

**Cultural specificities of TikTok in Armenia: Bad impressions given to the audience by
content creators.**

by

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Presented to the

Department of English & Communications

in Partial Fulfillment of the Requirements for the Degree of Bachelor of Arts

American University of Armenia Yerevan, Armenia

April 29, 2023

Abstract

This study investigates the specificities of the TikTok content in Armenia and examines the national image the content creates on the platform. It uses a mixed-methods approach, including focus group interview, individual interview with influencer, content analysis of TikTok videos and combines all the findings to create general understanding of cultural representation. The work divides the videos into two main categories, one of which includes videos with the most views and high popularity, and the other videos that contain “Armenianness”. Research also aims to examine Armenia from the spectrum of collectivism and individualism and makes comparisons between two completely different sides of Armenian Tiktok.

Key words: Tiktok, Armenianness, cultural specificities, national image, individualism, collectivism, influencer, content.

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Introduction

In the era of fast digitalization, social medias have become a new way of expressing cultural and social norms. These platforms aren't only reflecting all the cultural specificities, but they also create them. One of them is TikTok with its 2,051 billion followers. From dance trends to viral challenges, from funny videos to educational recordings, it seems that everything can be found here. This network is a powerful force for making an impact on society, that is why this study seeks to understand how it mirrors or challenges the cultural fabric of societies. As the study navigates its way into this particular landscape, the highlight of the study fixes on Armenia, and it zooms into it, offering a thorough exploration of the inclusion of values and beliefs in content creation process.

This study explores why TikTok is so popular in Armenia through the scope of the complex relationship between users and the social media platform of a nation located at the meeting point of Europe and Asia. In Armenia, this network has not only gained widespread popularity but also emerged as a force that is influencing trends, shaping narratives, and offering a distinctive space for self-expression in very specific ways, which are seen only in Armenia; it has a lot of nuanced trends and content compared to the rest of the world. Consequently, there is a necessity to study profoundly the segment of Armenian influencers and the specifics of the content they create.

The project seeks to reveal the level of "Armenianness" of their videos and chosen topics. It is interesting to find out whether these actions are done with deliberate awareness, or they are just unconscious expressions.

From this point of view, it is important to clearly define what "Armenianness" is, which can find its expression in videos. Being one of the ancient nations, Armenia has had ups and downs. As a

result of all this, it has been subjected to various civilizations, influences of various superpowers, forming its culture, traditions, and way of thinking. All this had its reflection in the creation of the idea of “Armenianness” today. By “Armenianness” we mean pride in centuries-old history and its expression in various frameworks of our daily life, from music to art. It also expresses the nation's conservatism, which is most evident in the application of ancient traditions to this day, as well as the unchanged national values and principles. To this day, the family is the highest value, respect and kindness towards everyone, even strangers, is mandatory, and generosity and hospitality are among the most characteristic features of the Armenian nation. Religion is also very important in the idea of Armenianness, because it saved the nation in the most difficult days of history. To this day, faith is the daily companion of the people.

As Lord Byron said “Armenian is the language to speak with God”. This belief is also widespread among the Armenian nation therefore it is another cultural value. Armenian families in all countries teach their children our language, keeping it pure and literate. Literate speech is very important in Armenia nowadays. From this point of view, there is a big difference between women and men. If men can talk among themselves with curses, women not only do not use them, but they do not even relate, because it is considered wrong and dishonorable to talk like that next to them.

Since, due to many tragic circumstances, the Armenian diaspora is several times more numerous than the population living in Armenia, all of these values unite us all in any part of the world.

Thus, “Armenianness” embodies the rich tapestry of differential cultural values cherished by Armenians from all over the world, including the preservation of their centuries-old history, religious heritage, traditions, and language.

One of the missions is to conduct a nuanced examination of Armenian society's priorities, cultural orientations, and people relationship to gain an exhaustive understanding whether population settle on cooperation and interdependence, or it emphasizes autonomy and self-expression. By positioning Armenia on the spectrum of collectivism and individualism, research aims to uncover the online cultural representation.

According to this theory there are people who look after only for themselves and only their closest relatives and those who belong to certain groups who look after for each other in return for loyalty. "In individualistic cultures, individuals search for information to maximize their personal utility, whereas in collectivistic cultures, individual utility is less important than sharing with others, so that new electronic media are used more for sharing ideas and opinions than for personal information search. Paradoxically, family and friends are viewed as more important in individualistic cultures than in collectivistic cultures (Eurobarometr 2007), where family and friends are automatically part of one's identity" (Goodrich & de Mooij, 2013, p.106). Using this information, the image of Armenia will become clearer with the examples of the videos.

A lot of previous research has been done on the specificity of influencer impact regarding the bad impressions they made. For example, those in younger demographics exhibit a heightened trust in influencers, perceiving them as authentic and relatable figures and therefore, this proves once again that many social norms are artificially created by bloggers, especially among the youth. The project endeavors to unravel the dynamics of influencer. It also sheds light specifically on the situation in Armenia because not a lot was covered in the previous studies. Because the biggest demographic of Tik Tok users in Armenia is 18-24 (start.io,2023), and it is shown in the earlier research that this demographic's actions are highly influenced by social

media trends and innovations, the study will analyze the cultural part of TikTok content with the main subject of the study being the demographic of 18-24-year-olds.

Literature review

Comprehensive overview

Being released in 2017 following the acquisition of a video-sharing startup, Musical.ly, TikTok is now available in 158 countries, translated to 57 languages (Dean, 2024). Having more than 1 billion monthly active users it has led to several studies investigating the use and impact of TikTok as well as the reasons of success of this social media. One of the researchers suggests that the design of TikTok app is based on user experience. The interface design and interactive design are consistent with the positioning and taste of its product users. The content production model is combined with the User-Generated Content and Professionally Generated Content and Owned Generated Content mode that can generate mass content to meet the diverse needs of users, while the specialized and vertical content meets the individual needs of users (Yu, 2019). Another definition of the value proposition of TikTok is an easy to utilize platform providing users a place to get the sense of happiness from interesting video contents with very low cost for users to create and enjoy what they needed. For instance, every user can freely watch the video they like after registration physically and economically (Yao,2021). It is thanks to these features that this platform has been able to develop as quickly as possible and is still continuing this process. Naturally, with such a huge success and spread, it permeated all fields, changed the thinking of many and continues to have a great influence on all generations of the present times.

The chosen demographic: Gen Z and TikTok

As we all know the younger age groups can't get enough of scrolling TikTok. In all over the world, those ages 18-24 accounted for 36.2% of TikTok's active users (Shepherd, 2024). There is a study showing that 79% of Gen Z had reported feelings of loneliness. TikTok can exacerbate those feelings and bring a feeling of connecting without the real thing. Gen Z is making over social media can be a replacement for actual connection and that in the future we may have to redefine what it means to be lonely. This may be one of the main reasons for the prevalence achieved in this age group (Spann).

Being the subject of our study, people belonging to this segment use TikTok differently and have different ideas about this platform. For instance, while analyzing the evolving search habits of Z generation, it was discovered that over 2 in 5 have used TikTok as a search engine. Consumers most often turned to TikTok to search for new recipes, but they also frequently searched for new music, DIY tips, and fashion advice (Adobe, 2024).

Cultural identity on the platform

Nowadays, the role of the platform is also great in the formation of cultural identity, as well as in the expression of the complex and multifaceted concept of nationalism. The diversity of TikTok's user base as well as its worldwide reach fosters a sense of cosmopolitanism, enabling people to connect with other countries. But on the other hand, it is a place where patriotic demonstration, cultural expression and presentation of national identity develops. Content scrutinized from the #expat perspective revealed that, unsurprisingly, nationality and national

identity are pervasively reproduced and negotiated online and according to the affordances of the platform. The content of the videos themselves, usually already framed by a 'national' perspective, often nationalizes products, habits, and language use in a way that is familiar, but made digestible for the TikTok platform (Larvik,2023).

Studies on online presentation of national expression as well as cultural specificities have been conducted in various countries. It is believed that the free circulation and availability of content around the world can have an impact in shaping the image of a country.

A series of similar articles can be started from China, which is the homeland of this platform. The study shows how the new type of personalized and often raw content can present an image of China. A country content study, as well as a focus group survey, aims to compare results with U.S. news media which usually casts China in a negative light. The analysis show that videos generally tend to be either positive or neutral in their portrayal. This provides great contrast to traditional American perspective. The positive videos can provide a positive framing of China and watching them can become salient attributes in the understanding of China (Highhouse,2023).

A similar study was also carried out in Bolivia, but with our chosen demographic, 18-24 years old university students. Interviews were examined to ascertain patterns of cultural identity performances on social media with seven focus groups with public university students and ten focus groups with private university students. One of the key findings of the interview was that performances of national belonging showed an ambiguous mixture of self-glorification and self-reflexivity. They found that the perceived scalability and communicative affordances of the different social media used in their everyday life, such as the size of the public they are engaging with, the degree of intimacy they can curate and the type of social and emotional communication

they want to achieve encouraged antagonistic expressions of what it means to be Bolivian. Hence, the enactment of national sentiments oscillated between self-glorification, pride and boosterism, on the one hand, and critical, ironic, and sometimes even self-denigrating performances of “Bolivianness” on the other (Condemayta Soto et al., 2023).

In the case of Indonesia, the study of literature and the data derived from social media revealed the symptoms of Westernization in popular culture of Tik Tok. The values of the cultural identity of the peoples and nationalities of Indonesia is questionable in the Tik Tok Videos. The government, application providers, and users of applications of Tik Tok should be aware of its role in maintaining the National Identity-cultural nation of Indonesia are not eroded by popular cultural values are not accommodating towards cultural spirit the nation of Indonesia. Therefore, we see negative impact of the globalization in this country (Kurniawa,2018).

In New Zealand both content analysis and interview had the same results, showing that ethnic young people are taking it to social media to display pride in their national identity as New Zealanders, despite existing backlash. Through the negotiation of hybrid identities, 100 users fought back against the idea that they do not belong in the country they live in, and claimed their New Zealander identity proudly. However, the results also showed that there were still conflicting sentiments, and that this sense of confidence and pride often differed between ethnic groups and migrant generations (Toledo,2023).

In order to show the cultural image of the country, social networks are used not only by established states and nations, but also by national minorities. There is a study which examines the distinctive roles that social media play for the diasporic Kurds in regard to the political and nationhood process. That study shows that The Kurdish members of different platforms have created a high number of pages in order to preserve, revive, and represent the Kurdish traditional

songs (e.g. lawik, Heyran, Bend, Hore, etc.), myths, food, clothes, dance (Halparke), games, Kurdish sports, and so forth. The main concern of these folkloric pages and the members is the revival and representation of Kurdish practices constituting a nation that possesses its own cultural characteristics that distinguish it from others. It can be said that this is a good way for these people to present their nationalism and preserve their cultural values (Aghapouri, 2019).

Thus, all these studies prove one idea: nowadays, in the age of digitalization, the role of social networks is great in reflecting the image of the country. This is what causes the need for a deep study of this social network, which is unfortunately missing in Armenia. Not only Armenian tiktok has not been analyzed from the point of view of “Armenianness” and cultural characteristics of the country, but also there are very few studies related to it. Using the methodologies of the work done in other countries, this article aims to fill the existing gap and draw conclusions about the Armenian case.

Research Question

The capstone project’s first research question is the following: What cultural specificities characterize the TikTok content in Armenia and is it a way to express some of national qualities?

The cultural elements mentioned above are the cultural specificities analyzed with Individualism/Collectivism method. The next question to be discussed is: Who are the popular TikTokers in Armenian, what is their content and is it representing national qualities, do they do it consciously or unconsciously? The bad impressions given to the audience will also be discussed.

Methodology

This methodology outlines the comprehensive process of how the capstone project will be conducted. To investigate cultural fabric of Armenian society and its reflection on TikTok content, a mixed-methods approach is one of the most beneficial strategies.

Data Analysis in short: Firstly, content analyses were made, such as investigations of videos for cultural elements, trends, and marketing strategies. Both qualitative and quantitative analysis were done. Qualitative Data: This were achieved by means of conducting In-depth interviews with a specific influencer in Armenia, which gave meaningful insights. Furthermore, another interview was held with a focus group from the chosen demographic. Individualism/Collectivism analyses are also important in this section. On the basis of selected Tiktok videos and using the theory mentioned above, the general position of the Armenian nation has become clearer. Quantitative Data: TikTok engagement metrics, for example, the active users' quantity, follower demographics, and content performance. Along with all this, exciting research was a significant resource as well. Thorough literature review provided a comprehensive understanding of prevalent information.

Data Collection more specifically: Content analyses: The initial phase of the data collection included systematical TikTok videos observation. Since the content may vary by account, the content was examined on the phones of three different individuals. 100 videos watched by each account was enough to get the best idea and draw conclusions. Total viewed content made it possible to find out what young people generally watch in their free time. However, in addition to feed examination it was necessary to separate sample videos for detailed analysis. Collected data was divided into two main groups, each of which contains 5 videos. The videos of the first

group are the most popular ones, the so-called most viewed. The second group contains videos with culturally specific content which represents our national identity. The rationale for content analysis was the efficacy as a systematic approach for categorizing cultural orientations, national qualities and language intricacies in the videos. It gave the ability to provide quantitative data in addition to insights gained from interviews. Moreover, the rationale for influencer-based content examination was need for calculating the frequencies of cultural specificities in the most popular Armenian TikTok accounts.

Qualitative Analysis: The interview with the chosen influencer, who shows obvious success in this field and more specifically in the chosen demographic, was conducted to gain knowledge about content creation process, engagement strategies and perceptions of the impact on cultural dimensions. Following this, the thoughtfully crafted questions prepared for the upcoming interview are presented. The most important ones were:

- ✓ Are there any cultural specificities that you consciously include in your TikTok content, if so, how do you analyze and involve them?
- ✓ How do you examine your audience responses to different Armenian references in your videos? Are there any aspects which resonate with your viewers more than others?
- ✓ How aware are you of the potential impact your content can have on shaping mindsets, especially among the youth?
- ✓ What engagements strategies do you mostly use?
- ✓ In your opinion, how Armenian your content is?

- ✓ Are you aware of any bad impressions that you have made, and how did you get to know about them?

These questions were just a foundation, and many others arose during the conversation, but they provided a solid foundation for exploring the influencer's perspectives and opinion.

The interview was conducted with the influencer, who presents content specific to Armenia, presenting the unique personal characteristics of our nation through humor. And since her video was included in the list of chosen content, by all means possible, using the network, an interview was conducted with her.

The rationale for this questionnaire was to understand the situation from the influencer's perspective. Despite the study of Armenian tiktok with different accounts, there is another side that can be observed only after finding out the personal opinion of the influencers. The rationale of the first question was the understanding of motivation behind the content creation full of "Armenianness". The second question aimed to examine the dynamic interaction with viewers. The next question explored the influencers standpoint of mindset creation. The fourth question rationale was specific strategies identification. The fifth one contributed the influencers perception of the "Armenianness" of his content. And the last questions rationale was influencers awareness of negative impressions.

Another interview was passed with the chosen focus group. These groups served as a valuable tool in qualitative research. The objective was to deeply investigate the standpoint of TikTok users from our chosen demographics. It aimed to study the expression of cultural identity on TikTok from the perspective of the selected demographic.

10 students from different cities and universities were included in the focus group. Since there are differences in mentality depending on the place of residence in Armenia, and different approaches of universities have their effect on students, this way was the most effective. The students were from the following cities: 4 from Yerevan, 2 from Gyumri, 1 from Vanadzor, 1 from Artashat and 1 from Kapan. And the distribution of universities had this diversity: 2 from Yerevan State University, 2 from Yerevan State University of Economics, 1 from Brusov state University, 1 from the French University of Armenia, 1 from the Slavonic University of Armenia, 1 from the Polytechnic university, 1 from the Agrarian University of Armenia and finally one from the American University of Armenia. Universities are both public and private. In terms of gender representation, the ratio was 40% male and 60% female. The purpose of this focus group interview was to collect the views of young people with different hobbies, different lifestyles and different tastes for further analysis. As well as identifying the opinions that are the same regardless of the above differences.

During the 40-minute meeting, following topics have been discussed: the accounts and influencers that captive young people, the expression of Westernization in their feed, the expression of Armenianness in the content, the created national image at the international level, the role of Armenians on the platform during the war.

For this interview the questions were following:

- ✓ How frequently do you use TikTok?
- ✓ What type of video content you find the most interesting?
- ✓ Are there any specific themes that engages you more?
- ✓ Do you watch Armenian TikTok and why?

- ✓ Do you consider yourself as a local identity bearer or a cosmopolitan?
- ✓ How important for you the “Armenianness” of the content?
- ✓ Are there any specific cultural aspects you appreciating seeing in your feed?
- ✓ Who are the main influencers that you enjoy watching and why?
- ✓ Have you ever felt influence of TikTok on your perspectives and more specifically on your principles?
- ✓ What are some bad impressions that you had from videos or from a blogger?

In addition to the questions asked, 3 videos from each of the two sample groups was presented to the youth to further analyze their perspective.

Rationale for the interview with users was a dynamic exploration of audience perspectives. By engaging directly with the chosen demographic, this interview captured diverse viewpoints concerning cultural fabric of Armenian society.

Again, these questions were just a foundation, and many others arose during the conversation. In addition, there were pre-selected videos that the focus group watched and after expressed opinion.

While collecting a qualitative data it was essential to explore how people usually interact in society, their roles within communities and decision-making habits. This study examined these social tendencies through the lens of collectivism or individualism.

Quantitative Analysis: The interviews mentioned above gave also some quantitative data concerning engagement metrics. The influencers’ reach and algorithms were collected to study

the impact on the chosen segment. Different variables were used to describe the frequency of diverse tendencies or cultural elements inclusion.

At the end it is worth mentioning that the investigations of many previous studies showed the way to fill the missing information in Armenia's case.

Research Findings and Analysis

Content analysis

Naturally, the first step in analyzing Armenian TikTok is to personally examine the content and make observations. To accomplish this stage, some preparatory work needed to be done, which included opening new TikTok pages on different phones so that the existing algorithms would not interfere with the analysis. Watching hundreds of videos for several days, the image of Armenia and the prevailing situation began to become clearer. 10 sample videos are selected from many options, which are divided into two groups and will be considered from two different perspectives. In the first group are the videos that have a lot of views and a lot of sharing. They are uploaded by influencers who are very popular among Armenians, and their words are turned into catchphrases and are regularly said with humor. In the second group are the videos, where you can see an expression of "Armenianness". These are conveyed to the observer in different ways and evoke different kinds of emotional impressions. Now let's look at each of them.

Most viewed videos

1. The first video of this group belongs to one of the most famous Armenian influencers on TikTok, Evelina Khanoyan, who has about 250 thousand followers. This clip has 2

million views and also includes a presentation of national opinion. Despite the change in the nation's mentality and the spread of a freer and more open mindedness, in a comment on one of the old blog posts, someone pointed out the girl's short dress, to which Evelina jokingly promised not to dress like that again. When a few videos later, the influencer wore clothes that she liked again, the same follower wrote that she broke the promise. In response, Evelina drew a new humorous Tiktok, where she closes her legs as if ashamed. There was even someone in the comments who wrote that he doesn't mind Evelina dressing like that and allows her, even though she didn't know him. It is for this idea that this clip has become this popular. [Link](#)

Analysis: This opinion about clothes is still very popular and is familiar to all women and girls in Armenia. At first glance, this is a short humorous video, but in fact, it fully reflects the change in the mindset of the youth of today and the aspiration for a life with free and equal rights. In Armenia, there is still a tendency to judge girls and women by their clothes and of course to catcall them. And since bloggers are constantly receiving more criticism, Armenians like to comment on clothing as well, because according to them, open clothes are against “Armenianness”. Therefore, these types of videos soften the attitude towards the situation and influence a limited mindset.

As mentioned above, the analysis of the individualistic and collectivistic distribution of Armenia will be best possible based on the videos. This one clip shows the battle of the two aspects.

Collectivism:

- The video shows the national collective mindset where values shape a behavior. Nowadays, many women are not free in their choices regarding clothing, because they are very dependent on these norms of society.

- Evelina's will to pay attention and read comments suggests a collectivist approach to addressing criticism.

Individualism:

- Despite the comments, Evelina continues to stick to her opinion and does not follow advice.
- A blogger's approach to criticism with humor is a unique expression of individuality.

Despite the existence of many collectivistic characteristics of the Armenian nation, a collectivist society, Evelina shows that there is a tendency for the development of individualism within the nation.

Focus group's opinion: After watching this clip, the first reaction was, as expected, laughter, but after that, especially the female members of the group pointed out that it actually has a much deeper meaning. Everyone is familiar with the various stereotypes formed about clothing. They were happy that people with such a large audience are raising this kind of issues and showing through their behavior that the youth is against such a limited mindset.

2. Next Tiktok belongs to a blogger with pseudonym Georgx, who gained popularity in recent months by bringing Western content to Armenia. He started conducting short street surveys in Armenia, which was the first of its kind. In the beginning, he was asking everyone what song they were listening to on their headphones, and the trend spread to all of Gen Z, so that it was impossible to find a person who had not at least heard his name, whether they had a Tik Tok or not. His expressions became a joke among the youth, thanks to which he gained great popularity in a short time. One of them is his way

of greeting, which is something like: Hello my brother. This video is one of his regular street polls, which has more than 700,000 views. [Link](#)

Analysis: Although the content is clearly inspired by international influencers, it is completely Armenianized and looks different. First of all, his speaking style, even the above-mentioned way of greeting, already speaks of cultural characteristics. “Բարի օր ախպերս” which means “hello my brother” became a canon opening line for almost all his videos. It could be considered as a peculiar representation of “Armenianness”, because in our culture it is very okay to call an acquaintance “brother”. It is a way of making a connection, closeness. It is important pillar of Armenia which blogger uses for his videos. This particular wording, the way of greeting, highlights mostly collectivistic nature of Armenian language.

In addition, he does not approach random passers-by, but mostly stages everything with his acquaintances. Like Georgx, many other bloggers shoot their videos on the northern avenue, which is why everyone started to associate that part with them. Summarizing all this, it is necessary to note that the reputation of this influencer is not very positive among the youth. Some make fun of him, others block him, considering his videos to be low class. From here it can be assumed that the attempt of westernization has failed and having such popularity he creates a negative national image.

Focus group’s opinion: Before showing the selected video to the group, they already mentioned Georgx’s name among the negative representatives of Armenian tiktok. This once again demonstrates my belief that the Armenian youth, who also follow international trends, perceive his content a failed attempt at imitation. One of the reasons of the statement is that this staged street poll format content is viewed as a source of laughter. The described words that he is using and the harsh slang in his speech is such as a “շատ լավ նաշակ ունես” which literally means

“you have a good taste” are flattery. Besides his style and the character he created is depicting him more as a comedian. It is not possible to see such an approach in foreign content, because the idea of these videos is to find out the interesting opinion or answer of a complete stranger, rather than always asking the same people in the same location, what song they are listening to. Especially when many people are without headphones in many the video. One of the participants even mentioned that she would not want representatives of other countries to form an opinion about our country by watching his videos. Thus, this is an obvious example of creating a wrong national image of Armenia on TikTok.

3. After opening any new Armenian tiktok account, when the algorithm has not yet managed to identify interesting content, it continuously shows a blogger called 222Lava on the recommendations page. Although his content is neither informative nor humorous, his average views reach 200 thousand. Completely covered in tattoos, he constantly repeats that tattooing is a sin and after his humiliation he promised God never to do it again. On his page, he conducts raffles and randomly gives money to people, constantly mentioning God's name, praying and blessing everyone. The presented video is also an example of one of his "charities", where he tells while eating in the food court: I bless the worker with 20,000 drams. Throughout the clip, he can be heard chewing as he speaks.

[Link](#)

Analysis: There is the same widespread negative opinion about this blog. Firstly, most people regard his spontaneous money giveaways as contrived. Secondly, many find his filming style and manner of speaking disagreeable. As in this video and in his account in general, he constantly prays and mentions the name of God. In one of the clips, he even prays for all the prisoners who repent for what they have done. This expresses the significance of faith and spirituality within

our nation, upheld through centuries and now reflected on social platforms. This is an important cultural specificity, which, however, due to a certain misrepresentation, is considered low-level and instead of being appreciated, it causes the opposite disposition.

Focus group's opinion: Just like the author of the 2nd video, this influencer required no introduction as he has already been referenced during the interview. While watching the video, the facial expressions and emotions of the focus group members spoke for themselves. One of the girls immediately noticed and pointed out that he was giving the name of God while eating and chewing loudly. According to the team, it is disrespectful towards his own followers. Unlike Georgx, his content didn't even elicit a laugh. All the participants, selected from various universities and cities, agreed that this portrayal of kindness is unappealing. Another opinion was voiced that containing a positive meaning, this content can create a negative impression and national image not only on an international scale, but also for Armenians themselves. Thus, all 10 attendees considered this a misuse of globalization.

4. The author of the 4th video is one of the most scandalous women on Armenian online platforms Maga Harutyunyan. She gained notoriety for her free dressing, posting candid photos, and romances with Armenian showbiz men. She has been repeatedly criticized for his audacity, which is foreign to Armenian culture, and she has been subject of different fabricated stories. From this description her individualistic approach becomes obvious. She never pays attention to criticism and to comments. Thanks to all that, the number of her followers reaches about 500 thousand, and the video I'm going to talk about has more than 1 million views. In this clip, Maga Harutyunyan mocks a former Armenian deputy who, after discussing the current situation in Armenia, shows how the

water should have been splashed on the face of the president of an enemy country. With one of his blogger friends, they do a very similar dub of that 7-second episode. [Link](#)

Analysis: At first glance, the situation may seem ridiculous, but it merits examination at from another angle as well. The reach of Tik Tok is boundless and obviously it extends borders of our country. In such a difficult period for our nation, is it really appropriate to mock our own politician who is having a serious discussion about the war situation and the positioning of Armenia? Viewed from this perspective, the clip expresses negative national characteristics, which in this case is divisiveness and dishonor. Given our country's circumstances, we should be careful about the digital footprint we leave behind, as any step or action can be used against us.

5. The last video of this section features the influencer we interviewed. Ani Arzumanyan gained a lot of popularity in social networks with the "Annoying girl" series, where she humorously presents situations from life that annoy the public. The selected TikTok video has 9.2 million views, which is a very good result for an influencer targeting only Armenian market. It belongs to the same "Annoying girl" series where Ani shows how fancy girls drink water from Armenian small fountains. In doing so, she mocks this type of girls and points out that it is not accepted by the people either. [Link](#)

Analysis: Unlike the other cases, this is already Armenian content and there is no influence of westernization. First of all, here we see drinking fountains, which is a purely Armenian symbol, and according to this it becomes clear that such situation is possible only in Armenia. We included this video among the most viewed, but it clearly has cultural representations as well. Not being familiar with the influencer's account, even from this video it becomes clear that her style is to describe the characteristics of the Armenian nation. This also contributes to shaping the nation's image, but in a positive and appealing manner.

Influencer's opinion: During the interview with Ani, we discussed this video. She noted that the 9.2 million views were a surprise for her as well. Analyzing the situation, she also mentioned that TikTok's algorithm works in a very unique way, because getting so many views on a 10-second video was really unpredictable.

As observed, the five presented videos with the highest views evidently incorporated elements of "Armenianness". This demonstrates that Armenian content, in one way or another, contributes to shaping the national image. While watching the most popular videos, the participants of focus group were somewhat disappointed that this expression of "Armenianness" has such a number of views. Being students who attach great importance to education, they said that they want really worthy videos to be popular in Armenian Tiktok, where the blogger thinks about his content for a long time in advance, chooses neat clothes for the shot, speaks exclusively literate language, not bringing the street vocabulary to Tiktok. They mentioned that there is a lack of accounts that convey purely Armenian information, which would have educational goals, but at the same time they were not against humorous videos about the Armenian nation itself, because their creators write their scripts in such a way that they do not contain anything offensive to the individual. Next, I will consider five other videos, which are purely Armenian and represent the image of our nation.

Culturally specific videos

1. The first video presents typical Armenian narrative with historical context. It is featured on informative Armenian page called "Gitakert". This account hosts various informative videos about different historical events and famous Armenian figures. In this particular Tiktok video, the author tells about an incident that happened during the Great Genocide, when a Turkish commander suggested the writer Ruben Sevak to change his

religion and marry his daughter in order to ensure his safety, owing to Sevak's previous act of saving the commander's daughter's life. And although many intellectuals convinced him to accept the offer, Sevak declined it remaining faithful to his wife. The woman, in turn, went to the German ambassador in Turkey for assistance and after receiving a refusal, she threw her passport in the ambassador's face and renounced her nationality. The influencer shares this inspiring story right in front of Tsitsernakaberd, making his speech more symbolic. Furthermore, he always adds English subtitles to all the videos, which serves a dual purpose: to present the history of Armenia to the global audience, and to facilitate access of information for Armenians worldwide, transcending language barriers. [Link](#)

Analysis: Gitakert's vision is more than clear through its content. This is one of the unique TikTok pages that recognizes the importance of Armenian history today. It is not possible to rule out the indifference of Armenian youth towards Armenian history. Many lack even the most basic knowledge, but through platforms like "Gitakert", crucial information is conveyed in a completely new and engaging manner. For instance, the selected video in just a minute shows not only Ruben Sevak's remarkable courage, but also his wife's nationality, as well as her unwavering defiance towards the Turks. The blogger's tone of voice, the chosen location and the use of visuals make the content entertaining, accessible and unique. Similar pages express the enduring strength of Armenians across the centuries and play pivotal role in shaping a correct national image.

Focus group's opinion: After watching the clip, the first standout was the fact that 6 of the attendees were active followers of the page and they were visibly proud of the occasion. This already shows the positioning of the account on the social platform and the commendable

reputation it has created. There was an opinion that owing to its interesting format, viewers even wait for the release of new videos and effortlessly absorb and remember the transmitted information. It is important to note that before watching the clip, this page was also already mentioned as a representative of “Armenianness” in content creation. From this, it can be assumed that in the minds of the youth, the content that celebrates Armenian culture and the uniqueness of the country looks like this despite the various other types of clips appearing in the recommendations.

2. Watching the videos of the following account, as an Armenian Christian, I find personal fulfillment. An Armenian named Tovmas Arakelyan brought spiritual Christianity to the Tiktok platform with excellence and keeping the content on a high level. He not only shares passages from the Bible and discusses them, but also answers all the followers' inquiries regarding the church, faith, and God. The selected video exemplifies his approach to answering those questions. One of the followers asked why people circle the church three times, and Tovmas clarified that it is just a superstition and not rooted in Christian practice. In addition, he emphasized that the best way to express wishes and talk to God is to pray. On his clips, we can also see Armenian subtitles, which make the text more memorable and impressive. On his blog, Tovmas speaks in a calm, clerical manner exuding tranquility. [Link](#)

Analysis: Being a one-of-a-kind content, these videos have gained popularity all over the internet. It is important to point out the approachability, constant availability and responsiveness to the followers. Many feel that through him they can find the answers to all the questions that have been bothering them for a long time. True to his role as a clergyman, Tovmas explains all the details as calmly and compassionately as possible. This particular clip talks about

superstition, a very popular trend in Armenia. Over the years, various myths have been formed among the people and passed down from generation to generation. By explaining the situation, the video details and educates both the younger and older generation.

Since I have already talked about the expression of Christianity in TikTok above from the point of view of 222Lava, I want to make comparisons. Although the contents differ in every aspect, it is evident that both aim to strengthen faith among the people, educate them and give guidance information with the help of the social platform. It has already been mentioned several times in Capstone how important role religion has for the population of Armenia and the diaspora. It is equally central to the expression of “Armenianness”. Armenians are used to touching this topic very carefully and giving God's name several times in strange and non-expressive videos with non-normative vocabulary is perhaps not the embodiment of the faith of Armenians and is a very wrong approach which 222Lava uses. One of the features of the Armenian language is that every day language is quite different from literary one. It is through this comparison that it will be possible to explore what non-normative vocabulary means in TikTok. First of all, the Armenian auxiliary verb “e” is replaced by “a” in everyday vocabulary. In the subconscious of Armenians, it is thought that in any official statement, on television or in important conversations, you should always use “e” and “a” already simplifies the speech. This is the first fact that stands out on both sides, Tovmas speaks exclusively in literary Armenian, without any slang words, so more educated people who like to read books and listen to podcasts or news perceive it as correct vocabulary and pleasant speech. Unlike him, 222Lava speaks with "a", even if he opens the topic of spirituality, and addresses his followers or strangers on the street with a singular pronoun. It is important to mention another word that 222 Lava uses very often: "I bless you". This is another misrepresentation of Armenian value, because even the clergy are very careful with that

expression. Thus, all the details mentioned above, the slang, jargon which 222Lava uses are great example to show the non-normative vocabulary in content.

In addition to language differences, let me mention one more difference between these two bloggers. At the moment when Thomas says that ostentation is a sin, 222Lava shows his wealth in every possible way and presents money as the highest value. By the way, he above mentioned blessings he also gives with money.

Thus, it becomes obvious from the comparison that the same idea is presented in an extremely different way on Armenian Tiktok.

Focus group's opinion: I am happy to say that all of the young people were familiar with this page. Everyone agreed. The correct introduction of the national religion has a key role in the education of the generations. And since they had also watched 222Lava's video, I asked them to draw parallels between them in a few words. Some participants even chuckled, with one offering a very interesting opinion according to which the demonstrative faith of the first blogger and blessing people in a strange way cannot be considered a true reflection of national values and "Armenianness". Notably, there were no negative opinions about Tovmas Arakelyan, instead the participants were happy that there is alternative side of Armenian Tiktok, a part of which is this page with. One of the boys also pointed out that he would like similar pages and content to be the basis of our national image presentation.

3. The next video I want to present features the Prime Minister of the Republic of Armenia, Nikol Pashinyan. In these days only few politicians use TikTok as an information sharing platform, especially high-ranking. The Prime Minister's TikTok team produces variety of content, which include visits to various institutions, meetings with residents of different

regions, as well as excerpts from interviews. They try to take a creative approach and mostly make 15-second clips under various trending songs. Notably, comments on clips are generally closed on the account. Is the leader who constantly praises democracy and calls the system he created "people's power" afraid of hearing the opinion of the people of his country or getting feedback from them? As for the quantitative indicators, his page views are very low, averaging 10 thousand. The selected clip, with the example of which we will deepen the study of the page of the Armenian president, is from the series "Conversations about the State". It is wrong to call the series a conversation, as it is merely a monologue in which the Prime Minister tells his point of view on certain issues or presents certain terms. [Link](#)

Analysis: The style of video gives the impression that Prime Minister is the one who uploaded it, because he just talks to the front camera without any lighting setup. Let's analyze another important aspect. During the conversation, a piece of paper is placed in front of him, which he does not use as a prompt, but very often simply reads what is written. Consequently, the information reported appears false and as if fabricated, and the observer may think that he is reading because it is not his personal opinion. In the analyzed clip, he talks about "area" and what is it. Then notes that any rights or obligations are always related to the area itself. This very idea is reiterated throughout the 5-minute video, which he repeats artificially extending the speech and giving examples. At the end, he raises a problem which is as follows: "Throughout the existence of the Third Republic, ideas about the area of our sovereign rights and responsibilities have often been deprived of concreteness." This quote, video, as well as his entire account fully represents his policy. His TikTok page is full of such manipulative and positive image-building content that is surly reaches his target audience. Although the official

page has about 15,000 followers, there is a fan page with a very similar name with 19,000 followers, where content creator shows Pashinyan's acts of assistance and his pictures with positive captions. Here you can find many heart emojis and praises for the Prime Minister in the comments. While some perceive it as friendliness and honesty, the other part considers it unbecoming of a serious politician. They think that TikTok is not a good platform for making political propaganda. In both cases, one thing is clear: this is unique type of content which is not so popular among high-ranking officials. However, as I already mentioned, let's remember about the so-called digital footprint. Any material, any comment can become valuable information in the wrong hands.

Focus group's opinion: When presenting this clip to the focus group, I tried to avoid the discussion of political views as much as possible and asked the participants to evaluate it solely as content. However, in such a difficult situation for Armenia, it was not possible to discuss the Prime Minister's video by completely refraining from it. As I mentioned, there are two opinions about his account and the gathered students were clearly against the idea. Analyzing the conversation, I can give several reasons for having such an opinion. Firstly, they don't see TikTok as the best platform to express sociability. The head of state also needs to show his seriousness, which the Tiktok page is hampering by uploading obscure short videos with trending songs. Secondly, the focus group also pointed to the fact that comments were closed. One participant quoted: "The closed comments of the clip titled "Conversation" show the Prime Minister's awareness of the people's attitude toward him." As for the clip itself that was selected and watched, the students interpreted it as a pre-rehearsed, made-up text that he is simply forced to read in front of camera. From the point of view of "Armenianness", they described this as a misrepresentation of the Prime Minister's activities. Some even gave examples of big states

leaders who campaign in the media field, but in more literate way while using "X" previously "Twitter". During this conversation, one of the girls mentioned. "Since very few people use Twitter in Armenia, it is logical that a more accessible platform for Armenians should have been chosen, because most people outside of Yerevan have not even heard of that platform!" Thus, it can be assumed that the youth fully imagines the choice of the prime minister's policy and sees in it the expression of "Armenianness" but more in negative way.

4. The next blogger whose video we will present is Nina Titanyan known with her Armenian content, with which she gained fame and has more than 100 thousand followers. Being known as "Համայն հայուրթյան մորթուր" which means "Aunt of all Armenians", she has many videos where she portrays the image of average Armenian aunts. Here she talks and dresses like them. Apart from that, her content is full of other humorous clips, but she receives a lot of negative comments about her appearance. Without appreciating the blogger's humor, which is objectively good, most of the comments are about her being overweight. Many people call her "cow" or "pig", and some write "instead of making a video, go lose some weight". Although all this has nothing to do with her content, and Nina loves and appreciates herself as she is. This is another expression of "Armenianness" in Armenia. Bullying is still very common in the society of this country and no one even thinks about tolerance. Although this is an expression of a real negative trait on this platform, Nina, like a true humorist, can come up with new jokes even about bad comments. By this, on the one hand, she spreads the negative aspects of bullying and contributes to its elimination, and on the other hand, she helps people to love themselves and not pay attention to the negative opinion of society.

The chosen video has 1.4 million views and has been described as “Aunt going to the park”. Here she shows an image of an Armenian aunt who takes a child to the park and speaks in a typical Armenian vocabulary that resonates with audience evoking familiarity. [Link](#)

The video begins with Nina telling the child: “քարի մէջ արյուն կա” which literally means “there is blood in the stone”, which is an Armenian expression that adults usually say to dissuade children from playing with the stone. And then continues. "You will harm someone and go to jail like your father!" This one sentence has a very serious Armenian aspect. First of all, it is still very common in Armenia to slander children's parents or relatives in their presence. The blogger, on the other hand, says this sentence with gritted teeth and a dismissive hand. And indeed, when Armenian parents get angry, they have a habit of shouting with clenched teeth, and the gesture strengthens that anger even more. The scene changes and the "aunt" has already sat the child on the statue and wants to take a picture. Then she tells her: “Գլուխը շոյիր, փող է բերում”, “Pat the head, it brings money!” Again, the following assumptions can be made from these typical Armenian moments: first, the attitude of the Armenian nation towards art. Climbing on statues is really very popular in Armenia and when the policeman reprimands for it in the continuation of the video, the "aunt" gets upset and says that the statue is not just for looking at. Presented humorously, this is a defining feature of the country. It is worth mentioning the fact that this character is not even afraid of the policeman, on the contrary, she gets angry at him for reprimanding her. Again, a non-positive Armenian feature. And in the end, let's discuss the phrase “pat the head, it brings money!”. Although there are similar statues and widespread traditions in all countries, there are many such superstitions in Armenia. Such superstitions are mainly spread by the women represented by Nina. Thus, taking into account all these Armenian

characteristics, it can be understood that Nina embodies “Armenianness” by presenting these details in her own way, and as the quantitative indicators show, the Armenian nation likes it.

5. The last video of the analysis features Ani Arzumanyan once again, but this time it is highlighting the expression of “Armenianness”. This time we will look at it from another aspect. In addition to the above-mentioned “Annoying Girl” series, the blogger has another popular series called “միշտ քողովող” in English “The always complaining one”. Here, like Nina, she presents the image of an Armenian woman who is always dissatisfied with everything and clearly shows it. In this series, Ani uses a special voice timbre and slowness that makes the video even funnier. The portrayal resonates with women over 50 who often have children and even grandchildren. Since such a category of people really exists in Armenia, this becomes a very good example of the presentation of the national image. The featured video, which is a part of this series, features a woman stuck in a traffic jam who comments on everything instead of waiting. [Link](#)

Analysis: First, Ani complains about viruses, which, in her opinion, are very common, then moves on to the weather, saying that she doesn't know what to wear due to fluctuating temperatures. Then conversation turns into topic of the traffic jam. Almost all Armenian women start this topic from the very first minutes of getting into conversation. After this she starts singing so as not to get bored and the song choice is also typical. The song describing the Armenians of the whole world in Russian language is mostly heard during the events, because the Armenian nation likes to dance to such songs. It is noteworthy that such music can often be heard in Armenian transport or taxis, which is one of our cultural characteristics. And in the end, the woman complains about the utility bills, saying that she paid 2000 rubles. Being a post-Soviet country, older generations of Armenia often confuse the dram with the ruble, or here it is

assumed that her son is sending her money from Russia. In both cases, this is a special situation for Armenians and shows the status of the society. Thus, it can be understood that this series is loved by the nation precisely for these thoughtful details. And the content of the last described two bloggers proves that the correct presentation of “Armenianness” in the content is highly appreciated by the audience.

Influencer’s opinion: I had a conversation with Ani about this hero too. She noted, "This is an image of an older woman who does not have TikTok. So. these videos are for younger generation" As I analyzed above, this is the typical Armenian woman who is familiar to all the Armenians. In addition, Ani mentioned that she received a lot of feedback for this character, after which she once again made sure that her followers love this type of content. According to bloggers, this is a positive manifestation of negative Armenian characteristics, which helps the nation to look at the situation more lightly and with humor. Complaining, living by one's own laws and not listening to the police, rude speech in front of children, criticism are the characteristics that can be seen in both Ani and Nina's mentioned videos. However, they are able to deliver even those features as a character of a woman who has become this way through life experience, is not actually filled with evil and does not do it all on purpose. In this way, they aim to create a positive national image.

Key findings from content analysis: Watching hundreds of TikTok videos, some scrutinizing, and talking to focus group and influencer led to a few conclusions.

- Armenian Tiktok is really diverse and can be said to represent completely opposite sides. On the one hand, we see 222Lava, Georgx and many other such bloggers, among whom we can also mention kingrruzie, valod_papi_official, zorriikyan, whom I did not talk

about in detail during the content analysis, and on the other hand, we notice Gitakert, Ani Arzumanyan, Nina Titanyan, as well as for example justraf0 and haykmkrtchyan6, who are friends of recent bloggers and also create quality content.

- Armenian Tiktok content reveals blend of westernization and expression of Armenianness. On the one hand, Armenian bloggers, watching foreign content, try to copy it in Armenia, and on the other hand, the rest prefer to create purely Armenian content, do not target the international market, and express Armenianness.
- The videos featured in TikTok's new, pre-release account recommendations without built-in algorithms often exhibit low-quality, obscene language and lack of coherent purpose or meaning. Obscene language can be mostly found in a political context, when discussing an event and using too many offensive words. Often there are some old people from villages who have no idea about the world situation or even the meaning of social networks. They just pick up the phone and start making incomprehensible videos with the front camera, talking about various everyday topics without using a single literate word. But this is still part of the content, because there are many who use Tiktok to make fun of this kind of people and they write insulting comments. This is how a conversation begins between them, and TikTok offers this type of content right from the start. This proves that the so-called Armenian recommendations are really creating a very negative national image, full of weird videos with poor quality, political discussions with unpleasant vocabulary, sales of various products and clips of bloggers with an unclear style, copying Western views.
- Consciously or unknowingly, any influencer gives some degree of “Armenianness” to his content. Many do it specifically, making it a feature of their content, some without

understanding and only after analysis it becomes obvious how many features of Armenian culture are expressed in hidden details.

- And finally, let's distinguish the negative and positive characteristics of Armenians expressed in the content. Positive are glorification of national religion, preservation of traditions, development of new liberal mentality, development of tolerance among youth, curiosity about historical events. Among the negatives, we can mention: the normalization of obscene language, non-compliance with the rules of ethics in clips, the tendency to complain, the spread of superstition, the high level of bullying, the lack of media literacy, the preference of non-content clips to informative content.

Focus group interview analysis:

At the beginning of the interview, the participants got to know each other and me. After getting some information about them, the first question that was discussed was the participants' favorite TikTok bloggers and preferred topics. Since participants mostly use this platform to have a rest, preferred category is humor videos. Tourism, history and short facts were mentioned as interesting topics for self-education. After this discussion, the focus turned into the origin of the content. The question was whether they prefer Armenian or foreign bloggers. Unfortunately, everyone here agreed that they mostly prefer foreign content, because it is very rare to find educational or good humor videos in Armenian tiktok. However, they mentioned some exceptions: Ani Arzumanyan, Nina Titanyan, justrafo, haykmkrtchyan6, Gitakert, Shushan Stepanyan, sunflower06. That is, mainly the bloggers and their friends, who were already

mentioned above. The selected focus group explained that what appeals to them about western tiktok is the well-thought-out formats, the beautifully composed speech and the high quality of the video production. One of the girls said: "Armenian versions of all this are just bad copies and don't go down well with the bloggers here!"

After exploring types of content, the discussion moved to the students' views about the expression of Armenianness and the national image, because this is the main research topic of my work. In general, those gathered were unhappy with the national image that currently exists on TikTok. According to them, illiterate words, videos with poor quality and unclear approach make up 80% and these are the factors that mainly create our national image. Let me quote an interesting opinion. "If I wasn't familiar with Armenia and formed my first opinion through Tik Tok, I would be immediately disappointed to see everything that a part of the Armenian nation loves and watches!"

Although I did not plan to talk about this topic in advance, during the conversation one of the boys who was on the battlefield during the war raised the lack of media literacy of Armenians, which is most clearly seen especially on Tiktok. He said. "During the war, we were greatly disturbed by the spread of videos of the movement of military equipment, as well as false information." All of the participants supported his words. According to them, we have lost the media war too and many had even deleted TikTok to avoid seeing the horrible content. I would like to highlight another interesting opinion. "When it was time to spread the historical truth through videos, people on TikTok criticized those organizing some events and wrote bad comments, weakening national unity." By historical truth, they meant the roots of the Artsakh conflict, who actually owned those lands, who were settled there, and evidence that Artsakh never belonged to the Republic of Azerbaijan.

After fully studying the Armenian content, in the end, I showed the selected videos to the students.

Key findings from focus group interview:

The interview with the focus group achieved its goal, it gave some important findings.

- The youth, and more specifically the students, consider the Armenian Tiktok content to be low-level. This opinion led to a negative perception of this platform in our country.
- The demographic that uses Tiktok the most prefers foreign content considering Armenian a bad copy of it.
- Despite this attitude, they do not mind watching the videos of bloggers who have already been mentioned many times and come up with humorous content, because they express “Armenianness” in an interesting way.
- The focus group evaluate our national image in this social media negative.
- In these challenging times for the country, the Armenian nation failed to portray itself properly on the platform, showing negative national characteristics: division, disrespect for each other, lack of literacy.

Limitations and Avenues for Future Research:

The first limitation that stands out is the lack of study of Armenian TikTok. The statistics available are very few and only represent the number of followers of a certain number of

bloggers on a few simple pieces of information. As such, any aspect had to be studied from scratch. And the content analysis was quite time consuming. Since I did the work alone, it was difficult to watch videos, take notes, study it all, and schedule interviews at the same time. The next step was choosing different members of the focus group and organizing their meeting. Being from different regions and different universities made it even more difficult to find people who would agree to be interviewed. In addition, the schedules of the students were quite different and due to their busyness, it was quite difficult to set a date for the meeting.

Another limitation I faced was the difficulty to contact the blogger. Naturally, several options were pre-selected that would be best suited for the study. In order to get in touch with one of them, in this case Ani, it was necessary to use networking, and after talking with her, it was hard to find time for the interview for several days.

For further study, I suggest to select as a focus group the people of the same generation, but from the villages and not studying at the university, so that it is possible to make a comparison between their preferred contents.

In addition to that, quantitative studies are lacking in my work, in the future it will be useful to find some ways to gain information about all the details of statistics.

Thus, this work can serve as a source for studying the connection between Armenian content and the peculiarities of the nation in it, which will allow a better understanding of why this content is considered different in Armenia and deepen the studies on Armenian Tiktok.

Conclusion:

The conducted studies both from the point of view of the content and of young people and influencers made it possible to get an idea about the expression of “Armenianness” in TikTok and to answer the research question of what cultural features are presented in the content and whether they are done consciously or not.

A preliminary analysis of the general content revealed the reason behind TikTok's negative reputation among Armenian youth. When you first open a new account, it brings already presented non-normative vocabulary and unknown personal videos, the meaning of which you do not understand while watching. This immediately repels the viewer, because for many interesting or humorous videos, you have to make an effort to influence the algorithm. This same opinion was confirmed by both the focus group members and even the influencer who constantly researches her field. This situation shows the low development of Armenia from a digital point of view, because many people are not even familiar with the ethics of social networks. It also expresses such national characteristics as widespread criticism, negative attitude towards others, low level of scientific development, wrong attempts to take an example from leading countries. In this case, it can be said that influencing our national image and creating negative impressions is done subconsciously.

Despite all this, there is also a positive side, where young people try to create humorous or informative content, with which they want to preserve the right Armenian values, present the Armenian history, religion and in this way educate the nation to a certain extent. These bloggers are constantly researching both the Armenian and international markets, following trends and innovations. They create a completely positive national image, pointing out the kindness, friendliness, hospitality, and patriotism of Armenians. It is safe to say that this is done consciously as bloggers work hard on the right representation of “Armenianness”.

In summary, in this environment of extremely diverse Armenian content, there is a choice. Today's technology development allows you to fully adapt the recommendations to your preferences. If desired, it is possible to contribute to the development of positive content rather than to the creation of a negative national image with giving additional views to that type of content.

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