European Journal of Humanities and Social Sciences

2026, No 2

PREMIER Publishing

Vienna
2026

European Journal of Humanities and Social Sciences

Scientific journal

№ 2 2026

ISSN 2414-2344

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Cover design	Andreas Vogel
Additional design	Stephan Friedman
Editorial office	Premier Publishing s.r.o.
	Praha 8 – Karlín, Lyčkovo nám. 508/7, PSČ 18600
E-mail:	pub@ppublishing.org
Homepage:	ppublishing.org

European Journal of Humanities and Social Sciences is an international, English language, peer-reviewed journal. The journal is published in electronic form.

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The jurnal has Index Copernicus Value (ICV) 85.11 for 2022.

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The European Journal of Humanities and Social Sciences 2026, No2
ISSN 2414-2344

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Section 1. Archeology

DOI:10.29013/EJHSS-26-2-3-8

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LAHUTA. ILLYRIAN-ARBËR-ALBANIAN, MUSICAL INSTRUMENT

Sefer Lajqi [1]

[1] Musum of Peja-Kosova Archaeologist. Ph D. Candidate on Archaeology and Cultural Heritage

Cite: *Sefer Lajqi. (2026). Lahuta. Illyrian-Arbër-Albanian, Musical Instrument. European Journal of Humanities and Social Sciences 2026, No2.* https://doi.org/10.29013/EJHSS-26-2-3-8

Abstract

The Illyrians, a population spread across the Illyrian Peninsula, indigenous to this region since the oldest cultures of the Bronze Age, are direct descendants of the ethnic groups that populated this part of Europe since the Neolithic period.

Music in Illyrian has existed since prehistoric times with primitive instruments, being perfected in later periods, inherited to this day by Albanians.

Keywords: *Lahuta, Illyrian, Songs of Heroes, Albanians, Rugova Prehistory-ancient times*

Prehistory-ancient times

We find the first traces of musical instruments in prehistory, archaeological artifacts do not give us much information.

In the prehistoric period, in addition to survival activities such as hunting and defense, man did not neglect music, which followed prehistoric societies and later developed into world civilizations.

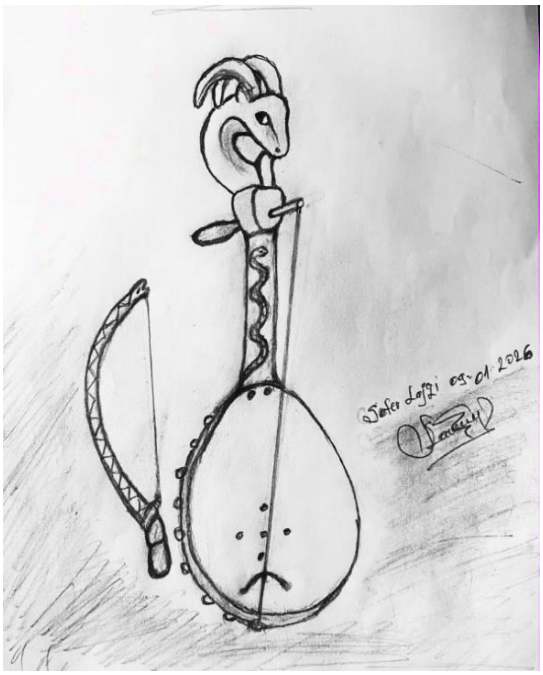
The early hominid ability to emit sounds of variable pitch with some meaning suggests that music at its simplest level must have preceded speech (Jeremy Montagu. 2017).

Prehistoric music, like other branches of prehistoric art, is extremely important in terms of the emergence of cognitive development and the evolution of human beings, there is evidence of human creativity and symbolic thinking from about 90,000 years ago (Metin kartal. 2022, 7).

The spread of settlements over a wide area, the intensity of cultural layers and the increase in flint and bone tools is evidence of population growth, the appearance of anthropomorphic idols made of baked clay is an indicator of the organization of spiritual life (Stipceviq A., 1990, 7). Among the few artifacts found, we can mention: the representation of breath instruments such as: Fyelli (flute), syrinx, ocarina, etc.Ocarina, the oldest breath instrument in Europe, made of baked clay, discovered in the earliest settlement of Kosovo – Runik Skenderaj (Shukriu E., 2018, 39). According to international scholars, the main centers of ancient music developed in China, Egypt, Greece,

India, Iran/Persia, the Maya civilization, Mesopotamia, and Rome. The non-inclusion of Illyria among these centers is a consequence of the lack of proper study of the lahuta and its publication by Albanian scholars as an Illyrian musical instrument, publishing in scientific conferences.

Foto 1. *Drawing of the lahuta by the author*



In the 19th century, knowledge of Illyrian culture was enriched with a series of new facts – archaeological, philological, anthropological, enabling the creation of a much more accurate representation than that obtained from ancient written sources (Stipceviq A., 1990, 268). Throughout Roman rule the Illyrian religion stood close to that the Romans, the illyrian jealously preserving the belifs and music of the ancients (Lajqi S., 2020, 18). Among the ancient authors who wrote about Illyrian customs and traditions, we highlight Strabo, who in his work "Geography" emphasizes that the Illyrians have always cultivated music using wind and bowed instruments (Ilirët dhe Iliria tek autorët antic. 155).From the data we have, the neighbors of the southern Illyrians – the Greeks and the western – the Romans, they did not have many reasons to sympathize with them in order to present them in a more objective way; many of the data they write about the Illyrians have a sound of antipathy and hostility (Lajqi S. V., 2023, 44).The singing of epic songs with the lahuta has deep roots in the singing of Illyrian rhapsodes about the heroic deeds of their ancestors (Stipceviq A., 1990, 268).

Etymology of the Lahuta

As a chordophone instrument, we also find it in various languages and forms around the world, from Arabic – **El, ut**; from Old French – **leut**; from Italian – **liuto**; Croatian – **leut**; Greek – **lavuto**; Romanian – **lauta**, **alauta**; in Bulgarian – **lauta**, **llauta**; in German – **laute**, Slovenian – **lavta**, Turkish – **lavta** from Arabic **el' ud**. An evidence of this word in the Albanian language as the earliest evidence in the book Pjetër Bogdani **Cuneus Prophetarum** emphasizes: ...***Ata kënduekshin ndë mjedis e vashëzave e rasa të laudeve (they sang among the girls and the rasa (casa) of the laudeve*** (Sokoli R.).

The terminology lavud *(without wanting to go too far into the linguistic field, it comes from the Albanian word* ***lavdë,*** *weaving praise for the deeds of the saints lavdë-lavud-laud-lahutë) (Lavdë in english means glory)* because we see its use among the Arbëresh of *Sicilia, Calabria-Italy* Lavud was inherited from the Illyrians and continued among today's Albanians as **lahutë**.

In our language, this word must have been used before the Ottoman conquest, it is clear that the word was taken from the Arberesh to the others (Minni, C. Dino; Ciampolini, Anna Foschi. 1990) in the Middle Ages, spreading it to other parts of Europe, and from here European countries and languages may have also taken the name Lavuda.

The lahuta in the Middle Ages to the present day

The arrival of other peoples during the Middle Ages in the territory of the Illyrian Peninsula, conquering and asimilated a part of the Albanians, they also adopted from them the lahuta. Legends have guided archaeologists to important discoveries, and although they cannot always be taken as direct historical sources, they provide valuable cultural context. Even today, Illyrian-Arbëror-Albanian folk music continues to be performed, sung, and danced to in many parts of the Illyrian Peninsula,

with the arrival of the Ottoman Empire in the 17th century changing its name from the Illyrian Peninsula to the Balkans. Traditional musical instruments are one of the rare treasures of Albanian culture, the craftsmanship of making musical instruments constitutes a special craft in Albanian craftsmanship. The making of musical instruments was initially done by each family themselves using local materials such as: leaves, grass, various plants, horns, animal skins, stones, wood, iron, etc. In the second half of the 19th century and the beginning of the 20th century, the first musical instrument making shops began to open.

Making the Lahuta

The lahuta consists of an oval-shaped wooden pit, cavity inside, This cavity of the pit is covered with tanned leather, held on the side with a wooden peg. The body of the lahuta can also be made of gourd or tortoise shell, on the tanned leather edge of the pit, a wooden bridge is placed, usually placed slightly diagonally, on which the lahuta string rests, which is called on *"kamanec"* (Dukagjin) or "magjar" (in some places in Northeastern Albania). The lahuta string is connected and moved by a peg-shaped key. raised in a hole from the top of the tail of the instrument which is called a peg or loom (Tropojë), "krek" (Peshkopi), "gres" (Malësi e Madhe). The string passes from the peg over the "*kamanec"* and is held down in a loop shape, with a wooden protrusion at the end of the pit, Part of the lahuta is also the bow, made of oak or walnut wood, etc., which has the shape of a crescent moon curved into a crescent shape which is called "agrec" (*the bow*) (Krujë), "budat" (Tropojë), "ras" (Malësi e Madhe), "drocak" (Dukagjin) (Sokoli R., 2008). The entire lahuta is made from a single piece of wood, such as maple, chestnut, alder, oak, or walnut, etc., types of wood that hollow easily, In the Lezha district, they also use alder wood that grows in swamps because it is light, can be hollowed out thinly, and resonates well, The upper deck "Çapra e suprinës" It consists of tanned goat skin or cattle hide placed on the smooth upper side, The bow (argeci) is usually made of birch, walnut, harku (argeci) përbëhet zakonisht nga thupra e thanës, arrës, ect., its threads are made of black horse tail. They twist and are placed from one side of the bow to the other, creating tension and arching the bowstring. The bow hairs are coated with wild pine resin, the quality of the sound and resonance of this instrument is not determined by the type and quality of the wood but more by the quality of the leather and its processing, processing of bow hairs etc. The lahuta's tail, which is the continuation of the box, it has no separate keyboard and ends with a carved goat's head, which according to Ramadan Sokoli may have been part of some ancient cult, or it can end with a heart-shaped ornament. The technique of carving numerous figures, which are realized with expressive force, presents many symbols of ancient cultures in other areas of life as well, in various objects, in constructions, etc. Even the carving of the snake – symbol of the cult of the forest and the clock – protector of his hearth, these indicate a strong connection of this instrument with epic song, with the environment etc. The lahuta is often decorated with symbols of ancient cults such as a goat's head, There are also lahuta's that have Skanderbeg's helmet carved on their heads (Sokoli R., dhe Miso P., 1991).

In particular, the carving of the goat's head follows us from Pyrrhus, Alexander the Great, and Skanderbeg as an Illyrian-Arberian-Albanian symbol.Among Albanians placing the snake in the Lahuta as a symbol the cult of the snake occupies an important place of this reptile creature, that can be found everywhere: in the mountains and in the field, on the rocks, water resources, in ponds, in lakes and seas. We see it as a sacred living thing on earth and underground, of water caves, well connected with the cult of soil water which most of them are preserved to this day (Tirta M., 2004, 112).

The sound is produced by passing a bow across the tail of the lahuta, while chords are changed by touching the tail with the fingers of the other hand, sound It is nasal and fits very well with the content of epic songs.

The common measures of the lahuta are as follows: The overall length of the tool is about 70 cm, the length of the tail is about 40 cm, head length, about 30 cm, width of the temple, about 20 cm, total length of the bow (argec), about 40 cm, the length of the bowstring (argec) is about 17 cm.

In the archaeological context, symbols carved on lahuta are material evidence of spiritual practices that archaeologists attempt to interpret through ethnographic and historical knowledge, which helps reconstruct the worldviews of ancient societies.

Location

The geographical spread of the lahuta in the country coincides with the spread of the songs of the heroes. We see the lahuta in Plavë, Guci, Sanxhak, Rugovë, Krujë, në northwest, then in Malësi e madhe, Hoti e Gruda, Kelmendi, Kastrati, Rranxat e Shkodrës, Dukagjin, Postrribë, Shllak, Nikaj-Merturi and in the areas Malësi e Gjakovës, and in other parts of Kosovo and Montenegro (Sokoli R., 1966, 92).

Usage

The way the lahuta is held depends on the occasion and the place, but usually the lahutari player stands cross-legged and holds the lahuta at an angle towards the right foot, along with the bow. This attitude shows family cases, by the the chimney, another position could be where the lahuta player sits on a chair with his legs one above the other and the lahuta is held resting on his legs. The sounds of the lahuta are obtained by striking the string with a bow, but this instrument differs from other instruments of this genre in the way it produces sound. The fundamental difference is the principle of sound extraction, which is done with the "Flaxholet" (pine resin), The left hand rests on the side of the keyboard while the thumb creates a space in such a way that it controls the fingers of the left hand so that the sound comes out as clean and clear as possible. Only the four fingers of the left hand are used to play this instrument, and the way they move and open determines the tonal-modal basis of the piece played. The way the bow is used is very crucial for the quality of the lahutas sound and for its expressive properties when accompanying the singer. The tuning of the lahuta depends on the rhapsody register and generally its range of sounds revolves around the note ***do*** of the first octave. The lahuta is seen as very close to epic songs, with the songs of the heroes, the above-mentioned areas are areas where the songs of the heroes continue to live on. Rhapsodes continue to sing heroic epic songs which symbolize the character of the highlander, the most favorite songs of the northern highlanders are accompanied by the lahuta. The lahuta is an ancient cultural and artistic testimony because songs accompanied by the lute generally exalt tradition, the cult of the ancestors, history, the glorious events of peoples throughout the centuries. Rhapsodes with lahuta sing to heroes and leaders to exalt their deeds with an epic and historical spirit. Even the most famous national epic "Lahuta e Malcisë" by Gjergj Fishta is also sung with the lahuta, Generally, the rhapsody is a performer, improviser and at the same time the creator of the song. The lahuta's accompanying role and its melodic ranges are quite limited despite the fact that it creates many variations, We see the lahuta in the introduction to the songs and in their accompaniment. In introductions, the lahuta rarely exceeds two or three notes, During accompaniment, the lahuta can create heterophonic deviations, while the rhapsody's speech has an intonation variety that extends from tetrachord to pentachord, hexachord and heptachord. In the introductions we can also see microtones which create contrasts of the melody, we also see undefined intonational chromaticisms in the introduction, accompaniment and narration of the lahuta's song. The lahuta line relies on the modal basis of the song and emphasizes it. The way the melody develops is first ascending and then descending. The ascent creates an epic elegiac situation in the song and then the descent is done in a gradual manner. The lahuta is used by men and is used in almost every mountain home, during the winter, by the chimney fireplace, but also on occasions such as holidays and weddings (Sokoli R. 1966, 92).

Today it is also used in open spaces in public spectacles, in rare cases the lahuta has also been used by women who dressed like men and stood like men (Haxhihasani Q., 1958, 169–176).

The epic of the heroes

The genesis of stringed musical instruments begins with the lahuta, a thousand-year-old single-stringed chordophone instrument, with which the Illyrian-Arbero-Albanian accompanied the epic songs of the heroes Cycle. Based on ancient musical creations, the songs of the heroes represent a cy-

cle of legendary songs accompanied by the lahuta. The songs of the nativity scenes are sung on the lahuta, not forgetting the legends and the singing of the Illyrian rhapsodists about the Iliad and the Odyssey, the bravery of Pyrrhus, Alexander the Great, Illyrian kings, Skanderbeg. The epic of the heroes represents a poetic and ethnocultural complex, among the special epics of the cycle we mention: *"Martesa e Mujit", "Fuqia e Mujit", "Orët e Mujit", "Vaji i Ajkunës", "Martesa e Halilit", "Muji e tri zanat e malit", "Halili pret Pajo Harambashin", "Orët e Bjeshkës"*, *Gjergj Elez Alisë* (Arapi F. 1986; Uçi A. 1986; Lambertz M., 1958; "*Këngë popullore legjendare*", 1965; "*Epikë legjendare*", 1966; "*Këngë kreshnike*", 1974; *"Rapsodi kreshnike*", 1983; Uçi Alfred "*Epika heroike dhe roli i saj në folklorin shqiptar*", tek "*Çështje të folklorit shqiptar*", 1986) and to the battles of recent centuries, such as the Battle of Nokshiq. The Mountain Fairy is part of Albanian Demonology inherited from prehistory, her figure is a deity of the mountains, of virgin nature, protection of flora and fauna, divine hunter. As a warrior with supernatural strength, she helped the heroes just as Athens of the Greeks helped the heroes of Troy, featured in the Iliad and the Odyssey (Tirta M., 2004, 112).

Among other prominent musicians in lahuta singing and interpretation from the 1920s-40s, we mention: Pal Buli, Dodë Nikollë Loshi, Palok Ujka, në Malësi të Madhe; Gjergj Pëllumbi, Marash Nikaj në Dukagjin; Sokol Martini në Mërtur; Mirash Gjoni në Curraj të Epër etj. After 40s we have: Gjin Bardhoshin-Nikaj Mërtur; Prendush Gegën-Pukë; Sokol Martini-Tropojë; Osman Arifi-Tropojë; Nikoll Sokolaj-Lezhë; Shaban Groshi-Pejë; Gj. Martini-Vermosh, Shkodër; N.Delia-Totaj-Mërtur, Tropojë; S. Rushvelaj-Grishë, Shkodër; Zef Avdia-Curraj, Dukagjin ext. We also have female rhapsodes with lahuta, like: Katrina e Zikut, Dile Gjoni, Frange Curri (1900–1974), Cungë Smajlja, Sabile Fetahu etj (Ferial Daja. 1987).

In ethnomusicology, the construction of the melody of the heroes epic is of particular interest, which is one of its most visible and expressive musical parameters, that we don't really have a great variety of combinations in it. Oral traditions, Legends and myths constitute an important part of the spiritual heritage, often, These stories have helped in identifying Illyrian symbols and interpreting them.

Lahuta in Rugova region (Kosova)

At the national level, about half a million verses of the epic of the heroes have been recorded so far, while in the Rugova region alone, over 120 thousand have been registered. According to these data, The epic fund of the Rugova province constitutes a quarter of the total national fund of this pillar of the spiritual culture of the Albanian people (Neziri Z., 2006, 169).

The fund of heroic epic songs of the Rugova region, collected by a large number of lahutars, is a very rich material of the albanian heroic epic that includes about 120 thousand verses in 15 volumes: in 7 of them the individual fund of the seven lahuta players, while in the other 8 volumes the material collected by the other group of lahuta players, who have a repertoire of less than 7–8 thousand verses. Of all this rich collection, only the fifth volume was published in 1997, which included 30 songs with ten thousand six hundred and fifty verses sung by Haxhi Meta – Nilaj (Neziri Z., 1997, 7).

From the richest and most renowned lahuta players in Rugova: Shaban Groshi-Shkrel (1923–1998), so a total of 19 songs; Haxhi Meta – Nilaj (1912–1994), from whose fund, 30 songs with 10,650 verses have been published; Isë Elezaj – Lekëgjekajn (1947), from whose fund 11 songs with about 6,500 verses have been collected; Isuf Selmani – Kuklecajn (1908–1989), from whose fund 22 songs were collected, Haxhi Meta- Nilaj is the second lahuta player to cross the ten thousand verse mark. These lahuta players are considered prototypes of other national lahuta players: Sokol Martini, Osman Arifi, Ndue Lulashi e Mirash Ndou (Neziri Z., 2006, 156).

In addition to them, among the rich fund of songs from the Rugova region, there are also: Ramë Çaushi – Elesaliaj (1908–2000), Ali (1915–1992) e Rrustem (1919–2000) Tahiri – Metujkaj with around 7000 verse each; then Bekë Tahiri-Shala (1937–1990), Ibish Bajrami – Kurbogaj (1915–1992), Misin Nimani – Sejdaj (1912–2002) and Isuf

Veseli – Dreshaj (1926–2000) (Neziri Z., 2006, 157–158, 172).

Of course, these most prominent lahutar's players of this region have inherited the school of lahuta singing and songs of the Albanian heroic epic from previous lahuta players of the 19th century, their large number is very large. There are about 100 deceased lahuta players mentioned who were born in the 19th century or early 20th century (Neziri Z., 2006, 152).

A number of these lute players have known or mentioned it in the context of the tradition Qorr Hysin, who has sung in both Albanian and Bosnian, just as the other lute players in the collection have sung Millman Parry: Avdulla Ferizi e Salih Uglla, than Xhemajl Zogu and Sulejman Forti, Sulejman Makaj and Shaban Nuhoxhiqi (Neziri Z., 2006, 52, 107).

We should not be indebted to many lahuta players who have not been included by researchers, there are cases that they have left this life earlier, one of whom I heard about from the elders of the Rugova region who was among the well-known lahuta players was Selim Sylë Lajqi (1885–1972) who came from Nokshiqi (Monte Negro) and lived in the village of Rekë e Allagës-Rugovë.

ConclusIon

The tradition of using these musical instruments has been preserved from generation to generation, every year in Kelmend, Vuthaj, Rugovë traditional cultural events are held, dances and songs are accompanied by the sounds of these musical instruments, In particular, the songs of the heroes were accompanied by the lahuta. The lahuta, as a bowed instrument, has been inherited by Albanians since the Illyrian period, and we can freely say that it is the lahuta.

In the oda (guest rooms) of Albanian towers, the lahuta has always been hung above the fireplace higher than the rifle.

We can freely say that the lahuta, a bowed instrument, was inherited from the Illyrians to today's Albanians.

Based on the general data I think the others took the name from the Arbëresh (Albanians who live in Italy) in the Middle Ages, spreading it to other parts of Europe, even European countries and languages, this is where it may have gotten its name from.

Above all, the lahuta from ancient times to this day has resonated and continues to resonate among Albanians in the new generations, not letting this sacred divine instrument disappear.

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submitted 04.02.2026;
accepted for publication 16.02.2026;
published 31.03.2026
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Contact: seferlajqi@hotmail.com

The European Journal of Humanities and Social Sciences 2026, No2
ISSN 2414-2344

PREMIER Publishing
ppublishing.org

Section 2. Economics

DOI:10.29013/EJHSS-26-2-10-13

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THE INTEGRATED FINANCIAL-NUTRITIONAL BUSINESS MODEL (IFNBM 3.0): A METHODOLOGY FOR INTEGRATING FINANCIAL SUCCESS WITH COMMUNITY HEALTH IMPACT

Karine Sarkisyan [1]

[1] Independent Researcher, Management Analyst & Strategic Performance Consultant, United States

Cite: *Sarkisyan K. (2026). The Integrated Financial-Nutritional Business Model (Ifnbm 3.0): A Methodology For Integrating Financial Success With Community Health Impact. European Journal of Humanities and Social Sciences 2026, No2.* https://doi.org/10.29013/EJHSS-26-2-10-13

Abstract

The restaurant industry faces a persistent tension between profitability and social responsibility. This paper presents the Integrated Financial-Nutritional Business Model (IFNBM) 3.0, a systematic methodology enabling food service establishments to achieve superior financial performance while simultaneously delivering measurable community health outcomes. Through a four-pillar framework encompassing strategic financial optimization, stakeholder impact programming, multi-stakeholder partnership ecosystems, and advanced organizational development, the IFNBM 3.0 methodology demonstrates that profit and social impact are not competing objectives but mutually reinforcing imperatives. Key performance outcomes include 295% revenue growth over 18 months, consistent 20% net profit margins, 50+ documented customer health improvements, and the establishment of three or more active healthcare partnerships. The model provides a replicable, evidence-based framework suitable for independent restaurants seeking sustainable competitive differentiation through community health integration.

Keywords: *integrated business model, community health, restaurant management, financial optimization, nutritional programming, stakeholder partnerships, social enterprise*

Introduction

The contemporary restaurant industry operates within a complex landscape of rising consumer health consciousness, increasing competition, and growing expectations for corporate social responsibility. Traditional business models, focused exclusively on financial returns, have proven insufficient to address the multifaceted demands of modern stakeholders including customers, healthcare systems, and local communities.

The Integrated Financial-Nutritional Business Model (IFNBM) 3.0 emerges from this context as a comprehensive response. It proposes that restaurants can serve simultaneously as profitable enterprises and as community health infrastructure – not through charitable concession, but through systematic integration of nutritional science, evidence-based programming, and strategic partnership development into core business operations.

This paper outlines the theoretical foundations, structural components, and implementation pathway of the IFNBM 3.0 methodology, demonstrating its applicability as both a business strategy and a public health intervention.

Theoretical Framework

The IFNBM 3.0 rests on three theoretical pillars. First, the shared value creation framework (Porter & Kramer, 2011) posits that businesses generate economic value by simultaneously creating value for society. Second, the social enterprise literature demonstrates that mission-driven organizations can achieve financial sustainability when social impact is embedded in the revenue model rather than treated as a cost center. Third, nutritional epidemiology establishes clear links between dietary quality and chronic disease outcomes, justifying the restaurant sector's potential role as a public health actor.

These frameworks converge in the IFNBM 3.0 to produce a model in which community health programming is not peripheral to financial performance but constitutive of it. Healthcare partnerships generate direct revenue; evidence-based menus attract health-conscious consumers; staff expertise creates competitive differentiation.

The Four-Pillar Framework

The IFNBM 3.0 is organized around four interdependent pillars, each contributing distinct strategic functions to the overall model.

Pillar 1: Strategic Financial Optimization. The financial architecture of IFNBM 3.0 employs a 70/20/10 revenue diversification model: 70% from core dining operations, 20% from community and healthcare partnerships, and 10% from education and consulting services. Cost management targets a maximum 40% cost of goods sold, achieved through bulk purchasing agreements yielding 15–20% savings. Predictive analytics tools, calibrated to 94% forecast accuracy, support inventory and staffing optimization. The composite financial target is 295% revenue growth within 18 months of implementation, sustained by consistent 20% net profit margins across Years 1 through 3.

Pillar 2: Stakeholder Impact Programming. All operational decisions are guided by evidence-based nutritional standards, developed in partnership with Registered Dietitian Nutritionists (RDN) and National Commission for Health Education Credentialing (NCHEC) certified professionals. A 47-key performance indicator dashboard tracks financial performance, staff competency, and customer health outcomes simultaneously. Customer health monitoring is conducted on a voluntary basis, with 30-, 60-, and 90-day assessments documenting measurable improvements. The staff training curriculum comprises a 105-minute core program supplemented by monthly two-hour skill enhancement sessions, advancing staff through a defined certification pathway from Service Associate to Community Health Advocate to Senior Wellness Consultant.

Pillar 3: Multi-Stakeholder Partnership Ecosystems. The IFNBM 3.0 targets a minimum of three active healthcare partnerships with hospice care providers, rehabilitation centers, and specialty medical practices. Partnership services include therapeutic meal programs, end-of-life nutrition support, and medical facility catering, generating $2,500–$4,000 monthly revenue per partnership. Educational collaborations with schools and community organizations serve special needs populations including autism spectrum disorder and learning disabilities, as well as early childhood cohorts aged 1–10. Annual program participation targets exceed 200 individuals, with an 85% or higher retention rate.

Pillar 4: Advanced Organizational Development. The fourth pillar ensures that the organization develops internal capacity commensurate with its expanding community role. Age-specific programming, family engagement protocols, and cultural heritage preservation through healthy cooking are institutionalized as operational standards. Community health events and cultural

celebrations serve dual functions: generating direct revenue while reinforcing the restaurant's identity as a community health anchor.

Implementation Roadmap

The IFNBM 3.0 implementation is structured across three phases spanning 18 months.

Phase 1 (Months 1–3): Foundation. Legal structure establishment, advanced point-of-sale and tracking system installation ($8,000–$12,000 investment), dietitian partnership initiation ($500–$800 per month), evidence-based menu development, mandatory staff training completion, and bulk purchasing agreement negotiation constitute the foundational activities of this phase.

Phase 2 (Months 4–9): Community Integration. This phase focuses on activating the partnership ecosystem. A minimum of three healthcare partnerships and two educational collaborations are established. Monthly community workshops commence, and customer health outcome tracking systems are fully operational. The target of 50 or more program participants with documented health improvements is pursued during this period.

Phase 3 (Months 10–18): Scale and Optimization. The final phase encompasses second-location site selection and development, with projected investment of $145,000–$210,000. Revenue diversification through catering, meal kit programs, and online educational content is introduced. Technology integration enhances service delivery. The 295% revenue growth target is realized during this phase.

Nutritional Standards and Professional Oversight

Menu development adheres to evidence-based macronutrient targets: 25–30% protein, 45–50% complex carbohydrates, and 20–25% healthy fats. Menus enable a minimum of five daily vegetable and fruit servings, incorporate 100% whole grain alternatives, emphasize heart-healthy omega-3 fatty acids, and maintain sodium within the 2,300mg daily recommended limit.

Special dietary accommodations address diabetes management (glycemic index below 55), cardiovascular support (DASH principles), certified gluten-free protocols, complete protein vegan options, and pediatric age-appropriate portions. Monthly dietitian consultations ensure ongoing menu analysis, staff training reinforcement, and outcome review. Quarterly staff nutrition education and annual comprehensive program evaluation maintain standards integrity.

Financial Projections and Reinvestment Model

The three-year financial projection under the IFNBM 3.0 framework anticipates Year 1 revenue of $400,000 with $80,000 net profit (20% margin), Year 2 revenue of $600,000 with $120,000 net profit, and Year 3 revenue of $750,000 with $150,000 net profit. Revenue streams comprise base operations ($280,000–$525,000), healthcare partnerships ($80,000–$150,000), and educational programs ($40,000–$75,000).

Profit reinvestment follows the 25-20-15-10-30 model: 25% to staff training and development, 20% to community program expansion, 15% to technology and equipment upgrades, 10% to marketing and outreach, and 30% to emergency reserves and expansion capital. This allocation ensures simultaneous reinvestment in human capital, community mission, operational capacity, and organizational resilience.

Conclusion

The IFNBM 3.0 methodology demonstrates that the restaurant sector possesses significant, underutilized capacity to function as community health infrastructure without sacrificing financial performance. By systematically integrating nutritional expertise, healthcare partnerships, evidence-based programming, and advanced staff development into core operations, food service establishments can achieve both market differentiation and measurable public health impact.

The replicability of the model — supported by a 37-page implementation manual and a 47-KPI monitoring framework — positions it as a scalable intervention suitable for independent restaurants across diverse community contexts. Future research should examine the long-term health outcomes of sustained IFNBM 3.0 implementation and assess its applicability within franchise and institutional food service settings.

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submitted 07.03.2026;
accepted for publication 21.03.2026;
published 31.03.2026
© Sarkisyan K.
Contact: vrtoarina@gmail.com

The European Journal of Humanities and Social Sciences 2026, No2
ISSN 2414-2344

PREMIER Publishing
ppublishing.org

Section 3. Legal studies

DOI:10.29013/EJHSS-26-2-14-20

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RETHINKING IMMINENCE: SELF-DEFENSE AND COERCIVE CONTROL IN DOMESTIC VIOLENCE

Ziyue Wu [1]

[1] Boston University, USA

Cite: *Ziyue Wu. (2026). Rethinking Imminence: Self-Defense and Coercive Control in Domestic Violence. European Journal of Humanities and Social Sciences 2026, No2.* https://doi.org/10.29013/EJHSS-26-2-14-20

Abstract

Domestic-violence self-defense cases reveal a persistent structural mismatch in American criminal law. Doctrinal elements designed for sudden, episodic confrontations – particularly imminence, necessity, and objective reasonableness – often fail to capture the lived reality of ongoing coercion, entrapment, and patterned violence within intimate relationships. Contemporary research on intimate partner violence increasingly distinguishes between isolated acts of aggression and sustained regimes of "coercive control," defined as behaviors intended to monitor, dominate, and entrap victims over time (Leemis et al., 2022). When legal doctrine ignores this patterned context, factfinders risk misinterpreting survivor behavior through enduring myths – such as the expectation that a "reasonable" victim would simply leave – and misapplying the reasonable person standard in ways that systematically disadvantage abuse survivors. This Article argues that American self-defense doctrine need not create a separate "battered person" defense to address these cases. Instead, existing doctrine can accommodate domestic-violence self-defense claims if two conditions are met: (1) courts consistently admit expert testimony on battering and its psychological and situational effects, and (2) jury instructions operationalize a genuinely contextual standard of reasonableness, evaluating what a reasonable person in the defendant's situation, with similar knowledge and experience, would have perceived and done. Properly understood, coercive control can also support a more flexible interpretation of imminence, treating it as a contextual inquiry rather than a rigid temporal threshold. The Article synthesizes leading U.S. decisions – including State v. Kelly, People v. Humphrey, and State v. Norman – alongside statutory developments such as California Evidence Code § 1107 and post-conviction relief mechanisms for survivors. It further offers a comparative analysis of Canadian law following R. v. Lavallee and the 2013 reforms to Criminal Code § 34, which explicitly incorporate relationship history into the reasonableness inquiry and treat imminence as one factor among many. The Article concludes by proposing doctrinal and institutional reforms focused on evidentiary consistency, jury-instruction redesign, and

post-conviction review pathways. These reforms aim to reduce arbitrariness in adjudication while preserving principled limits on defensive violence and recognizing the legal significance of coercive control in assessing self-defense. This Article ultimately argues that the perceived inadequacy of self-defense doctrine in domestic violence cases stems less from doctrinal failure than from evidentiary and interpretive deficiencies.
Keywords: self-defense; domestic violence; coercive control; imminence; reasonableness

Rethinking Imminence: Self-Defense and Coercive Control in Domestic Violence

American self-defense doctrine is historically calibrated to a recognizably "present occasion" threat: a situation in which force appears immediate, the defender's options are limited, and the factfinder can evaluate necessity and proportionality in a relatively compressed time horizon (ALI, Model Penal Code; Ferzan, 2004). Domestic violence – especially when characterized by repeated coercion, isolation, threats, and episodic assaults – can produce a radically different temporal structure. For many victims, danger may be "predictably recurring" rather than continuously visible, and coercive control can narrow perceived alternatives long before the final incident (Stark & Hester, 2019; Leemis et al., 2022).

The stakes are not abstract. In 2010, the U.S. national survey found that 30.3% of women had been slapped, pushed, or shoved by an intimate partner in their lifetime, and 24.3% had experienced severe physical violence (Black et al., 2011). The 2016/2017 report similarly shows substantial lifetime prevalence and, crucially, defines psychological aggression to include "coercive control and entrapment" (Leemis et al., 2022). In lethal outcomes, national justice statistics indicate that of female murder victims in 2021, about one-third (34%) were killed by an intimate partner (Smith, 2022). These data underscore why criminal courts repeatedly face fact patterns in which intimate-partner violence is not an incidental backdrop but an explanatory context for defensive claims.

This Article advances three claims. First, "battered woman syndrome" should be treated primarily as an evidentiary and interpretive framework – not as an autonomous defense – and courts should prefer broader, less pathologizing terminology (U. S. Department of Justice [DOJ] & U. S. Department of Health and Human Services [HHS], 1996; Dutton, 1993). Second, doctrinal elements like imminence are best understood as proxies for necessity and aggression, and should operate as context-sensitive factors rather than categorical bars in domestic-violence cases (Ferzan, 2004; Department of Justice Canada [DOJ], 2013). Third, reform should focus on institutional reliability: uniform admission of expert testimony, jury instructions that explicitly require contextual evaluation, and post-conviction mechanisms for cases in which battering evidence was absent or misunderstood (Cal. Evid. Code, 2023; Cal. Penal Code, 2025; N.Y. CPL, 2019).

Literature Review

1. **From "Cycle of Violence" and Learned Helplessness to Broader Trauma and Control Frameworks.** Early clinical literature, associated with Lenore E. Walker, introduced concepts such as a "cycle of violence" and linked battered women's behavior to learned helplessness. Learned helplessness traces to Martin E. P. Seligman's (1975) foundational work on how perceived uncontrollability can shape cognition and action (Dutton, 1993). Yet, subsequent scholarship argued that the syndrome label often misdescribes what expert testimony actually does in court: it explains relationship dynamics, safety planning constraints, and trauma-related perception, not merely a single psychiatric profile (Dutton, 1993; U.S. DOJ & HHS, 1996).
2. **Legal Critiques: Stereotypes, "Separation Assault," and Agency.** Feminist legal scholarship cautions that a narrow "syndrome" narrative can reinforce stereotypes of women as passive, dependent, or psychologically impaired, thereby obscuring their agency and framing their actions in terms of excuse rather than justification (Coughlin, 1994; Mahoney, 1991). Mahoney's concept of "separation assault" further highlights that

leaving can be the most dangerous phase, which directly bears on why "retreat" and "exit" cannot be treated as simple alternatives (Dutton, 1993). Holly Maguigan (1991) critiques recurrent myths in reform debates – particularly the tendency to assume battered women's cases cannot fit within "normal" self-defense and therefore require radical doctrinal overhaul.

3. **Coercive Control as an Organizing Concept.** Modern empirical and theoretical work increasingly centers coercive control – patterns of domination that may or may not involve constant physical violence. Evan Stark and Marianne Hester (2019) synthesize evidence and policy responses, including the move toward criminalizing coercive control in parts of the United Kingdom, while warning about measurement and implementation challenges. Notably, U.S. national survey methodology now explicitly recognizes "coercive control and entrapment" within psychological aggression (Leemis et al., 2022), bridging public-health measurement and legal relevance.
4. **Expert Testimony as Translation, Not Substitution.** A central theme in both scholarship and government synthesis is that expert testimony should translate context to the factfinder and dispel myths, not replace legal elements. The 1996 interagency report responding to Congress emphasizes that there is no "battered woman defense" per se; evidence of battering and its effects is used to support defenses such as self-defense and duress (U.S. DOJ & HHS, 1996). This aligns with the evidentiary posture in landmark state cases, including State v. Kelly (1984), which admitted expert testimony for its relevance to perception and reasonableness.

Doctrinal Analysis: Self-defense Elements and the Domestic-violence "Temporality" Problem

Domestic violence does not negate the elements of self-defense, but rather destabilizes the assumptions underlying their application. American jurisdictions vary, but self-defense analysis typically turns on (1) subjective belief of threat, (2) objective reasonableness of that belief, (3) necessity (often operationalized through imminence and the availability of alternatives), and (4) proportionality. Domestic violence cases disrupt each component, not because they are "non-self-defense" by definition, but because facts unfold across time and under constrained agency.

A concrete illustration of contextual reasonableness appears in contemporary jury instruction language. California's self-defense instruction states that the defender may use only the amount of force a reasonable person would believe necessary "in the same situation," and advises jurors to consider "all the circumstances" as known to and appearing to the defendant, including what a reasonable person in a similar situation with similar knowledge would have believed (CALCRIM 505). The same instruction defines imminent danger as immediate and present – not merely fear of future harm – yet it embeds imminence within a broader "circumstances" evaluation. This calibration provides a doctrinal bridge: it preserves limits while allowing the battered relationship history to inform what counts as "immediate" and "necessary" in context (People v. Humphrey, 1996).

The question, then, is not whether imminence should exist, but how it should function. Kimberly Kessler Ferzan (2004) argues that imminence serves as a way to identify when aggression has progressed enough to justify defensive force, rather than a mere measurement of the defender's psychological urgency. In domestic violence, aggression may manifest as a pattern that makes a threat "present" even when there is no immediate blow being struck. Courts that treat imminence as a bright-line requirement risk converting a proxy for necessity into a categorical exclusion, thereby reintroducing myths at the doctrinal level.

U. S. Cases and Statutes: Evidence, Reasonableness, and the Role of Experts

1. **State v. Kelly (New Jersey): Admitting Expert Testimony to Explain Perception.** In State v. Kelly, the New Jersey Supreme Court recognized that expert testimony about battered wom-

en could assist jurors by explaining how prolonged abuse shapes perception and behavior; the decision is widely treated as a foundational admissibility case (*State v. Kelly*, 1984). The broader federal synthesis later notes that expert testimony on battering and its effects has been admitted nationwide, but with variation in scope and legal context (U.S. DOJ & HHS, 1996).

2. **People v. Humphrey (California): Contextual Reasonableness and "Intimate Partner Battering and Its Effects."** California doctrine explicitly links self-defense reasonableness to battered relationship context. CALCRIM materials note that evidence of intimate partner battering and its effects may be considered when deciding whether the defendant actually feared the batterer and whether that fear was reasonable (*People v. Humphrey*, 1996; CALCRIM 505). California Evidence Code § 1107 codifies the admissibility of expert testimony regarding intimate partner battering and its effects, clarifies that such testimony is not "new scientific technique" with unproven reliability, and positions the statute as a rule of evidence rather than a substantive Penal Code change (Cal. Evid. Code, 2023).
3. **State v. Norman (North Carolina): The Restrictive Imminence Model.** State v. Norman is often cited for insisting on a relatively strict imminence posture when the killing occurs outside a direct confrontation (*State v. Norman*, 1989). The persistence of such cases helps explain why reform proposals target jury instructions and the evidentiary translation of "ongoing danger" into legally cognizable immediacy.
4. **Legislative and Post-Conviction Mechanisms: Beyond the Trial Record.** First, California Penal Code § 1473.5 provides a specialized habeas pathway where competent and substantial expert testimony about intimate partner battering and its effects was not presented at trial and could have materially affected the outcome (Cal. Penal Code, 2025). Second, New York provides a resentencing motion procedure for domestic-violence cases that requires corroborating evidence and permits reliable hearsay at hearings, reflecting a legislative judgment that traditional sentencing may have failed to account for abuse context (N.Y. CPL, 2019). These statutes show a policy consensus: even if doctrine can theoretically accommodate such claims, procedural history and evidentiary absence can justify corrective mechanisms.
5. **State-by-State Admissibility: What Can Be Said Reliably.** An authoritative federal report (May 1996) reports that expert testimony on battering and its effects has been admitted in every state, though variation remains; it also identifies 12 states where admissibility is supported by statute (California, Georgia, Louisiana, Maryland, Massachusetts, Missouri, Nevada, Ohio, Oklahoma, South Carolina, Texas, and Wyoming) (U.S. DOJ & HHS, 1996). Because this survey is historical and states may have amended code provisions since 1996, the paper treats it as a baseline rather than an up-to-the-minute fifty-state chart.

Comparative Law

1. **Canada: From Lavallee to Codified Factors (Criminal Code, 2026).** R. v. Lavallee is a canonical Supreme Court of Canada case recognizing that battered-woman evidence can be relevant to self-defense assessment (*R. v. Lavallee*, 1990). Later, Parliament enacted Bill C-26 to simplify and unify self-defense law; the Department of Justice's technical guide states that prior threshold requirements were converted into non-determinative factors, and explicitly notes that imminence was historically treated as required until Lavallee, after which it is treated as a factor – an approach codified in the new scheme (DOJ, 2013). The current Criminal Code provision (2026) lists factors for "reasonableness," including "the nature, duration and history of any relationship" between the parties, including prior force and threats (Criminal Code, 2026).
2. **United Kingdom: Criminalizing Coercive Control and Partial De-**

fences. England and Wales criminalize controlling or coercive behavior in an intimate or family relationship under section 76 of the Serious Crime Act 2015 (2023). Separately, murder law recognizes a partial defence of loss of control under section 54 of the Coroners and Justice Act 2009 (Coroners and Justice Act 2009, s.54). While these mechanisms are not direct self-defense analogues, they operationalize two policy insights relevant to U.S. debates: (a) patterns of domination can be legally cognizable harms, and (b) the criminal law can incorporate contextual psychological realities without collapsing into a free-floating "abuse excuse."

These comparative developments demonstrate that incorporating relational context into reasonableness does not collapse doctrinal constraints, but rather enhances their accuracy – an insight directly applicable to U.S. law.

Policy Recommendations

(1) Standardize admissibility and terminology: Courts and legislatures should prefer "battering and its effects" or "intimate partner battering and its effects," reflecting the consensus that "battered woman syndrome" is imprecise and risks stereotyping (U.S. DOJ & HHS, 1996; Cal. Evid. Code, 2023).

(2) Instruction reform that operationalizes contextual reasonableness: Jury instructions should explicitly require evaluating belief and necessity through the circumstances known to the defendant and a reasonable person in a similar situation with similar knowledge, and should clarify how relationship history informs perceptions of imminent danger (CALCRIM 505; *People v. Humphrey*, 1996).

(3) Avoid creating a "second-class" defense: Rather than inventing a special battered-person defense, legislatures can reform general self-defense frameworks to enable factfinders to account for patterns of coercion and entrapment – mirroring Canada's approach of converting rigid thresholds into non-determinative factors (DOJ, 2013; Criminal Code, 2026).

(4) Post-conviction correction mechanisms: Where trials occurred without competent expert testimony or where sentencing failed to incorporate domestic violence context, targeted relief mechanisms (e.g., Cal. Penal Code, 2025; N.Y. CPL, 2019) should be preserved and studied as institutional safeguards.

(5) Evidence-based judicial education: Because misconceptions are a central driver of error, court systems should invest in training on coercive control, trauma-informed reasoning, and the proper scope of expert testimony, consistent with the federal report's emphasis that expert evidence can assist factfinders and dispel myths (U.S. DOJ & HHS, 1996; Leemis et al., 2022).

Conclusion

Domestic-violence self-defense cases do not prove that self-defense doctrine is obsolete; they show that doctrine needs reliable translation of context. The most defensible path is neither to deny survivors the full benefit of self-defense nor to create an exceptionalized "abuse excuse," but to build evidentiary and instructional infrastructure that allows jurors to evaluate reasonableness, necessity, and imminence in light of coercion, entrapment, and relationship history. U.S. statutes like California Evidence Code § 1107 and post-conviction procedures, and comparative developments in Canada and the U.K., collectively support a reform agenda centered on contextual reasonableness and institutional consistency. Ultimately, recognizing coercive control within self-defense is not an expansion of justification, but a correction of perspective.

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submitted 06.03.2026;
accepted for publication 20.03.2026;
published 31.03.2026
© Ziyue Wu.
Contact: dwu23@bu.edu

The European Journal of Humanities and Social Sciences 2026, No2
ISSN 2414-2344

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Section 4. Philology

DOI:10.29013/EJHSS-26-2-21-27

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GREEK-BASED MODELLED FORMS – LEXICAL-TRANSCRIPTIONAL BORROWINGS IN THE GEORGIAN METAPHRASTIC (GELATI) REDACTION OF THE LIFE OF THEODORA OF ALEXANDRIA

Nana Mrevlishvili [1]***, Sophio Guliashvili*** [1]***, Tinatin Jikurashvili*** [1]

[1] The University of Georgia (Georgia), Tamaz Beradze Institute of Georgian Studies

Cite: *Mrevlishvili N., Guliashvili S., Jikurashvili T. (2026). Greek-Based Modelled Forms – Lexical-Transcriptional Borrowings in the Georgian Metaphrastic (Gelati) Redaction of the Life of Theodora of Alexandria. European Journal of Humanities and Social Sciences 2026, No 2*. https://doi.org/10.29013/EJHSS-26-2-21-27

Abstract

The present study aims to analyse lexical-transcriptional borrowings influenced by Greek in the Georgian translation of the *Life of Theodora of Alexandria*, specifically in the Gelati redaction. The article seeks to identify the linguistic mechanisms through which Greek Christian terminology enters the Georgian text and becomes integrated into the system of Old Georgian hagiographical language. The corpus comprises the Gelati redaction of the *Life of Theodora of Alexandria*, where Greek-origin lexical items identified as transcribed entries have been analysed. In such cases, the Greek words are transferred into Georgian through phonetic and morphological adaptation, without translation or semantic modelling. These forms differ from both morpho-syntactic and semantic calques and are direct borrowings from Greek ecclesiastical vocabulary.

The article analyzes ten lexemes presented in the Georgian text in transcriptional forms of Greek terms: **ebistole** (ἐπιστολή), **eparkhozi** (ὕπαρχος), **amba** (ἀββᾶς), **nepsiti** (νήψις), **sụnidisi** (συνείδησις), **geenia** (γέεννα), **mogvoba** (μαγεία / μάγος), **lavra** (λαύρα), **martụ-li** (μάρτυς), and **angelozi** (ἄγγελος). Each example is discussed in terms of the phonetic-morphological adaptation of the Greek form, its semantic function in the text, and its conceptual significance within Christian discourse.

Keywords: *Greek-Georgian translations; lexical-transcriptional borrowings; Christian terminology; hagiography; Life of Theodora of Alexandria; Gelati redaction*

Introduction

The analysis of this material allows us to determine the role of transcriptional borrowings in a Georgian hagiographical text and how they reflect the linguistic and cultural interaction operative in the process of Greek-Georgian translation.

The modelling of forms in the Gelati redaction of the *Life of Theodora of Alexandria* takes place on the morphosyntactic, semantic, and theological levels.

Morphosyntactic modelling refers to the process by which a translation takes the principles of the morphological-syntactic organisation of the source language as a model and, according to this model, creates constructions by means of its own grammatical resources. That is, the translation imitates the original language in the implementation of principles governing the organisation of grammatical structures. This, in turn, means that translation is not a mechanical but an intellectual and creative process. More specifically, the grammatical structure of the target language – root/roots + derivational element + case marker – corresponds to the same structure in the language of translation.

From the semantic point of view, modelling refers to such a process whereby a language, by means of its own native resources, creates a form that reproduces the structure of meaning found in the source language and delimits a specific semantic field; that is, the principles governing the organisation of meaning are taken into account. For example: σωζόμενος → **tskhovnebuli** ("romlisa meokhebit'a meqavn chuentsa tskhovnebultha natsilisaganad qop'ai madlit'a da kat'thmoq'varebit'a krist'es ch'eshmarit'isa ghmrt'isa chuinesaīt'a" [K4, 140r]): verbal root + participial suffix/suffixes + case/number marker – σωζ – μεν – -ος / οι; cf. Georgian: **tskhovn – eb – ul – i/ni**. Thus, in the process of semantic modelling, the Georgian language incorporates the conceptual categories of Greek theological language into its own morphosyntactic system, preserving the structure of meaning while employing its own resources.

Research method

In the case of theological modelling, the language of translation reproduces not only the meaning of Greek terms but also the entire soteriological and eschatological vision within its own linguistic system. Here, translation is no longer merely a linguistic act; it becomes a means of conveying the essence of doctrine. In Christian theology (especially in patristics), several fundamental principles are established: 1. salvation (σωτηρία) is a process and not merely a result; 2. the human being is an entity in process (on a journey); 3. eschatology is a process that has begun but is not yet completed (for the issue, see: Kekelidze, 1960; Chikobava, 1964; Haugen, 1950; Weinreich, 1953).

In addition to the foregoing, the text also attests a type of terms that are lexical-transcriptional borrowings and that differ fundamentally from the above-mentioned methods of modelling. In this case, the translator chooses an entirely different strategy: whereas in modelling the Georgian language creates forms through its own morphological-syntactic resources that imitate the structural principles of the source text, in lexical-transcriptional borrowing, the Greek word is formally transferred into Georgian; that is, such borrowings preserve the source form in the Georgian text and undergo only a certain phonetic adaptation. This mainly concerns theological and ecclesiastical terminology, since these concepts are already part of the Christian theological terminological system, and their use in translation is a natural process insofar as it ensures the accurate rendering of the original text and avoids those semantic changes that might arise if a new equivalent were created. Thus, if modelling represents the translator's creative process, in which Georgian repeats the structural principles of the Greek text by means of its own resources, lexical-transcriptional borrowings demonstrate another strategy, the direct integration of Greek terminology into the Georgian text. It is precisely the interaction of these two processes that determines the linguistic specificity of the Gelati redaction and creates that harmonious system in which Georgian grammatical form and Greek theological terminology function jointly.

Results analysis

Let us consider specifically which forms of this type are attested in the Gelati redaction of the *Life of Theodora of Alexandria*.

Ebistole (ἐπιστολή, ἡ – "letter" – "parulad tsinamdzghurisa tsnobisagan ertsa sadame shorielta monastrertagansa tsargzavnes igi kheltd'ebita ebistolisaīt'a" [K4, 132v]), in this context, the borrowing functions in exactly the same sense as it does in the Greek orig-

inal: it denotes a written communication, an official message, and carries a more formal, ecclesiastical-documentary connotation than the neutral content of a letter. Accordingly, the borrowing fulfils not only a lexical but also a stylistic function. The internal semantic structure of the Greek form has not been transferred into the Georgian translation (which would have been possible through the form "letter"); on the contrary, the translator preserves the Greek form, which is adapted in Georgian phonetically and morphologically (ἐπιστολή → **ebistole**).

Likewise, the form **eparkhozi** (ὕπαρχος, ὁ – "governor of the city" – "vinaī esoden sashinel uchnda sopelta mat dzviri igi, vidremdis tvit eparkhozsatsa kalakisa sa, ese igi grigoli iyo, mkhedrobani daeskhnes adgilsa mas" [K4, 132v]) functions with the same meaning it has in the Greek original: it denotes the civil ruler of a city or administrative unit. This lexeme is not translated in the Georgian text by a semantic equivalent ("ruler," "chief"); rather, the Greek term is transferred into Georgian in a phonetically and morphologically adapted form (ὕπαρχος → **eparkhozi**). The use of borrowing is motivated not only lexically but also from a stylistic-conceptual point of view: in the late antique Greek administrative system, **eparkhozi** carries a specific connotation and lends the text historical and social precision that a general Georgian equivalent could not provide. At the same time, the internal semantic structure of the Greek form is not modelled in Georgian; there is neither semantic nor morphosyntactic modelling. Accordingly, **eparkhozi** is a typical example of lexical-transcriptional borrowing that has both a nominative and a stylistic-conceptual function in the Georgian translation.

Amba (ἀββᾶς – Aramaic *abba* – spiritual father; abbot of a monastery; entered Georgian through Greek: "kholo tsamqvanebelni: ese ars, – metq'odes, – ese ars amba teodore, romelsa daets'ama brali sidzvisaī..." [K4, 136r] is a phonetically and morphologically adapted unit of the Greek ἀββᾶς, used in the text to denote monastic authority, a spiritual father, and a person possessing ascetic experience. In the translation, the lexeme is not replaced by the general Georgian equivalent –"father," "abbot." The preservation of the Greek form is conditioned by the fact that **amba** denotes not only a hierarchical office but also a spiritual father, a relationship founded on obedience, and a particular authority established within monastic tradition. Such semantic complexity could not have been conveyed by a neutral Georgian word. Accordingly, the internal semantic structure of the Greek lexeme has not been transferred into or reworked within Georgian. By introducing a term that marks a high ecclesiastical-ascetic register, the author places the reader within the framework of monastic discourse. Thus, **amba** is a typical example of lexical-transcriptional borrowing that, in the Georgian translation, fulfils both nominative and stylistic-discursive functions and links the text to early Christian and monastic tradition.

Nepsiti (νήψις, -εως, ἡ – sobriety, spiritual vigilance; entered Georgian through Greek – "aramed aghirchia esevit'arisa sirtskhvilisa upat'ioebaī, raīta raī-igi mnebebelman kmna bilts'ebaī, kualad nepsitit'a sirtskhvilit'a daparos" [K4, 135r]) represents a phonetically and morphologically adapted term of the Greek νήψις, functioning in the text with the same primary meaning it has in the Greek original: spiritual vigilance, inner mobilisation, and control of passions. The lexeme is not translated by descriptive Georgian forms ("vigilance," "wakefulness"), which indicates its terminological and conceptual weight. The internal semantic structure of the Greek lexeme is not modelled in Georgian; the translator preserves the term with its original meaning. This choice is due to the fact that, in the patristic tradition, νήψις conveys not a general psychological state but an ascetic-theological concept that implies vigilance, control of spiritual balance, and a firm stance of the human being toward sin. In theological-conceptual terms, **nepsiti** is connected to the Eastern ascetic tradition of spiritual struggle and constitutes one of the fundamental virtues that accompany repentance, fasting, and prayer. In the present context, **nepsiti** is linked with shame and self-control: after the commission of sin, it appears as an inner mechanism by which a person attempts to protect himself or herself from further fall. Thus, here **nepsiti** is not merely the expression of a state, but

of spiritual action and personal-volitional choice; in the Georgian translation, it fulfils terminological, stylistic, and conceptual functions and directly links the text to the Greek patristic ascetic discourse.

Sụnidisi (συνείδησις, -εως, ἡ – conscience, inner awareness, moral self-knowledge; entered Georgian through Greek – "... da mashin'gha itsnoba ts'midisa gan vinaobaī mosrulisaī da tsmasnili siveragisaī mis zeda mravalsakheobiti" [K4, 136r]; the Georgian form **sụnidisi** represents a phonetically and morphologically adapted unit of the Greek συνείδησις and is used in the text with the same meaning it has in Greek patristic discourse: it denotes the human inner moral consciousness, the force that evaluates one's own actions. The lexeme is not translated by a descriptive Georgian equivalent ("knowledge of the heart," "inner feeling," etc.), which indicates its terminological status.

The internal semantic structure of the Greek form is not reworked in Georgian; the translator preserves the term with its unchanged meaning. In this way, a lexical-transcriptional borrowing is created that functions in the Georgian text as an already established theological-anthropological concept.

From a theological-conceptual point of view, in patristic tradition **sụnidisi** is not merely a psychological phenomenon. It is regarded as the human being's inner witness before God, an "inner judge" that exposes sin, arouses repentance, and participates in the human being's spiritual struggle. In the present text, **sụnidisi** is presented as an active force rather than a static moral category. Its use in the text clearly shows that the Old Georgian translation is integrated not only linguistically but also conceptually into Greek patristic thought, conveying an understanding of conscience within Christian anthropology. The Holy Fathers consider it in the context of moral self-knowledge, the inner judge, and the human being's inner accord with God's law. In their view, conscience acts even when no external laws exist, because conscience is the place of inner law within the human being, the space in which a person exposes himself or herself.

The Greek γέεννα (*Gehenna*) in the New Testament and patristic texts denotes the place of final punishment, hell. The term in Greek is borrowed from Hebrew: גֵּי הִנֹּם (*Ge Hinnom*), "the Valley of Hinnom," a place near Jerusalem associated in Old Testament texts with idolatry and sacrifice (see Jer. 7:31). It was precisely on the basis of this historical-toponymic context that the term acquired in Christian tradition its eschatological meaning, the place of eternal punishment.

In Old Georgian, the Greek γέεννα is rendered as geenia, a lexical-transcriptional borrowing. The form is phonetically and morphologically adapted into the Georgian theological system (γέεννα → **geenia**), while preserving the structural identity of the Greek form. This lexeme is not translated semantically (e.g., "place of punishment"); it is conveyed through phonetic adaptation, indicating that the term is a doctrinally codified and liturgically normalised form.

In our text, the term occurs in the following context: "kholo igi sit'q'uebsა amas da sazrzenelebsa shisha geeniisa sa da dghesa sasjelisa sa tsinadadgebda" [K4, 128r]. Here **geenia** has a sharply eschatological context and functions not merely as a lexeme designating a space, but as a symbolic-dogmatic category of final divine judgment and eternal sentence. In this phrase, **geenia** does not denote only a local topos, but expresses an eschatological dimension that functions as a measure of moral responsibility and a mechanism of spiritual self-control.

From the semantic point of view, in Georgian **geenia** constitutes a strictly specialised theological term. It does not cover the general meaning of fire, a place of torment, or hell, but is connected specifically with the biblical-eschatological context. Unlike the word "hell," which in Georgian has a broader meaning and sometimes even a metaphorical load, **geenia** preserves in the text a doctrinally elaborated and strictly religious meaning.

From the theological-anthropological point of view, in this case **geenia** bears the eschatological context of human free will and moral responsibility. It is not only the place of punishment, but also the final result of personal choice, a symbolic-dogmatic category of divine judgment and eternal sentence. Therefore, in patristic tradition, the phrase "fear of Gehenna" is understood not as a passive state of fear but as a driving force of spiritual vigilance and repentance. Thus, the correspondence γέεννα

→ **geenia** should be assessed as a lexical-transcriptional borrowing fully integrated into the Georgian theological-ecclesiastical system while preserving the precision of the biblical-theological concept. It does not represent semantic modelling or a descriptive translation, but rather an eschatological term transferred transcriptionally and assimilated as a lexeme.

Mogvoba (μαγεία, ἡ / μάγος, ὁ – sorcery; magic, magician): "ese sit'q'uaī miit'atsa ertman metq'uelta matganman shesamat'eblad borotisa, mqonebelman **mogobisa** khelovnebisaman" [K4, 134v]; a lexeme of Greek origin that entered Georgian through Greek ecclesiastical discourse (and not from the semantic field of folk magical terminology), which determines its theological connotation. It constitutes a semantically precise and phonetically adapted rendering of a lexical-transcriptional borrowing. μάγος / μαγεία initially referred to Eastern (Persian) priestly traditions, but in Christian texts it acquires a sharply negative connotation – it is used not for general sorcery, but specifically to denote demonic powers. In patristic language, μαγεία signifies opposition to divine power, relations with demonic powers, and an active, deliberate form of sin. Here, too, the translator does not resort to descriptive forms ("sorcery," "magic") but uses a term established in the Georgian theological terminological system and connected with Byzantine patristic thought.

The text attests a number of terms designating monastic space; among them, a lexical-transcriptional borrowing is **lavra** (λαύρα, ἡ) – a large monastery, a monastic complex that comprises a certain number of churches and a large brotherhood: "monazonni mets'xrisɔ lavrisani, romelta sidzvisa aghceraī sheakhes net'arsa skhuatave tana q'ovelta dedakatsobisa tsa misisa umets'arta, ats mokene ikmnes monastrisa tsinamdzghurisa mimart" [K4, 137r]. This form, too, functions in the Georgian text with the same meaning it has in the Greek original: it denotes an organised space of monastic life, specifically a particular type of monastery, a *lavra*. This lexeme is not translated by the general Georgian equivalent "monastery"; rather, the Greek term is transferred into Georgian in a phonetically and morphologically adapted form (λαύρα → **lavra**), which is motivated by the desire to preserve stylistic and terminological precision: **lavra** denotes not just any monastery, but a specific monastic structure especially characteristic of the Palestinian-Athonite monastic tradition. Such semantic specificity could not be conveyed by the neutral Georgian form "monastery." Accordingly, the internal semantic structure of the Greek lexeme is not modelled in Georgian either morphosyntactically or semantically, and thus it represents a typical example of lexical-transcriptional borrowing, one that, in Georgian translation, fulfils not only a nominative function but also a role within a particular historical and ecclesiastical tradition.

From hagiographical-ecclesiastical terminology, the text also attests the form μ**ά**ρτυς, which in Greek has a dual meaning: *martyr*, a person who is a legal witness in court; and *martyr*, a person martyred for the Christian faith, who bears witness through his or her own life to the certain and true religion.

In Old Georgian, there are two distinct lexemes corresponding to the Greek μάρτυς: **martụli** and **motsame**. **Martụli** is a theological-ecclesiastical term that, in the Georgian cultural sphere, has already become semantically specialised, meaning "one martyred for the faith," and is widely used in both hagiographical and liturgical texts.

In the Georgian translation, the semantic field of the Greek term, legal witness and one martyred for Christ's faith, is reduced, and only the narrow religious connotation remains: martyr, witness of God. Accordingly, in Georgian, the term appears as a doctrinally and liturgically elaborated and normalised lexeme. In our text, the Georgian rendering of the form μαρτ**ύ**ρων reproduces precisely the syntactic function of the Greek genitive plural: "amatthụs raī vhkit'xevd tsamqvanebels, myis mts'q'obri tsinatsarmet'q'uelta, motsik'ulta da martụltaī (μαρτύρων) skhuata tana martalta mechueneboda me" [K4, 139r]. In the present translation, it functions as an established ecclesiastical equivalent, a borrowing in a broad diachronic sense, and not as an accidental transcription. Given the restricted semantic field and terminological normativity, the correspondence μάρτυς → **martụli** may be considered a theological-

terminological equivalent of specialised meaning that directly and adequately realises, in Georgian, the semantic and conceptual weight of the Greek Christian term. This correspondence does not represent merely a lexical transfer. It reflects the theological concept in the patristic tradition, in which μάρτυς denotes not simply a witness but a person who, by means of his or her life, suffering, and death, confirms union with Christ. For this reason, in Christian anthropology the **martu̯lni** are considered alongside prophets and apostles, and martyrdom is perceived not as suffering, but as a special degree of sanctity within the hierarchy of saints of the Church, as the highest manifestation of spiritual perfection, of the human being's identification with Christ and state of eternal communion with Christ.

Another theological term occurring in the text is **angelozi** (ἄγγελος): "vinaī mkurnalman sulta shemusrviltaman angelozi mouvlina mas gankharvebad ichvisa shemats'ukhebelisa" [K4, 131r]. Here again, the Georgian translator does not resort to semantic translation through equivalents such as "messenger" or "bearer of good tidings," but preserves the source term. This type of borrowing is important not only linguistically, but also from a cultural-theological point of view. In Christian tradition, the word ἄγγελος denotes not merely a general "messenger," but carries a distinctly religious-dogmatic charge. Therefore, transcribing it into Georgian preserves the term's specific theological content. The translator's aim here is not merely to convey information; he seeks to introduce the ecclesiastical terminology of the source text into the new linguistic environment with its conceptual meaning unchanged. Precisely for this reason, transcriptional borrowing appears to him more effective here than a free translation.

The linguistic analysis of the Gelati redaction of the *Life of Theodora of Alexandria* clearly shows that the influence of the Greek original upon the text is multifaceted. In the case of lexical-transcriptional borrowings, the translator adopts a different strategy and directly establishes Greek terms in Georgian in phonetically and morphologically adapted forms. The examples identified in the text (**ebistole, eparkhozi, amba, nepsiti, su̯nidisi, geenia, mogvoba, lavra, angelozi**, etc.) make clear that such borrowings are primarily connected with ecclesiastical-administrative, monastic, and theological terminology. Their use is determined not only by lexical necessity, but also by the fact that these terms are already established and doctrinally normalised concepts in the Christian theological system. For this reason, the translator often refuses semantic or descriptive translation and preserves the Greek form, which functions in Georgian in an adapted guise. Particularly important is the fact that, once established in Georgian, such lexemes become integrated into the morphological system of the Georgian language and function as full lexical units.

Conclusion (discussion)

The present study has shown that, in the Gelati redaction of the "*Life of Theodora of Alexandria*", Greek-origin terminology is integrated into the Georgian text through various linguistic strategies. In the material examined, a group of lexical-transcriptional borrowings was identified, in which Greek words enter Georgian primarily through phonetic and morphological adaptation while preserving the structural foundation of the Greek form. The examples analysed in the article demonstrate that lexemes of this type belong mostly to the sphere of Christian theology and ecclesiastical life. Their use in the transcriptional form indicates that the translator deliberately preserves Greek terminology when a full semantic equivalent has not yet been formed in Georgian, or when the text's conceptual precision must be maintained.

Thus, the linguistic structure of the Gelati metaphrastic redaction of the *Life of Theodora of Alexandria* clearly demonstrates that the Georgian translation is not just a mechanical transfer of a text from one language to another. It reflects a complex, multilayered process involving strategies of modelling, semantic adaptation, and lexical-transcriptional borrowing occurring simultaneously. It is precisely the combination of these processes that shapes the distinctive character of Old Georgian ecclesiastical language and its organic connection with the Greek Christian cultural sphere.

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This work was supported by the Shota Rustaveli National Science Foundation of Georgia (SRNSFG) [grant number FR-24–7685, "Corpus of Georgian Translated Hagiography, I"].

submitted 04.03.2026;
accepted for publication 18.03.2026;
published 31.03.2026
© Mrevlishvili N., Guliashvili S., Jikurashvili T.
Contact: nan.mrevlishvili@ug.edu.ge; s.guliashvili@ug.edu.ge; t.jikurashvili@ug.edu.ge

The European Journal of Humanities and Social Sciences 2026, No2
ISSN 2414-2344

PREMIER Publishing
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Section 5. Regional studies and human geography

DOI:10.29013/EJHSS-26-2-28-32

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ADAPTIVE ORGANIZATIONAL MODEL OF A SPECIALIZED INFECTIOUS HOSPITAL DURING THE COVID-19 PANDEMIC

Khusanov Anvar Mirzakbarovich [1], ***Alimova Hilola Pulatovna*** [1]

[1] "Republican Specialized Hospital Zangiota No. 1", Tashkent, Uzbekistan

Cite: *Khusanov A.M, Alimova H.P. (2026). Adaptive Organizational Model of a Specialized Infectious Hospital During the Covid-19 Pandemic. European Journal of Humanities and Social Sciences 2026, No2.* https://doi.org/10.29013/EJHSS-26-2-28-32

Abstract

Objective: To evaluate the effectiveness of an adaptive organizational model implemented in a specialized infectious hospital during the COVID-19 pandemic.

Materials and Methods: A retrospective–prospective organizational study was conducted at the Republican Specialized Hospital "Zangiota-1" (2020–2025). Aggregated data from 123,441 hospitalized patients were analyzed, including bed capacity, length of stay, ICU transfers, staffing, and resource provision. Organizational-analytical, comparative, and statistical methods were applied ($p < 0.05$).

Results: The hospital was reorganized into a referral infectious center with dynamic bed management, functional zoning, and centralized governance. Implementation of flexible bed re-profiling, ICU expansion, a maternity complex, and a hemodialysis unit was associated with improved performance: bed occupancy decreased from 92.4% to 84.2%, average length of stay from 14.6 to 9.4 bed-days, and ICU transfers from 15.2% to 9.1%. Stable staffing and resource provision supported institutional resilience during peak and post-COVID periods.

Conclusion: The adaptive organizational model improved hospital manageability, resource efficiency, and institutional resilience, supporting the feasibility of crisis-oriented management approaches under epidemiological instability.

Keywords: *COVID-19, organizational model, hospital, resource management, intensive care*

Introduction

The COVID-19 pandemic posed unprecedented challenges to health systems, requiring rapid transformation of organizational models in specialized infectious hospitals (Omrane A., Bedoui W., et al., 2022). Under conditions of increasing hospitalizations, resource constraints, and clinical uncertainty, healthcare institutions adopted adaptive management strategies based on flexibility, interdisciplinary collaboration, and rational resource allocation, including crisis management structures and expansion of intensive care capacity (Vahia A., Chaudhry Z. S., et al.,

2021). Innovative care models such as team-based workflows, group rounding, and BPMN 2.0 process modelling improved communication, protocol standardization, and patient safety (Vahia A., Chaudhry Z. S., et al., 2021; Stańczyk A., Rosiak O., 2022). Continuous evaluation and staff feedback supported iterative refinement of organizational strategies and strengthened institutional resilience, while also revealing systemic vulnerabilities such as workforce shortages and communication gaps, emphasizing the need for further development of adaptive healthcare management models (Zhelyazkova A., Fischer P. M., et al., 2022; Głód G., Rogowska K., 2024).

Materials and Methods

This retrospective–prospective organizational study evaluated the effectiveness of an adaptive operational model implemented in the specialized infectious hospital "Zangiota-1" during the COVID-19 pandemic (2020–2025). The analysis included 123,441 hospitalized patients in an aggregated, anonymized format using data from national statistics, medical records, and internal organizational registries. Key outcome indicators were bed occupancy, average length of stay, ICU transfer rate, staffing adequacy, and resource stability. Organizational-analytical, comparative, and statistical methods were applied, with significance set at $p < 0.05$.

Results

During the pandemic, the Republican Specialized Hospital "Zangiota-1" was transformed into a dedicated infectious disease center functioning as a referral hospital. Its organizational model was structured on a modular principle and included dynamic bed capacity management, functional separation of patient flows, reinforcement of intensive care units, and implementation of a rapid operational management framework. A key component of this model was flexible bed allocation, replacing the pre-pandemic fixed bed structure with dynamic redistribution based on epidemiological trends, patient demographics, clinical characteristics, and disease severity. Dedicated units were established, including a hemodialysis department for patients with chronic kidney disease requiring renal replacement therapy, a maternity complex for pregnant women with COVID-19, and a specialized surgical department (Table 1).

Table 1. *Dynamics of Bed Capacity Structure at the Republican Specialized Hospital "Zangiota-1" During the COVID-19 Pandemic*

Period	Total beds, n	Departments				
		Therapy, n	ICU, n	Hemodialysis, n	Surgery, n	Maternity complex, n
2020 Q3	2016	1816	180	20	0	0
2020 Q4	2016	1816	180	20	0	0
2021 Q1	2016	1670	180	20	0	146
2021 Q2	2016	1670	180	20	0	146
2021 Q3	2016	1670	180	20	0	146
2021 Q4	1704	1358	180	20	0	146
2022 Q1	1490	1180	144	20	0	146
2022 Q2	1214	918	130	20	0	146
2022 Q3	1110	860	84	20	0	146
2022 Q4	808	540	72	20	30	146
2023 Q1	728	460	72	20	30	146
2023 Q2	528	260	72	20	30	146
2023 Q3	584	340	72	20	30	122

Period	Total beds, n	Departments				
		Therapy, n	ICU, n	Hemodialysis, n	Surgery, n	Maternity complex, n
2023 Q4	508	320	72	20	30	66
2024 Q1	528	300	72	20	30	106
2024 Q2	448	220	72	20	30	106
2024 Q3	488	260	72	20	30	106
2024 Q4	468	260	72	20	30	86
2025 Q1	428	220	72	20	30	86
2025 Q2	436	208	72	20	30	106
2025 Q3	436	220	60	20	30	106

A key organizational principle of "Zangiota-1" was strict functional zoning aimed at minimizing in-hospital infection transmission, with separate clean, semi-clean, and infectious areas and dedicated patient, staff, and material pathways. The hospital model was adapted to changing patient profiles through reinforcement of intensive care capacity, where ICU units evolved into the central coordinating element of clinical management, ensuring early detection of deterioration, patient routing, and timely escalation of care. This approach improved continuity between departments, strengthened process control, and maintained operational stability during the post-COVID transformation. Management efficiency was further supported by a real-time operational control system that monitored bed occupancy, staffing, critical resources, and departmental reconfiguration, reducing delays in decision-making under rapidly changing epidemiological conditions. Evaluation based on bed utilization, length of stay, and hospital performance during peak periods showed that the adaptive organizational model improved institutional resilience and overall treatment management (Table 2).

Table 2. *Key Organizational Performance Indicators of "Zangiota-1" Before and After Implementation of the Adaptive Model*

Indicator	Before implementation	After implementation
Bed occupancy rate, %	92.4%	84.2%
Average length of stay, bed-days	14.6%	9.4%
ICU transfer rate, %	15.2%	9.1%

The organizational model of "Zangiota-1," developed during the COVID-19 pandemic, was characterized by high adaptability, functional integration of hospital units, and strengthened managerial control. Implemented structural solutions ensured stable hospital performance under crisis conditions and established a foundation for further post-COVID transformation of healthcare delivery.

Discussion

The results obtained are consistent with international experience in transforming specialized infectious hospitals during the COVID-19 pandemic. The adaptive model was based on rapid spatial reconfiguration, centralized resource management, and strengthened infection control. Similar approaches were implemented in the Bergamo field hospital through strict functional zoning and IPC protocols, and in Daegu Dongsan Hospital, where a dedicated emergency task force improved logistics and resource allocation, reducing nosocomial staff infections (Spagnolello O., Rota S., et al., 2020; Kim M., Lee J. Y., et al., 2020). These

examples highlight the importance of centralized management and coordinated operational control.

The concept of the "four safety domains" – facilities, personnel, processes, and systems – emphasizes a comprehensive approach to hospital preparedness under surge conditions (Anesi G. L., Lynch Y., 2020). Within this framework, interdisciplinary coordination, logistical planning, and specialized pathogen response centers play a ключевая role (Brewer B., Schnell N., et al., 2024), while strategic planning of temporary and emergency facilities supports flexible epidemic response (Optimal emergency hospitals construction in an unexpected epidemic with considering the interactive effect. 2024). Architectural adaptability, scalable infrastructure, and modular designs further enhance hospital resilience by enabling rapid expansion of capacity and reducing in-hospital transmission risk (Agrawal K., 2024; Kropf E., Zeitz K., 2022).

Conclusion

The adaptive organizational model improved hospital manageability, resource efficiency, and institutional resilience, supporting the feasibility of crisis-oriented management approaches under epidemiological instability.

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submitted 06.03.2026;
accepted for publication 20.03.2026;
published 31.03.2026
© Khusanov A. M, Alimova H. P.
Contact: good_man7777@gmail.com

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