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Armenian Massacre Against Azerbaijan as an Indicator of Necrophilia in Armenian Psychology

Abstract

The same treatment and form of behavior repeated in several generations, that is, cruelty and brutality, besides being an ethnic characteristic, has a special mechanism. That mechanism is related to necrophilia. Necrophiles are eager to destroy living organisms and structures. The main goal of a necrophilic villain, in general, is not to kill someone, but to dismember the dead, to possess the corpse. This aspect is clearly shown in the actions of Armenian terrorists. It is not difficult to see that the tendency to necrophilia (killing by torture, force, dismemberment) has become an ethnic characteristic of Armenians. Ethnic conflicts and criminal cases committed by Armenians clearly show that necrophilia as an ethnic characteristic of Armenians has moved into the blood memory. So, necrophilia is the psychological mechanism of Armenian cruelty.

Keywords: Armenian Terrorists, Armenian Sadism, Deviant Behavior, Necrophilia, Massacre

Ermeni Psikolojisinde Nekrofilinin Bir Göstergesi Olarak Azerbaycan'a Karşı Ermeni Katliamı

Öz

Birkaç nesil boyunca tekrarlanan aynı muamele ve davranış biçimi, yani zulüm ve vahşet, etnik bir özellik olmasının yanı sıra özel bir mekanizmaya sahiptir. Bu mekanizma nekrofil ile ilgilidir. Nekrofiller canlı organizmaları ve yapıları yok etmeye heveslidirler. Nekrofilik bir caninin temel amacı, genel olarak, birini öldürmek değil, ölüyü parçalamak, cesede sahip olmaktır. Bu husus Ermeni teröristlerin eylemlerinde açıkça görülmektedir. Nekrofil (işkenceyle, zorla öldürme, parçalama) eğiliminin Ermenilerin etnik bir özelliği haline geldiğini görmek zor değildir. Etnik çatışmalar ve



Ermeniler tarafından işlenen suç vakaları, nekrofilinin Ermenilerin etnik bir özelliği olarak kan hafızasına yerleştiğini açıkça göstermektedir. Dolayısıyla nekrofil, Ermeni zulmünün psikolojik mekanizmasıdır.

Anahtar Kelimeler: *Ermeni Teröristler, Ermeni Sadizmi, Sapkın Davranış, Nekrofil, Katliam*

Introduction

The policy of aggression, ethnic cleansing, and genocide purposefully carried out by Armenian nationalists against our people for centuries is a clear manifestation of the tendency to necrophilia in Armenian psychology. At the end of the 20th century, the massacre and genocide committed by the Armenian armed forces in the city of Khojaly, one of the oldest settlements of Azerbaijan, which horrified the world, is an example of the sick Armenian mentality, unimaginable Armenian cruelty. The Khojaly genocide is similar to the most terrible and cruelest tragedy of the 20th century, Khatyn and Hiroshima. The episodes of the Khojaly genocide clearly suggest that necrophilia and sadomasochism have a genetic code in Armenian psychology.

Necrophilia is an ancient Greek word derived from the words νεκρός - "dead" and φιλία - "love". This phenomenon occurs in both men and women. The age of necrophiles can vary from adolescence to old age (Deryagin, 2008). In this sense, the age indicators of the Armenians who actively participated in the Khojaly genocide are also different. It is known that the age of the terrorists who carried out this tragedy varies between 30 and 55 years. Unlike maniacs, who are individual serial killers, necrophilia in Armenians is of a mass nature, and as the main indicator of schizophrenia, it is carried out mainly in one direction - in relation to Turks.

1. Opinions of Researchers About the Concept of Necrophilia

Many philosophers have mentioned the manifestation of necrophilia as a psychological disease in their works. Erich Fromm, a social psychologist of Jewish origin, born in Germany and living in America, wrote cause of necrophilia can be “*an oppressive, gloomy atmosphere devoid of joy in the family, sleepiness..., there can be a lack of interest in life, a lack of passions, desires and hopes, as well as a spirit of complete destruction in social reality*” (Fromm, 2014, p. 635).

Based on this idea, we can say that Armenians are indoctrinated with the ideology that Turks are enemies and that any kind of cruelty against them is heroic. This method of education aimed at developing the characteristics of hating results in the formation of different characteristics characterized by Fromm. In the end, every Armenian closes his life and livelihood with the destruction of the Turks.

Such prejudice against any ethnic group is considered by many ethno-psychiatrists as an indication of schizophrenia. Thus, as S.A.Trifonova noted, “*Ethnic prejudices limit the scope of communication between representatives of different ethnic groups, cause caution on both sides and, as a result, greater misunderstanding*”. As the author notes, *hatred and prejudice are based on "irritability and aggressiveness, low self-esteem, feeling of incompleteness..."* (Trifonova, 2013). It is the prejudice born from this feeling of incompleteness that caused the necrophilia tendencies of Armenians to become an ethnic trait. As a psychological phenomenon, necrophilia has been the subject of research by many psychologists. E.Fromm and many other psychologists interpret necrophilia as love for inanimate (dead) objects. As noted by I. D. Stoimenov, “*Necrophilia occurs in schizophrenia, personality disorders, mental retardation and other psychoses*” (Stoymenov, Stoymenova & Koyeva, 2003). When we look at historical sources, we see that cases of necrophilia have existed throughout history, and these cases are also reflected in historical sources. Even the Ancient Greek historian Herodotus mentioned the facts of necrophilia in Egypt. In the scientific literature, the forms of necrophilia are distinguished as necromania (desire to desecrate corpses) and necrosadism (psychic disorder of obtaining sexual pleasure by dismembering the dead). The hatred of the Armenians against our people was not limited to inflicting various forms of suffering and torture on the living people, but continued with various forms of offensive actions on the bodies of the people they killed (cutting off various limbs of the corpses, burning, etc.) this can be considered as the main manifestation of "Armenian schizophrenia".

Austrian neurologist, criminologist, human researcher, sexologist, psychologist Richard Fridolin Joseph von Graft Ebing conducted, many studies in the field of necrophilia and these cases of necrophilia were reflected in his several volume works. Graft Ebing, a war veteran, was the first psychologist to present research on necrophilia. He called necrophilia "Bertranism" (Kraft-Ebing, 2013). This concept is taken from the name of Sergeant Bertrand, who was a participant in the war. Describing the various forms of psychopathy, Graft Ebing points out that “*sadism is also the desire to inflict humiliation, suffering, even pain and wounds on other living beings.*” It should be noted that necrophilia in a certain sense carries the characteristics of sadism, as it turns against a person who cannot show will. It should also be noted that atrocities committed by Armenians in the Khojaly genocide, sadistic actions against Azerbaijanis, regardless of their gender and age, are the most serious crimes against humanity. Underlying this criminal behavior is destructive abnormality, psychopathy.

The Jewish psychologist Erich Fromm is one of the fundamental researchers of necrophilia. He cites Adolf Hitler as a character example of sadism and necrophilia. E.Fromm describes him as a narcissistic personality with obvious signs of necrophilia and sadomasochism (Fromm, 2014). According to E. Fromm, sadistic people love to obey him, but at the same time he remains a deeply unhappy and lonely person. According to E. Fromm, who characterizes necrophilia as a manifestation of social destructiveness, there are two types of necrophilia: sexual and non-sexual; necrophilia is expressed by a passion for dismemberment, and for him everything is dead. E.Fromm, deeply researching non-sexual necrophilia, writes that the necrophilic character can be evaluated on the one hand as a passionate attraction to the dead, and on the other hand as a desire to turn all living things into dead, a passion to destroy. Fromm calls this non-biological (mechanical) necrophilia (Fromm, 2014). The term "genocide" was used for the first time by Rafael Lemkin, a Polish lawyer of Jewish origin, who investigated the mass nature of necrophilia. In his book "Fascist Administration in Occupied Europe", Rafael Lemkin extensively investigated the issues of mass extermination, vandalism, and necrophilia of Jews by fascists (Lemkin, 1944). Rafael Lemkin evaluates the concept of genocide as an offensive activity directed not only to physical destruction, but also to the destruction and elimination of the language, religion, and national traditions of the people. The activities of Armenians against Azerbaijan and Azerbaijanis were connected only with physical destruction and defensive torture. Also, building ecology, cultural-historical, mosques with religious and spiritual-moral centers, prominent personalities, etc. destructive behavior towards them is also a clear example of genocide and love to destroy and kill - necrophilia.

2. Genocides Committed by Armenians Against Azerbaijanis as a Clear Example of Sadistic-Necrophilic Tendencies

The necrophilic, sadistic activities of Armenians against our people and our country are considered as atrocities, genocide and terrorism against humanity in general. Armenians terrorize Azerbaijanis because of their nationality and religious beliefs, and we would not be wrong if we say that this activity has acquired a historical character. Thus, the genocidal crimes and tragedies inflicted on the Azerbaijani people by Armenian terrorists have occurred throughout history. For the second hundred years, terrorist Armenians and their patrons have been committing massacres against Azerbaijanis and Turks, claiming land, and committing massive acts of genocide. In the 20th century, as a result of the terrorist acts carried out with the aim of mass destruction of Azerbaijanis, about 1 million internally displaced persons and refugees were forced to live the fate of them. Mass extermination against our nation, religion,

language, and culture in 1905-1907, 1914-1916, 1918-1920, 1948-1953 and 1988 is evidence of the sadistic-necrophilic tendencies of Armenian fascists. Enthusiastic about the "Great Armenia" claim, the Armenian Dashnaks succeeded in annexing the territories of Azerbaijan with the comprehensive support of the powerful states that patronized them since the end of the 19th century.

According to A.Bayramov's research, *"the analysis of the ethnic conflicts that took place in the Caucasus region in the 20th century, as well as the terrorist acts of Armenians, the fact that Armenian maniacs raped and killed more than 30 women in Moscow clearly show that cruelty, sadism, treachery are the behavior of a certain part of the ethnic group and from time to time it clearly manifests itself as a special stereotype and orientation in its behavior. This is a manifestation of their necrophilic nature, which clearly manifests itself in individual people, especially in many Armenian maniacs"* (Bayramov, 2001, p. 374). In a chronological sense, necrophilia is a passion for all kinds of death, decay, unhealthy odors, and stench. One of Erich Fromm's ideas draws attention: *"In my opinion, it is very likely that a genetic factor plays a major role in the development of necrophilia"* (Fromm, 1986, p. 320).

Ethnic conflicts and criminal cases committed by Armenians clearly show that necrophilia as an ethnic characteristic of Armenians has moved into the blood memory. It is known that acute necrophiles are very dangerous, hatred of man, racial and religious discrimination, thirst for war, blood and destruction are clearly manifested in them. In the 80s and 90s of the last century, the Armenians, who were not satisfied with destroying the cities and villages of Shushan and Karabakh, in 2006 set fires on thousands of hectares of land in order to destroy the traces of material culture belonging to our people. This kind of vandalism is related to creating an "image of the enemy" in the children of the Armenian ethnic group from a young age, and constantly strengthening this enmity at the level of their subconscious. Dismemberment, chopping, cutting off the eyes, cutting off the nose, ears, piercing the body, and burning the bodies of the killed old people, women, and babies are clear manifestations of necrophilic sadism in a certain group of this ethnic group. Armenians thoroughly demonstrated these characteristics during the Khojaly genocide. Or removing body parts of Azerbaijani captives alive, selling them in foreign markets as donor organs, and killing them with torture is proof of their cruelty and necrophilic nature.

According to Erich Fromm, on the one hand, this is related to *"the impunity of criminals, and on the other hand, it is related to the possibility of satisfying the sadistic tendencies of these "people", in other words, their necrophilic nature"* (Fromm, 1986, p. 320).

As noted by Elchin Jabbarov, Armenia, characterized as a "satellite state", has historically been dependent on other states. As the author notes, statehood has 3 main social and humanitarian bases:

1. Absence of national ideology;
2. Absence of a national statesman;
3. Basing on post-truth and persuading with post-truth, i.e. forming social-political opinion or position with emotions, personal beliefs and subjective facts. (Cabbarov, 2019, p. 72). The main essence of the stately state of Armenians is closely related to Armenian tribalism. Thus, Armenians who take a radical and destructive position in ethno-national movements demonstrate terrorist activity, try to realize their passionate inclination to destroy and kill Turks, Armenian sadism as soon as possible. One of the events that is a clear example of Armenian sadism and confirmed as a historical fact is the murder-rebellion committed against Azerbaijanis in the Iravan Khanate.

"On June 9, 1905, armed Armenians attacked the village of Tekia in Etchmiadzin, and brutally killed the people with bullets and swords. They set fire to the great mansion of Akhund Muhammad Ali Mirza Abdilhusein Ghazizadeh and burned 200 volumes of the Koran and holy books. They brutally killed more than 30 women who escaped from the village of Karkhana in Gafa and found shelter among the rocks. The Armenian executioners, who achieved their goals in Iravan governorate without a break, in November 1905 committed great massacres in the city of Ganja in Karabakh. First of all, their main goals were to kill Azerbaijanis from these territories, and if they did not succeed, to exterminate them, to destroy them regardless of big or small, and eventually to build an Armenian state. In 1905-1906, Armenians destroyed more than 200 settlements in Iravan and Ganja governorates and brutally destroyed their population. However, not even one of the states standing behind the Armenians has raised their voice on this issue. On August 1, armed Armenian groups attacked the 3,500-person village of Qatar in Zangezur, and after that the villages of Aralig, Pirdavdan, and Atgiz were destroyed" (İsmayıl, 2013, p. 2).

It should also be noted that, in addition, hundreds of residential areas of Azerbaijan, including more than 150 villages in Karabakh, were destroyed and burned, as well as merciless massacres were committed against Azerbaijanis in Shusha. In 1918, the Armenian sadists, who again attacked Azerbaijan with territorial claims, killed about 50 thousand people in Baku and other lands of our country with unimaginable, maniacal, necrophilic tortures. In the same year, more than 10,000 Azerbaijanis were killed in Zangezur and 18,270 in Shamakhi with

unimaginable and sickly imagination atrocities. Sadistic and necrophilic Armenian Dashnaks destroyed Azerbaijanis regardless of gender and age, massacred and destroyed villages in Yerevan and its 88 villages (Abishov, 2014, p. 170). These indicators confirm that the genetically based psychopathological activities of Armenians are genocidal in nature.

The policy of aggression, ethnic cleansing, and genocide purposefully carried out by Armenian nationalists against our people constitute very painful stages of the history of Azerbaijan, full of bloody events, including tragedies. Continuous crimes were committed in the territories of Azerbaijan in the 20s of the 20th century. In 1992, 67 people were killed in Guba, Shamakhi, Baku, Nakhchivan, Lankaran, and at the end of the century in Khojaly, Agdaban, more than 700 people were tortured, 8 old people aged 90-100, 2 young children and 7 women were burned alive. These sadistic killings and genocidal acts were aimed at the destruction of Azerbaijanis (Həsənov, 2017). Repeated terrorist activities in the 40s, 60s, and 80s of the 20th century are an indication of the sadistic and necrophilic merciless activities of the Armenians against the population of Azerbaijan. In the last two centuries, the people of Azerbaijan have been continuously subjected to the policy of ethnic cleansing and genocide by Armenian nationalists. The people were displaced from their historical lands, became internally displaced persons, refugees, and all these horrors were accompanied by mass massacres committed by Armenians. All this happened during the Soviet era, Azerbaijanis were expelled from their historical-ethnic lands. Azerbaijanis were deported from their ancestral homeland of Yerevan (150 thousand Azerbaijanis) in 1948-1953 and settled in the Kur-Araz plain of Azerbaijan. In 1988, 250,000 Azerbaijanis living in their ancestral lands were expelled from this area by the Armenian Dashnaks, and thus Armenia became a mono-ethnic state. As a result of the aggressive, unjust and invasive political activities carried out by Armenia against Azerbaijan and Azerbaijanis in 1988 with the support of its patrons, our citizens were subjected to ethnic cleansing and became displaced, forcibly displaced, and martyred.

3. Khojaly genocide as a manifestation of the psychopathological tendency of Armenians

At the end of the 20th century, the Azerbaijani people, who were subjected to genocide by the Armenians, faced the next brutality of the Armenians in Khojaly. This was the most cruel moment of the sadistic-necrophilic policy of Armenia's military aggression against our country. The atrocities committed during the ethnic cleansing in Khojaly were the most brutal form of crime in human history. On the night of February 25-26, 1992, the 366th motorized rifle

regiment of Armenians, located in Khankend, entered the ancient city of Khojaly and committed the Khojaly genocide, which turned against humanity and existence.

This genocide is one of the most terrible, tragic events that have very few analogs in history during the Armenia-Azerbaijan, Nagorno-Karabakh conflict that started in 1988. It can be definitely said that the Khojaly Genocide, which took place on February 25-26, 1992, ranks with the terrible tragedies of the century such as Khatyn, Hiroshima, Nagasaki and Songmi (Adilqızı, 2015, p. 332). The statistical results of the Armenian genocide in Khojaly with a population of 7,000 for that date are as follows:

- decided - 613 people (106 of them - women, 63 - children, 70 - elderly);
- disabled people - 1000 people
- captured people - 1275 people (there is no information about 150 of the captured people).

As a result of the Khojaly tragedy, all members of 8 families were killed, 25 children lost both parents, and 130 children lost one parent.

The Khojaly genocide is proof of Armenian sadism and genetic necrophilia. Merciless brutalities and tortures committed against the local Azerbaijani population are a criminal case without parallel in human history. The Russian "Memorial" human rights center has provided the following information about the extermination of people trying to escape from aggression by torture caused by unimaginable, sick imagination and mental pathology:

“For four days, the corpses of 200 Azerbaijanis were brought from Khojaly to Aghdam, and the facts that the corpses were insulted were discovered. During the examination, it was found that 151 people were killed by bullets, 20 by shrapnel wounds, and 10 by blunt instruments. The Human Rights Center has recorded cases of beheading and other acts of torture” (Xocalı faciəsi, 2024).

These atrocities are indicative of cases of necrophilia, such as cutting open the bellies of pregnant women, raping young girls in front of their relatives and friends, torturing their children to death in front of their parents, and parents in front of their children, etc. Armenian executioners seemed to enjoy atrocities, and these actions are the most unimaginable indicator of maniacal necrophilia, psychopathology, and severe schizophrenia. Foreign press also wrote about these atrocities, rape, and necrophilia.

London's Sunday Times, one of the foreign press agencies, wrote about these atrocities: *"On March 1, 1992: Armenian soldiers destroyed thousands of Azerbaijani families"*. "Financial Times" newspaper reported that *"on March 9, 1992, Armenians killed 1,200*

Azerbaijani soldiers who were on their way to Agdam". In the March 4, 1992 issue of the "Times" newspaper, it was written about what happened in Karabakh: "The disfigured baby girl has only her head left" (Karabakh in Western Media, 1992).

In the Russian newspaper "Izvestia" published on March 4, 1992, it was written that *"The video camera showed children with their ears cut off. A woman's face is cut in half. Men's scalps were taken". In the March 13, 1992 issue of "Izvestia" newspaper, Major Leonid Kravets stated in an interview that "I personally saw about a hundred dead bodies on the hill. One boy had no head. "Women, children, and old people who were killed with special cruelty could be seen everywhere" (Taranov, 1992, p. 1).*

The French newspaper "Le Mond" dated March 14, 1994 reported that *"Foreign journalists in Aghdam saw 3 people with their scalps taken and nails removed among the women and children killed in Khojaly. This is not the propaganda of Azerbaijanis, this is reality".*

In the March 14, 1992 edition of the French magazine "Vareel Aktuelle" it was written as a continuation of the above thoughts: *"In this "autonomous region", Armenian armed groups have modern equipment, including helicopters, along with those from the Middle East. ASALA has military camps and weapons depots in Syria and Lebanon. "Armenians massacred more than a hundred Muslim villages and destroyed Azerbaijanis in Karabakh". At that time, the Lebanese cinematographer also confirmed that the wealthy Dashnak community of his country was sending weapons and men to Karabakh. In the February 25, 1992 edition of the French "Croix l'Eveneman" magazine, the following information was published: "Armenians attacked Khojaly. The whole world witnessed the mutilated corpses. Azerbaijanis report thousands of deaths" (Xocalı soyqırımı-1992, 2014).*

The fact that the Khojaly genocide was carried out with special cruelty horrified the journalists and publicists who are citizens of Russian, Georgian, English, French, German, American and other countries. All these brutalities once again prove that the Armenian massacre against Azerbaijan is an indicator of Armenian sadism, the irrepressible psychopathological tendency of Armenians to destroy and destroy. Let's take a look at some cases that reflect the sadistic and necrophilic tendencies of the Armenians in the Khojaly genocide. These are the statements of witnesses. The testimony of Humay Abbasova, who witnessed the Khojaly incident:

"We were held hostage in Asgaran... There were many hostages from us in Asgaran... They separated the women from the men...they beat the hostages... they urinated on the men...

they were tortured, spat on, killed like animals... we were kept in a place no bigger than this room, full of women... They threatened to burn us alive... we were exchanged with prisoners - fifty prisoners and one commander... My wife was beaten and died on the way back... No one was killed like the residents of Khojaly” (Erməni əsirliyində işgəncə, 2017, p. 368).

The torture and killing of helpless people shows the limitless cruelty of Armenian fascism. Studies conducted on the psychology of criminals who tend to kill people show that such people often kill others in a state of affect. Their *"in a state of passion, the criticality of their actions and the expectation of their results are reduced, the subject is only impulsively directed to the received goal. In affective behavior, the usual activity program (stereotype, skill, behavioral attitude) can be implemented, or the program injected into the subject as a result of another person or his imagination and fantasies can be implemented. Affective behavior is also a sign of mental disorders of the individual - neuroses, post-traumatic disorders, psychopathy, epilepsy, brain injuries, alcoholism, drug addiction, etc."* appears as a result (Furmanov, & Metlitskiy, 2018, p. 270).

As the surviving witnesses of the Khojaly tragedy noted, specially trained killers were among those who tortured them. They committed unimaginable atrocities against people they did not know, who were unable to react in the current situation they had never met. This shows that those executioners, as psychologically traumatized persons, were prepared with a special program to commit brutality against Azerbaijanis, and it is possible that they used various substances (narcotics, alcohol, etc.) to inflict unimaginable torture.

Valeh Huseynov, resident of Khojaly: *"There were people there who... I know a woman whose three children were murdered in front of her eyes. Indescribable things happened there... They somehow found out that I am a guitarist and can play "Karabakh shikastesi". They started breaking my fingers, pulled out my nails, and then started burning my hands. They said, "Even if you survive, you'll never be able to play again." The pain was excruciating..."* (Xocalı sakini, 2023).

Journalist V. Belikh, a reporter of "Izvestia" newspaper, who witnessed the results of the Khojaly tragedy, wrote: *"From time to time, dead bodies are brought to Aghdam that have been exchanged for living prisoners. But these were not to be seen even in a nightmare: gouged out eyes, cut off ears, cut off scalps, cut off heads. Several corpses tied to each other with a rope, tied to an armored transporter and dragged on the ground. Violence has no limits"* (Müharibə cinayətinin Xocalı şahidi, 2014, p. 248).

The conducted investigations adopted a general expert opinion about the consequences of the genocide committed against the residents of Khojaly. It is noted here: *"In 181 corpses (130 men, 51 women) examined by the forensic medical expert, deaths from shrapnel (20 people), bullets (151 people), and blunt instruments (10 people) were found. 13 dead were young children. 40 of the dead were injured in the head, 74 in the chest, 17 in the abdomen, and 11 in the surrounding areas. 40 of the dead were injured in the head, 74 in the chest, 17 in the abdomen, and 11 in the surrounding areas. Limbs were frozen in 3 of the corpses, death by torture in 33 people - women's breasts were cut off, their genitals were shot with firearms, noses and ears were cut off, scalps were removed, teeth and eyeballs were removed, men's genitals were cut off, and military equipment was used on them. Observed"* (Əlili, 2018, p. 215). The psychological analysis of the statements suggests that the necrophilic tendencies of the Armenian killers are the main indicator of their unhealthy thinking. The Khojaly tragedy, the psychological evaluation of the mass terrorist acts committed by Armenians in the historical process before and after the genocide suggests that this was a psychopathic behavior with both deviant and delinquent results.

J. Koch, who brought the concept of "psychopathy" to science in the 19th century, explained it as a manifestation of psychological incompleteness.

J. Richard defined the essence of psychopathic behavior as *"moral insanity - violation of moral feelings, aggressiveness, lack of guilt, tendency to behavior that is not approved by society"*.

B. Morel stated that psychopathic individuals have hereditary psychosis, are extremely attached to a certain idea, and are distinguished by their impulsivity.

As noted by Rinat Gontar, *"psychopath does not belong to the category of mental patients. He is a personality with deviant behavior, showing behavior that is more imperfect, contrary to generally accepted norms. Psychopaths can be highly intelligent, attractive people, but all these are only external manifestations. They are emotionally insensitive, they are indifferent to the needs and desires of other people, they focus only on their own interests, they are extremely selfish. A psychopath cannot feel compassion or warmth for another. He has absolutely no internal principles, his behavior can be completely irresponsible. Psychopaths tend to break social norms and laws - although at first glance they lead ordinary lives, in reality they are constantly looking for excitement. They may give the impression of strong people capable of courageous acts, but this is mostly due to a deep indifference to others"* (Shrayman, 2007). Rinat Gontar's analysis suggests that the Armenian terrorists with psychopathic

characteristics tried to feel like "heroes" and to be accepted into the Armenian society by demonstrating their indifference to humanity and all human values in the Khojaly tragedy of February 26, 1992. In fact, they became the most insulting stain on all humanity and primarily on Armenians.

Conclusion

The terrorist acts committed by Armenians against our people in the 21st century are also carried out under the influence of the ideology of the "psychopath" Armenian society. In the first decades of the 21st century, the efforts of Armenian terrorists to realize the dreams of "Greater Armenia", which had a schizophrenic nature and genetic code, and the activities they carried out in order to achieve certain achievements in this direction, are the fruit of psychopathic imagination. So, the Armenians are trying to take advantage of logical and rational and unimaginable means to achieve their dreams. On the one hand, they try to show themselves as poor and in need of protection, and on the other hand, they continuously violate the borders of Azerbaijan, commit terrorist acts aimed at the destruction of Azerbaijani soldiers, and at the same time, they are indifferent to the death of their own soldiers. This can actually be considered as the process of "dualization of imagination". This concept was first used by the writer Eric Wernquist in 2014 in his work "Wanderers". He explained the process of "dualization of imagination" as animating impossible scenes in space with the effect of light. Erik Wernquist's ideas can be summarized as if a person sees his dream clearly and is connected to pseudo-reality. In this sense, Armenians' syndromes of "dualization of imagination" also arise from the feeling of extreme faith in pseudo-reality. In general, psychology perceives any extreme activity, process as abnormal, far from the truth. The duality of imagination in Armenians is also of the same essence, they do not shy away from deviant and delinquent activities and commit terrorist acts in order to achieve the reality of the unreal for centuries.

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