school, dear Ashkhen, and for a couple of days this was talked about in class.*

...ես ինձ միա եմ օրինակ քերում, ինքը արդեն տեսնում ա, որ մեր հարևանն ա, օրինակ, որ ինքն էլ ա տենց գործ ա անում, իմ համար էն ուսուցչի բանը, կարող ա սխալ եմ մտածում, բայց կերպարը այն ուսուցիչն ա, որ ես տեսել եմ դպրոցում ընդամենը յոթը ժամ, գեղեցիկ, կուտուրական հագնված, համաձայն չեք, Աշխեն ջան, իրոք տենց ա, բայց դու գնում ես, հարևան ուսուցիչը հեն ա, գունն ա մաքրում և այլն, և այլն, արդեն որ դու ասես ուսուցիչ, քո մոտ գալու ա էդ ուսուցիչը, որ դու դպրոցում տեսել ես միայն նոր շորերով:

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*I will bring the example on myself, he/she[the student] sees that, for example, our neighbor also does this kind of work, for me the thing about a teacher is that... and maybe I am wrong about this, but I think that a teacher's character is what I have seen at school for seven hours only, good-looking, properly dressed, don't you agree, dear Ashkhen, it's really the case, but when you go and see that the neighbor is there cleaning the farm and so on, then when you say a teacher, you will have that image of a teacher that you have seen at school, with new clothes.*

***Syunik, male, deputy head teacher without Soviet time teaching experience.***

## **Conclusion**

The problems of teacher identity, particularly that this aspect of self is dominant and present in other aspects, was discussed in this article in general terms. This was an attempt to indicate the problem in general. However, each of the reasons behind this problem needs to be discussed and studied in separate research. Some of these issues are to understand how it works for teachers being a mother or wife when they are teachers for everybody around. Moreover, how things change when their children study at the same school where they teach. Another interesting part is the public interactions and how they change when the teachers contact their present or former students, and the parents of their students. It is also obvious that there have been changes in the past decades and those changes often refer to the younger generations of teachers, while most perceptions stay the same for the teachers with 30 years plus experience. We can notice how people who are no longer students keep using family names when referring to their former teachers, while it is more common to use the first names when communicating with younger teachers. These and many other specific issues need to be studied to have a full picture and a deeper understanding of the culture that dominates in one of the most important and inclusive spheres of society, the public schools of Armenia.

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**ԴԱՍԱՎԱՆԴՈՂԻՑ ԱՌԱՎԵԼ ՀԱՅԱՍՏԱՆԻ  
ԴՊՐՈՑՆԵՐՈՒԹՅՈՒՆ ՈՒՍՈՒՑԻՉՆԵՐԻ ԻՆՔՆՈՒԹՅԱՆ  
ԴՐՍԵՎՈՐՈՒԹՅՆԵՐԸ ԴԱՍԱՐԱՆԱՅԻՆ ԱՇԽԱՏԱՆՔԻՑ ԴՈՒՐՍ**

*Աշխեն Հակոբյան*

*ՀՀ ԳԱԱ հնագիտության և ազգագրության ինստիտուտ*

***Բանալի բառեր՝** ուսուցչի ինքնություն, մասնագիտական ինքնություն, ուսուցչի դերակատարում, հետխորհրդային Հայաստանի դպրոցական փորձառություններ*

Հոդվածը քննում է հայ հասարակության մեջ ուսուցչի բազմաշերտ դերը՝ շեշտադրելով վերջինիս կարգավիճակը՝ որպես օրինակելի կերպարի և մասնագետի, ում ազդեցության շրջանակը տարածվում է դասարանից դուրս: Խորհրդային փորձառության ազդեցությամբ ուսուցչական համայնքը, անկախ բազմաթիվ խնդիրներից և ակնհայտ փոփոխություններից, շարունակում է ընկալվել որպես ինտելեկտուալների էլիտար խումբ: Համեմատական անցկացնելով դպրոցական կրթության ամերիկյան փորձառության հետ՝ ուսումնասիրությունը փորձում է հասկանալ Հայաստանում ուսուցչի դերի զարգացումը երկրի՝ սոցիալիզմից կապիտալիզմի անցման համատեքստում: Հետազոտությունը հիմնված է Արմավիրի և Սյունիքի մարզերում արված խորացված հարցազրույցների վրա և ներկայացնում է, թե ինչպես են հասարակական ակնկալիքները ձևավորում մանկավարժի մասնագիտական ինքնությունը՝ մատնանշելով ուսուցչի մասնագիտական ինքնության գերակա ազդեցությունը կյանքի մյուս ոլորտներում: Հոդվածը պնդում է, որ ուսուցիչներին վերագրված այս ոչ պրակտիկ, սակայն բովանդակությամբ շատ նշանակալի դերը, բերում է այլ ինքնությունների նկատմամբ մասնագիտական ինքնության դոմինանտ դիրքի՝ ազդելով գործընկերների, հասարակության այլ խմբերի և ընտանիքի հետ հարաբերությունների վրա: Հոդվածը նաև ցույց է տալիս այն բարդ ձևերը, որոնցով ուսուցիչները կրթության զարգացող լանդշաֆտների և հասարակության ակնկալիքների ֆոնին գործարկում են իրենց դերը՝ նպաստելով ուսուցչի ինքնության ավելի խորը ըմբռնմանը ավանդական դասասենյակից դուրս: