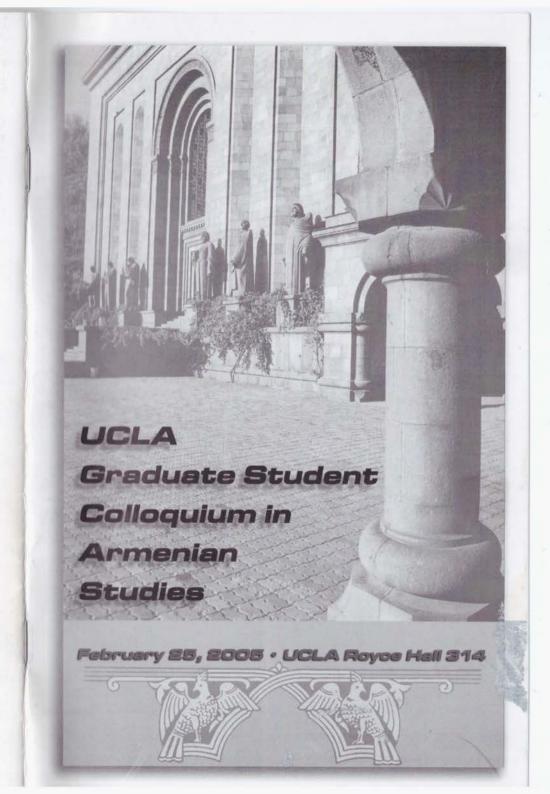
UCLA 2005





My Fellow Graduate Students and Colleagues:

On behalf of UCLA's Graduate Students Association, I am pleased to welcome you to the third annual Graduate Student Colloquium in Armenian Studies. It has always been refreshing to me to see the excellent activities that the UCLA Armenian Graduate Student Association conducts.

It seems like the AGSA is continuously doing something innovative and this event is certainly no exception. Whether you are intimately involved with the AGSA or just curious about Armenian Studies, by attending this Colloquium, you have come to take part in a unique experience - a gathering of graduate students from around the world who will present their works in progress and their contribution to the growing, interdisciplinary field of Armenian Studies.

This Colloquium will provide the opportunity for exploring a range of topics with the featured speakers. The fourteen presenters this year are graduate students from various fields and from locations around the world.

I am especially pleased to say that two of the speakers are from our own UCLA graduate student body. It is truly a testament to the organizational strength of the graduate student organizing committee of the Armenian Graduate Students Association that such a mosaic is hosted at UCLA. I'm sure that you will join me in expressing appreciation to the committee for the excellent work they have done on our behalf.

I am certain that this colloquium will introduce you to new ideas and I encourage you all to plant the seeds of new collaborative relationships with your colleagues so that this interdisciplinary field can expand into new arenas.

Wishing you all a highly successful event,

Jared Fox President UCLA Graduate Students Association The organizing committee of the Graduate Student Colloquium in Armenian Studies (GSCiAS) is pleased to welcome you to today's proceedings. This year's program marks the third time this event is being hosted at UCLA, a premier institution for the growing field of Armenology and a leader in interdisciplinary studies. Once again, we hope that the colloquium will foster the development of Armenian Studies, facilitate interaction between graduate students and faculty from various institutions, provide a forum for the exchange of ideas, and contribute to the professional and academic development of graduate students.

This year's organizing committee has brought together a unique group of scholars from all over the world, including Armenia, Hungary, Italy and the UK to present their works in progress. Although all the topics are related to Armenian Studies, they represent a wide range of fields from history and political science to literature, linguistics and architecture. We hope that the colloquium will offer a unique opportunity for both the presenters and the audience to engage in academic discussion and illuminate numerous issues in the dynamic and diverse area of Armenian Studies. In this way, we hope to encourage student scholarship and provide an arena for the development of new ideas and progress in Armenian Studies.

Once again, we would like to welcome you all: undergraduate students, graduate students, faculty and the community at large, to today's program. We hope that you each glean something new and leave with an anticipation for future colloquiums to come.

Sincerely,

The 2005 GSCiAS Committee

THE UCLA PROGRAM IN ARMENIAN STUDIES

Armenian Studies at UCLA began in 1960 with the appointment of sometemporary instructors, including Louise Nalbandian, Kevork Sarafian, and Rev. Sempad Lapajian. Teaching was supported by the bequest of the library of Dr. K. M. Khantamour, which formed the nucleus of the university's rich current holdings in the field. The discipline was augmented in 1962 with the appointment of Professor Richard G. Hovannisian, first holder of the Armenian Educational Foundation Chair in Modern Armenian History established in 1987. Teaching in Language and Literature was established on a permanent footing with the appointment of Professor Avedis K. Sanjian in 1965, who guided the development and expansion of this area over the next three decades. In July 2000, Dr. S. Peter Cowe was appointed as his successor.

Thanks to the fundraising campaign spearheaded by the National Association for Armenian Studies and Research, the Narekatsi Chair in Armenian Studies was founded in 1969 and, as such, has the distinction of being the oldest endowed chair at UCLA. This important milestone inaugurated the graduate program, preparing candidates for the degrees of M.A. and Ph.D. The accession of the Minasian collection of manuscripts and printed books in the following year greatly enhanced the program's research capabilities. Classes were supplemented by a series of lectures, symposia, and exhibitions exposing Armenian culture to a broad public.

Since 1997, the regular instruction in Eastern Armenian has complemented teaching in Western Armenian: presently Dr. Anahid Aramouni Keshishian is lecturer in the former and Dr. Hagop Gulludjian in the latter. The following year, a popular undergraduate minor in Armenian Studies was introduced. This was followed by the graduation of the first student to select an Individual Major in Armenian Studies, and the inauguration of the publication Moutk. During Winter Term of 2005, thanks to the munificence of the Friends of the UCLA Armenian Language and Culture Studies, we are pleased to welcome Dr. Levon Chookaszian, UNECSO Professor at Yerevan State University, who is a visiting professor in Armenian Art History, and is offering two courses in his field of expertise. Currently, proposals are underway to institute an undergraduate major in Armenian Studies.

Armenian Studies Faculty



Richard G. Hovannisian

Dr. Richard G. Hovannisian is Professor of Armenian and Near Eastern History at the University of California, Los Angeles. A member of the UCLA faculty since 1962, he has organized the undergraduate and graduate programs in Armenian and Caucasian history. In 1987, Professor Hovannisian was appointed the first holder of the Armenian Educational Foundation Endowed Chair in Modern Armenian History at the University of California, Los Angeles. From 1978 to 1995, he also served as the Associate Director of the G.E. von

Grunebaum Center for Near Eastern Studies. The author of six scholarly studies and editor of several collected papers and conference proceedings, Prof. Hovannisian is a Guggenheim Fellow and has received many honors for his scholarship, civic activities, and advancement of Armenian Studies, including election to membership in the Armenian National Academy of Science. Dr. Hovannisian is a founder and three-time president of the Society for Armenian Studies and represented the State of California on the Western Interstate Commission on Higher Education (WICHE) from 1978 to 1994. He serves on the board of directors of nine scholarly and civic organizations and has made numerous television and radio appearances on issues relating to the Armenian people and Armenian, Near Eastern, and Caucasian history. Most recently, he served as the historical consultant for the National Geographic Magazine feature article on Armenia.



Dr. S. Peter Cowe

Dr. S. Peter Cowe, faculty advisor of the colloquium, is Narekatsi Professor of Armenian Studies in the Department of Near Eastern Languages and Cultures, UCLA. Previously, he has held positions in Armenology at the Hebrew University of Jerusalem and Columbia University, New York. His research interests include medieval Armenian intellectual history, modern Armenian nationalism, the Armenian lyric tradition, and

Armenian film and theater. The author of five books in the field and editor of four, he is currently preparing a study on the earliest extant Armenian play from the 17th century. A regular contributor to scholarly journals, he is co-editor of the Journal of the Society for Armenian Studies. Last summer he received a NCEEER research grant to investigate the Armenian Republic's post-Soviet publishing industry and plans to continue that investigation later this year.



Anahid Aramouni Keshishian

Dr. Anahid Aramouni Keshishian is Lecturer in Eastern Armenian at UCLA and instructor in Armenian Language and Literature at Glendale Community College. She has had a varied career as a researcher, first in the Museum of the Ararat Valley of Ejmiatsin and later in the archives of the Armenian Review in Boston. Dr. Keshishian has been the publisher and the editor of The Eighties, a social and literary magazine, as well as the editor of the student magazine Mouth, published by UCLA NELC. She is a member of the Society for Armenian Studies, the

Middle East Studies Association, and Arvest Art and Literary Association, Dr. Keshishian has written extensively on social and political issues, and on Armenian literary themes. She is the founder and artistic director of the Los Angeles based art organization, Arena Productions. Through Arena Productions, Dr. Keshishian has produced and directed several Armenian plays translated into English, all of which were critically acclaimed by Los Angeles community. Dr. Keshishian is the Editor in Chief of the Literary Journal, Random Agenda, which features works by a diverse group of creative writers.



Hagop Gulludjian

Prof. Hagop Gulludjian is lecturer of Western Armenian at UCLA and Associate Professor of Armenian Studies at the Oriental Studies School of the Universidad del Salvador, Buenos Aires, where he initiated Armenian Studies classes in 1992. He has researched and occasionally published about a wide range of topics concerning sArmenology, as well as the interrelation of technology and culture. He has been the publisher and editor of numerous periodical publications, and has also

assisted the Argentine government in technology policy issues. His current research is focused on medieval Armenian literature; Virtuality, culture and diaspora; Armenian historical narrative; and Armenian parallels to Anglo-Saxon literature.

Presenters



ILYA YAKUBOVICH

Linguistics and Near Eastern Studies, University of Chicago (USA)

Ilya Yakubovich earned his B.A. in Linguistics at the Russian State University for the Humanities in 1996, and was awarded a Master's degree in Near Eastern Studies by the University of California at Berkeley in 1999. He is currently pursuing a joint Ph.D. in Linguistics and Near Eastern Studies at the University of Chicago. He is the author of some twenty articles dealing

with the issues in Indo-European Comparative Linguistics, and is specifically interested in the Indo-European Languages that were or are still spoken in the Near East.

Two Armenian Etymologies

The aim of this presentation is to discuss two terms appearing in the Armenian version of the Bible that have been commonly regarded as a part of the inherited Indo-European lexicon. I purpose to demonstrate that in both cases the hypothesis of lexical borrowing appears to be more plausible.

- 1. I suggest that Old Armenian numphi /darbin/ '(black)smith' must be connected with Hurrian tabrinni- 'blacksmith', the meaning of which is now secured by its alternation with the Sumerogram SIMUG in the Hurrian and Hittite bilingual Song of Release. Formally speaking, the Hurrian word represents an active participle of the verb tab- 'to cast (metal)', provided with a "professional" suffix -inni. The form without the latter suffix, attested as Hurr. tabiri- 'caster' was independently borrowed into Sumerian, yielding Sum. tabira / tibira 'copper-worker'. The Armenian form, however, could not be borrowed from Hurrian, since this language devoiced the etymological voiced stops in word-initial position. One has to assume that the source of the Armenian form is Urartean, closely related to Hurrian.
- 2. I suggest that the Old Armenian hh wwn, 'ill' was borrowed from Parthian "h_wand 'ill' that can be reconstructed based on the hitherto isolated Middle Persian xind-ag 'ill'. The fall of intervocalic -w- and the shortening of _ in the history of Middle Persian can be exemplified by Parthian. __wandag vs. Middle Persian. zindag 'living, alive'. My comparison precludes Indo-European proto-forms beginning with p- since the sound change *p-> h- is not attested in Iranian. The most likely Indo-European root underlying the Armenian and Iranian forms is / s_i 'bind'; cf. typologically Avestan bazda- 'ill', a historical participle from Iranian / band 'bind'.



GUILIA CARABELLI

Eurasian Studies, Ca' Foscari U. (Italy)

Guilia Carabelli graduated cum laude from the Cà Foscari University of Venice in Oriental Cultures and Languages and has now advanced to graduate studies there in the history of Caucasian and Anatolian architecture. Last Fall, she presented a paper about the monastery of Hagharsin at the colloquium of the Padus-Araxes association. Next month she will present a paper

on Strzygowski's studies in Armenian architecture at the Università Cattolica del Sacro Cuore in Milan at the opening of an exhibition about Armenian architecture in collaboration with UNESCO.

Armenians and Seljuks: Architecture as a Decoding Key

It is clear from observing monuments in Armenia that architecture has a strong political purpose in terms of the synthesis of its peculiarities and influences from neighboring cultures.

Since the spread of Islam in the 7th century, Armenia witnessed a Muslim presence, but it is only in the Seljuk period from the 11th century onwards that this presence began to be invasive. An architectural perspective affords us new elements to integrate with the data coming from other studies in order to achieve a deeper understanding of this period.

As Todorov states in *La conquête de L'Amérique*, coexistence between two groups of people, resident and conqueror, develops through different phases from observation to struggle (rejection of differences) to an understanding which leads to an enrichment of the self (discovering of compatible elements).

From the 10th to the 13th centuries it is possible to observe how the severe taste of the Paleochristian Era in Armenia has been superseded by an inclination towards decoration and an introduction of ornamental devices incorporated from outside (e.g. muqarnas), while still preserving what is characteristically Armenian about the architecture. Building specifications were never altered to reflect an ideal connection with the past. It is also interesting to note that while these new elements enter public buildings (e.g. caravanserai) they are not found in religious structures.

Similarly, the Seljuks sought an architectural vocabulary that could support their new role as rulers, and hence looked to Armenia for inspiration. One may distinguish this not only through a certain aesthetical similarity, but also in building technique, use of materials, and some ornamental devices.



NERSES TER-VARDANYAN

Institute of Oriental Studies, National Academy of Sciences (Armenia)

Born in Yerevan, Armenia, Nerses Ter-Vardanyan received his B.A in History from Yerevan State University in 2001, and his M.A. in 2003. Currently he is working on his Ph.D. at the Institute of Oriental Studies of the National Academy of Armenia. Since 2003, he has been working at the Matenadaran Institute of Ancient

Manuscripts. Since January of 2005, he has also been employed at the Institute of Oriental Studies of the National Academy of Armenia. He has also been the chairman of the Information Center "Dialogue of Cultures" at the Armenian Society for Cultural Relations and Cooperation with Foreign Countries, since 2000.

Relations between Cilician Armenia and the Papacy from the end of the 13th to the beginning of the 14th Centuries

The history of Cilician Armenia (1080-1375) from the beginning of its origin until its fall encompassed a unique course of events, partly caused by its geopolitical location as a neighbor of the "Holy Land" (Palestine), which was a significant focus of European political interests.

During its history, the papacy had used all possible methods to spread its political influence either by different church unions, missionary activities, or special delegations.

At the turn of the 14th century, the Cilician Armenian Kingdom was ripe for the realization of papal aspirations, since it had lost its former power, and was under pressure from the Mamluks of Egypt and Seljuk State of Iconium. Thus, the only possible means for the ruling class in Cilicia to withstand foreign invasion was to turn to Christian Europe for support. Therefore, Armenian kings sent delegations to Europe requesting the organization of a new crusade. Instead of sending help, the papacy demanded apostasy, and the adoption of Roman faith and order, and the recognition of papal supremacy. The problem was discussed at the Synod of Sis in 1307, in which the highest institution of the Armenian Church gave its consent to apostasy.

The prevailing opinion until now is that the decisions of Sis represented the diplomatic defeat and even treason of the Cilician ruling class. But a multi-faceted investigation of the problem, highlighting the political reasons behind the decisions, possible expectations from the papacy, and most significantly, the Roman Church's hegemonistic politics in the region, may plausibly conclude that, surrounded by powerful enemies, the nobility of Cilician Armenia applied all possible diplomatic means to deliver the country from impending crisis.



AZNIV MOVSESYAN

History and Theory of Art, Yerevan State University (Armenia)

Born in Yerevan, Armenia, Azniv Movsesyan received her B.A. in Art History from Yerevan State University in 2000 and her M.A. in the same field in 2002. Presently, she is a Ph.D. student in the Department of History and Theory of Armenian Art at Yerevan State University, as

well as an instructor in the same department. Since November 2004, Movsesyan has been working at the Ministry of Foreign Affairs of RA as an attaché in the Department of International Organizations at the UN Desk. In 2000, she participated in a student exchange program between the universities of Venice and Yerevan. In the following year she was awarded a scholarship by the Italian Government, which enabled her to pursue coursework in Italian at Perugia. In 2003, she received a scholarship from the Erasmus-Socrates Foundation and attended lectures at the Ca'Foscari University of Venice.

Multi-Ethnic Society: The Echoes of Mutual Contacts and Influences in the Armenian Miniature of the 14th Century Crimea

At the beginning of the 14th century, the Crimea represented a unique center of different nations and cultures. Greeks and Jews had lived there for a long time and Tatars appeared on the peninsula in the 13th century. Together with the local ethnic groups, Bulgarians, Russians, Armenians, Georgians, and other peoples lived in the Crimea. In the 14th century the interests of two large Italian city-republics, Genoa and Venice, clashed there. As a result, Genoa established political hegemony over the Crimea.

While Italians led the political life there, Armenians were prominent in the economic activity of this multi-ethnicl society. The term Armenia Maritima popular during that period was given to the southeastern shore. It testifies to the important role that the Armenian community played in that society. From this point of view the Armenian miniature of the Crimea is of the utmost interest. Not only are the echoes of foreign cultures present here, but also each of the local schools of the medieval Armenian miniature has left its imprint on the Armenian miniature painting of the Crimea. In some cases, it is possible to follow the traces of different artistic styles even in the same manuscript. This phenomenon becomes even more significant if we consider the importance of the idea of a dominant style in medieval culture.



HASMIK KHALAPYAN

History, Central European University (Hungary)

Hasmik Khalapyan was born in Yerevan, Armenia. She holds a B. A. in English and French Linguistics from the Yerevan State Institute of Foreign Languages. She received her M. A. in English Literature from Miami University, Ohio.

Currently she is a Ph.D. candidate in the History Department of the Central European University, Hungary. The title of her dissertation is "Nationalism and the Armenian Women's Movement in the Ottoman Empire, 1875-1914."

The Ideological and Economic Construction of Armenian Women's Work in the Late Ottoman Era

Recent studies have shown that despite the global character of social change, the organization of women's labor was strongly influenced by the culture and traditions of a particular locale. Drawing on primary sources, this paper examines the ideological and economic construction of women's work among Armenians in the late Ottoman era. Declining marriage rates and new economic pressures rendered women's labor an important part of the family economy, giving rise to an ambiguous public opinion regarding women's socio-economic class and the type of work women could do. This paper argues that the ambiguities in defining 'proper' and 'decent' jobs for women should be understood in the context of the Ottoman construction of public and private spheres and women's seclusion/gender segregation, largely informed by Islamic tradition. It paper is a synthesis of empirical data on jobs available to women and a discursive analysis of the arguments set forth by advocates of reform, both men and women.



LEVON THOMASSIAN

History, California State University Northridge (USA)

Levon Thomassian earned his B.A. from UCLA in 1994 in History, focusing on Ancient Rome and Byzantium. Thomassian is currently enrolled in the graduate History program at California State University, Northridge. His areas of specialization are United States Cold War foreign policy and Germany from 1933-1945.

Summer of '42

On June 22, 1941, the world seemed unrecognizable. Germany occupied most of Europe while Japan controlled much of Southeast Asia. England was barely holding on as an isolationist United States stood silently by.

All eyes fell upon the Soviet Union when Germany launched Operation Barbarossa. Hitler boasted that Stalin's empire would fall within six months and initially, this seemed very likely. The invasion took the Soviets completely by surprise. Although the war did not come to a swift end as promised, over one million Red Army soldiers fell into German hands by December. Among the Soviet POWs were Armenians from the Armenian S.S.R.

Although Armenians officially supported the Allied war effort, various expatriates, particularly those who had taken part in the independent Armenian Republic, made their way to Germany in order to lend their support against the Soviets. Among them was the former Armenian Minister of War, Drastamat Kanayan.

In Berlin, the Armenian National Committee was formed as a government in exile awaiting Armenia's liberation. Armenia was not alone: Russian, Ukrainian, Georgian, Azerbaijani and Cossack expatriates, among many other soviet nationalities, formed similar committees. In the meantime, an Armenian Foreign Legion was formed, consisting mostly of ex-Red Army soldiers from the POW camps. By war's end, an estimated thirty thousand Armenians had collaborated with Germany by serving in various infantry battalions, construction companies, cavalry squadrons and other branches of the German military. My thesis, entitled "Summer of '42", evaluates both the performance and treatment of the Armenian volunteers who collaborated with Germany during World War II.

2004 Graduate Student Colloquium in Armenian Studies • Friday, February 25, 2005 • UCLA Royce Hall 314

0.20.0.15	D 14.4	MALLA MIRZOYAN
8:30-9:15 9:15-9:30	Breakfast Opening Remarks	12:20-12:40 Discussion 12:40-1:40 Lunch
	Talar Chahinian, Project Director, 2005 GSCiAS Comparative Literature, UCLA	Session 3 – Issues in Contemporary Armenian Politics [1:40pm to 3:00pm]
	Dr. Peter Cowe, Professor and Narekatsi Chair of Armenian Language and Literature at UCLA	Chair: Shushan Karapetian (Near Eastern Languages and Cultures, UCLA
Session 1 – Comparative Studies in Ancient and Medieval Armenian Culture [9:30am to 11:10am] Chair: Tamar Boyadjian (Near Eastern Languages and Cultures, UCLA)		1:40-2:00 Sossie Kasbarian – School of Oriental & African Studies, University of London (UK) Otherness Within – the Non-Orthodox Armenians and the Challenge to the Hegemony of the Armenian Apostolic Orthodox Church
9:30-9:50	Ilya Yakubovich – Linguistics and Near Eastern Studies, University of Chicago (USA) Two Armenian Etymologies	2:00-2:20 Khatchik Der Ghougassian – International Relations, University of Miami (USA) Diaspora Politics: Towards a Framework of Analysis
9:50-10:10	Giulia Carabelli – Eurasian Studies, Ca' Foscari U. (Italy) Armenians and Seljuks: Architecture as a Decoding Key	2:20-2:40 Andrew Kzirian – School of Law, Villanova University (USA) Denial of History and the First Amendment: The Armenian Genocide
10:10-10:30	Nerses Ter Vardanyan – Institute of Oriental Studies, National Academy of Sciences (Armenia) Relations between Cilician Armenia and the Papacy from the end of the 13th to the beginning of the 14th Centuries	2:40-3:00 General Discussion 3:00-3:10 Tea Break Session 4 – Modern Armenian Literature [3:10pm to 4:50pm]
10:30-10:50	Azniv Movsesyan - History and Theory of Art, Yerevan State	Chair: Janelle Pulczinski (Near Eastern Languages and Cultures, UCLA
	University (Armenia) Multi-Ethnic Society: The Echoes of Mutual Contacts and Influences in the Armenian Miniature of the14th Century Crimea	3:10-3:30 Kari Neely – Near Eastern Studies, University of Michigan (USA) A Western Armenian Canon? Glaring Omissions and Genocidal Saturation
10:50-11:10	Discussion 11:10-11:20 Coffee Break	3:30-3:50 Karen Karslyan – Foreign Literature & Literary Theory,
Session 2 – Modern Armenian History [11:20am to 12:40pm]		Bryusov State Linguistic University (Armenia) Black Humor Targeting Armenian Genocide
Chair: 11:20-11:40	Gevork Nazaryan (Near Eastern Languages and Cultures, UCLA) Hasmik Khalapyan – History, Central European University (Hungary) The Ideological and Economic Construction of Armenian	3:50-4:10 Lilit Keshishyan – Comparative Literature, UCLA (USA) Simulated Cultures: Reading Karapents's Book of Adam and Berberian's Letters from Zaatar through Baudrillard
	Women's Work in the Late Ottoman Era	4:10-4:30 Myrna Douzjian – Comparative Literature, UCLA (USA) Historical Realia in the Armenian Absurdist Play
11:40-12:00	Levon Thomassian – History, California State University Northridge (USA) Summer of '42	4:30-4:50 Discussion 5:00-6:30 Reception
12:00-12:20	Alla Mirzoyan – International Relations, Florida International University (USA)	Zevart Mardkian-Joulhaian (Musician-Flutist)
	Armenia-Russia: Between History and Geopolitics	%



ALLA MIRZOYAN

International Relations, Florida International University (USA)

Born in Yerevan, Armenia, Alla Mirzoyan received her B.A. in Iranian History and Language from Moscow State University and her M.A. in International Studies from Florida International University (FIU) in Miami. After completing the M.A. program, she assumed the position of Congressional Relations Associate at the Armenian Assembly of America in Washington DC. In the Summer of 2002, she

actively participated in organizing the Second Diaspora Conference in Yerevan. Since the Fall of 2002, Mirzoyan has been enrolled in a doctoral program in the Department of International Relations at FIU. She is currently working on her dissertation entitled "Armenia: Between History and Geopolitics, 1991-2004." She is also teaching undergraduate courses in International Relations.

Armenia-Russia: Between History and Geopolitics

Characterized by the Armenian elite as 'natural' and organic for Armenia, the strategic alliance between Moscow and Yerevan is the major vector of Yerevan's foreign policy and an uneasy subject for the US and pro-Western policy-makers and observers. Frequently referred to as a 'traditionally pro-Russian' or 'Russophile' state, Armenia has been described as a "stepchild" or the "wild card" of the Southern Caucasus region. The alliance is viewed through a negative lense: it is cited for its divisive hindrance to the establishment of a multilateral security framework embracing all three states of the region, an expression of feverish Russian efforts to cement Moscow's presence in this geostrategically important region at the expense of the interests of the smaller countries and, as a consequence, an obstacle to Armenia's successful political and economic development. While public perceptions of Russia among ordinary Armenians remain benevolent, and official rhetoric is invariably friendly, major fractions within the opposition and some media outlets point to Russia's affiliation with the authorities. The public debate spurred by the opposition represents a normative juxtaposition of Russian versus US patronage. In the eyes of those opposed to the regime, Russian hegemony set by Putin's own domestic example is equated to the suppression of political pluralism with reinforcing unpopular regimes and with archaic methods of imperial pressure. While Armenian parties hold no illusions regarding the nature of US interests in the region, they nevertheless view them as conducive to positive change and reform, unlike Russian ambitions that limit Armenian sovereignty and generally pull Armenia in a backward direction. This paper addresses the historical and cultural roots of the relationship and describes both the diplomatic and the conceptual dimensions of the alliance.



SOSSIE KASBARIAN

School of Oriental & African Studies, University of London (UK)

Sossie Kasbarian is a Ph.D. Candidate in the Department of Politics and International Studies at the School of Oriental and African Studies (SOAS) at the University of London, where she also teaches introductory courses in Political Studies and Comparative and International

Studies. She currently chairs the Armenian Institute/ Armenian Studies Seminar Group at SOAS. Her thesis is entitled "Rooted/Routed: Locating the Armenian Diaspora on a Post-Colonial Map" and is based on her fieldwork conducted in Cyprus, Lebanon, and Armenia.

Otherness Within - the Non-Orthodox Armenians and the Challenge to the Hegemony of the Armenian Apostolic Orthodox Church

This paper focuses on the perceived 'crisis' in representation, mission, and legitimacy in traditional Armenian diasporan institutions, in this case the Armenian Apostolic Orthodox Church. My theoretical framework looks at power structures in the diaspora, where the dominant (institutional mainstream) diasporan players and creed traditionally suppress the subaltern, less-articulated divergent voices (in this case the non-Apostolic Armenians). I wish to expose this 'colonialism within' and question issues of representation in the diaspora.

Part of the 'myth' perpetuated by the Orthodox Church is its supremacy in 'Armenianness' and its unchallenged legitimacy in representing the Armenian nation. Aided by its allies in the Tashnagtsutiun party and its related infrastructure of schools, clubs and associations, the Catholicate of the Great House of Cilicia (on which this paper is based) has perpetuated the myth of its one, true, holy Armenianness and has cast a shadow on the 'Armenian' credentials of the other churches. This hegemony was largely unchallenged for most of the 20th century, resulting in a kind of 'double consciousness' complex on the part of the non-Orthodox Armenians. The view that there is a contradiction between being Catholic or Evangelical and being Armenian is a powerful myth that has become a stronghold in the pillars of identity that have maintained Tashnag/Orthodox dominance in the diaspora. This totalizing, essentializing, exclusionist tendency in the dominant institutions creates a colonial relationship within the diaspora. This results in the necessity of the non-Orthodox Armenians constantly situating themselves both within the diasporan hegemonic structures (and dominant discourse) and in relation to non-Armenians (but possibly co-religionists).



KHATCHIK DER GHOUGASSIAN International Relations, University of Miami (USA)

Born in Beirut, Lebanon, Khatchik Der Ghougassian holds a B.A. in Computer Science from Haigazian College. In 1987 he moved to Argentina as the editor of the newspaper<u>Armenia</u>. He completed his M.A. in International Relations at the Facultad Latino Americana de

Ciencias Sociales (FLACSO). Since 1994 he has worked as a professor and researcher in several Argentine universities. In 1997, he was appointed a research fellow at the Institute for Security Studies (South Africa) and was an advisor on gun control policies at the Ministry of Justice and Security of the Province of Buenos Aires (1998-1999). He earned his Ph.D. in International Relations at the University of Miami. Currently, Der Ghougassian is a professor at the Universidad de San Andres in Argentina, and visiting associate professor at the American University of Armenia.

Diaspora Politics: Towards a Framework of Analysis

Since the end of the Cold War and the globalization of international relations, ethnic diasporas have gained increasing attention as an influential factor in domestic and foreign policies. The growing influence of ethnic diasporas in international relations is closely related to the emergence of the United States as the world's only superpower and the increasing importance of the American electoral agenda in the process of foreign policy decision-making after the fall of the bipartisan consensus that characterized the US Grand Strategy in the Cold War. While for some scholars and politicians the phenomenon is a sort of local chapter of the so-called clash of civilizations threatening the tradition of American politics, for others diasporas are the marketers of US democracy abroad. So far, studies on diasporas have focused on cultural and identity issues within the shift of the modernity paradigm from a national to a transnational context. Few political scientists and international relations analysts have considered the power factor of diaspora politics in its broader conceptual/theoretical understanding. This paper endeavors to fill that gap by defining the elements for a framework of analysis for diaspora politics. I contend that while politically active diasporas pursue primarily an agenda of identity politics, only when certain conditions are fulfilled can they become a power factor in international politics. Hence, defining theseconditions enables us to design a general framework of analysis to predict the possibility of an ethnic diaspora becoming a power factor in international politics. This paper is meant to serve as the introduction to a broader research project comparing the performance of different ethnic diasporan international politics.



ANDREW KZIRIAN

School of Law, Villanova University (USA)

Andrew Kzirian received his B.A. in International Relations from the University of Pennsylvania. He began his professional career at the law firm of Dechert Price and Rhoads as a litigation specializing in product liability lawsuits, splitting his time between the firm's Philadelphia and Boston offices. Kzirian is currently finishing his

final year at the Villanova University School of Law, where he also serves as a staff writer for the Environmental Law Journal. After receiving his JD, Kzirian plans to pursue graduate work in the fields of International Law and International Relations, focusing on the Caucasus region. He is also a professional musician and music instructor in Philadelphia.

Denial of History and the First Amendment: The Armenian Genocide

Given the contemporary relevance of the catastrophic effects of genocide and its denial, applying legal principles from American and European systems to a framework for free speech law can protect against the denial of genocide as a crime against humanity. In this paper I look closely at the distinctions between libel legislation in the United States under the First Amendment and its European counterparts, particularly the German legal code. I also examine the fundamental distinctions relating to the free speech tradition and how a possible foundation can be laid to combat genocide denial. A study of these approaches serves to show that the fundamental difference between them lies in the following issue: should speech succumb to reasonable limits concerning verbal expression that result in significant injury?

To adequately combat the proliferation of politically driven genocide denial, as in the case of the Armenian Genocide, it is necessary to design a trifurcated test that would allow United States courts some discretion in deciding which speech is protected. The three-tier standard consists of the following: a) "Is the expression in question intended to promote the denial or obfuscation of genocide despite its historical truth?"; b) "Would a reasonable person consider the expression in question as injurious to the dignity and autonomy of the targeted individual or group?"; and, c) "Is the expression in question of limited importance when measured against free expression values and the general welfare of society?" I propose that this 'test' facilitates the evolution of a society that preaches collective tolerance and, more importantly, unequivocally acknowledges historical catastrophes such as genocide.

KARI NEELY

Near Eastern Studies, University of Michigan (USA)

Kari Neely is a PhD student in Near Eastern Studies at the University of Michigan. She is currently working on her dissertation that explores the construction of minority identities through the production of literature in Greater Syria over the past fifty years. In addition to focusing on the Armenian communities of Lebanon and Syria, she also conducts research on the Jordanian and Syrian Circassians as well as the Kurds of Iraq and Syria.

A Western Armenian Canon? Glaring Omissions and Genocidal Saturation

This paper explores how Western 'Armenianness' is being renegotiated through both external and internal literary textual exchanges and the preservation or erasure of these discourses in the informal process of 'establishing' a canon of Western Armenian literature.

The issue of partisanship within the Armenian Diaspora is addressed, along with its effects on the distribution and canonization of texts, and the role such partisanship has in the evolving/emerging canon and the preservation of 'literary' as well as 'cultural' memory.

The following conclusions are reached:

1. Both print and digital collections select writers who depict homogenized, victimized community positioned in a nondescript though symbolically value-laden homeland that generates nostalgia while undermining diversity. Only when communal schisms and fractures are externalized are they recognized in print collections and rarely in a representative way.

2. While partisanship is not clearly shown to influence the exclusion of particular writers by compilers, by omitting or significantly reducing the inclusion of writers from the decades of the 1930s through the 1970s, the systemic partisanship of the community and the diversity of political opinions is being lost/'forgotten' in favor of a corpus focused on victimization (specifically Genocide related) that is approaching the formulaic.

3. Similarly, the lack of formal institutions to promote and preserve the Western literary corpus has left a vacuum filled by distribution houses motivated by profit, which promote contemporary English texts focused on the Genocide while few classical Western texts and "canonical" writers remain stocked and in print.



KAREN KARSLYAN

Foreign Literature & Literary Theory, V Bryusov State Linguistic University (Armenia)

Born in Yerevan, Armenia, Karen Karslyan majored in English at the Yerevan State Linguistic University (YSLU), graduating with honors in 2001. He earned his Ph.D, in Literature from YSLU in September 2004, with a thesis entitled "The Comparative Poetics of L. Sterne's Tristram Shandy and J. Joyce's

Finnegan's Wake: Intertextual Relations." Karslyan has been teaching English at the Russian-Armenian University since 2002. Later this year he will be delivering lectures in English Literature at YSLU. Karslyan also writes fiction and in May 2003 published his first book <u>X Frames/Sec</u>. In 2004, he received the Young Artists Award for his second novel, <u>Password</u>.

Black Humor Targeting Armenian Genocide

This paper addresses the role of black humor with respect to the Armenian Genocide. An example of this is Kurt Vonnegut's <u>Bluebeard</u>, an autobiography of Rabo Karabekian, a fictional American painter, and the son of Genocide survivors. Rabo is a man with a great sense of humor who occasionally refers to his parents, the ordeal they went through, and his own life experience with black humor. In connection with black humor targeting the Armenian Genocide, <u>Bluebeard</u> reveals a new approach to such issues as national grief, survivor syndrome, and victim psychology.

Vonnegut's specific characters and activities appear to be a reaction to Saroyan's fictional world of sentimental, emotional and humanistic characters. The characters in <u>Bluebeard</u>, particularly Karabekian, are nonetheless humanistic. So, why do they turn to black humor? Black humor is not indicative of a heart of stone, harshness or light-heartedness. Many studies suggest that people who use black humor have an even darker vision than most and, as many scholars note, they may present this through a unique mixture of comedy and despair.

Various questions arise as to the compatibility of black humor and the Genocide: Are there ethical or moral restrictions to employing black humor? Is the Genocide a taboo in this respect? And finally, what makes one referring to the Genocide use black humor? Is black humor an effective remedy against the undesirable effects of survivor syndrome? This paper is an attempt to analyze the humorous approach to a dark problem, to clarify the motifs, and provide a fresh approach to old stereotypes.



LILIT KESHISHYAN

Comparative Literature, UCLA (USA)

Lilit Keshishvan received her B.A. in Comparative Literature with minors in Political Science and Armenian Studies from UCLA in 2002. Currently, she is a third-year Ph.D. student in the Department of Comparative Literature at UCLA. Her interests include 20th century Armenian and American literature, diaspora studies and theories on post-modernity. She plans to examine issues of existentialism and identity in

contemporary Armenian and American literary texts. An active member of Arena Productions, Keshishyan serves as serves as Associate Editor of its literary journal, Random Agenda, and helps organize its various theatrical productions. Keshishyan is also interested in literary translations and plans to translate Armenian literary texts into English.

Simulated Cultures: Reading Karapents's Book of Adam and Berberian's Letters from Zaatar through Baudrillard

Hakob Karapents and Vahe Berberian are representative of a complex group of Armenian-American writers dealing with issues of identity construction and separation from homeland. Their portrayals of homeland are complicated as they incorporate two dimensions: the characters' birthplace and historical Armenian lands. The characters in Karapents's Book of Adam and Berberian's Letters from Zaatar try to recreate an Armenia of their past by establishing both literal and metaphorical spaces associated with their homeland. I will examine various characters' attempted evocation of Armenianness in the United States through their utilization of traditional cultural symbols in diverse social and private settings.

My paper will focus on Karapents's and Berberian's novels in relation to Jean Baudrillard's Simulation and Simulacra, which deals with the problematic replication of signs and the loss of meaning within simulated worlds. Baudrillard's reflections on the disappearance of the signifier and the defining power of the signified shed light on cultural situations in various Armenian diasporan texts. I will argue that in Book of Adam and Letters from Zaatar, the characters' usage of traditional Armenian symbols ironically creates an undefinable and malleable Armenianness. The ability and eagerness to simulate a lost Armenia or Armenianness prevents one from creating his own history and leads to both a plethora and devaluation of meaning within the given environment. Signs and references to the homeland are essential to these characters' initial survival and well-being in the United States, creating a false sense of achievement and connection to the past. However, this sense of triumph is eventually usurped by feelings of emptiness and a longing for fulfillment.



MYRNA DOUZJIAN Comparative Literature, UCLA (USA)

Myrna Douzjian received her B.A. in Comparative Literature with a minor in Russian Studies from UCLA in 2002. As an undergraduate, she completed a senior thesis on the Armenian Theatre of the Absurd. She is currently a second-year PhD student in Comparative Literature at UCLA and works as a Teaching Assistant for the department. She also serves on

the editorial board of the department's graduate student journal. TransLit. Her interests include Modern Armenian and Russian literature and translation studies. Myrna has translated one of the plays she discusses in her paper today, Props, written by Aghassi Ayvazyan; she performed in Arena Productions' staging of her translation in Los Angeles in the summer of 2003. Since then she has been involved in this organization's theatrical productions, The Traveler of Eternity by Gevorg Emin and They Were Poets as well as the publication of its literary journal, Random Agenda.

Historical Realia in the Armenian Absurdist Play

This paper considers two plays, Perch Zeytuntsyan's Born and Died and Aghassi Ayvazyan's Props, and their relationship to the "Theatre of the Absurd" as defined by Martin Esslin. In the paper, I compare the works of the Armenian tradition to those of the European texts, written nearly half a century earlier. In demonstrating the attributes of these works, I propose that the Armenian Theatre of the Absurd shares many close affinities with its predecessor. including the use of conventions such as illogical speech, characters devoid of an identity, and circular plots. In this way, the "Theatre of the Absurd" clearly serves as a foundation for the contemporary Armenian theatre.

Yet the Armenian plays also incorporate a less frequently employed device, namely specific references or allusions to realia such as places, times or historically traceable experiences. Thus, although they can be said to reflect an existentialist human reality across cultures, the contemporary Armenian plays are more clearly linked to an Armenian time and place. This paper treats the technique of incorporating the historically traceable in the absurd by rendering it as unreal as the characters and plots of the plays. Thus, I argue that Zeytuntsyan and Ayvazyan incorporate historical realia as a viable device that can also, though seemingly ironically, contribute to the ambiguity of the absurdist play.

UCLA

Armenian Graduate Students Association

The UCLA Armenian Graduate Students Association (AGSA) was established in January of 2002. It seeks to enhance the graduate student experience at UCLA through academic and professional development, networking, and mentorship through the organization of events relevant to the Armenian community and Armenian issues. It is a student-run organization which strongly encourages member-initiated programming.

This past academic term, the UCLA AGSA also organized two mentorship events, one at UCLA and another at USC. It has also organized its firsty networking event of this academic year.

In April 2005, the UCLA AGSA will be hosting a lecture by Dr. Haro Hartounian, president and Chief Operating of MicroIslet, Inc. He will present his company's research in the field of microislet cell transplantation therapy for Type I diabetes.

In order to help provide more professional development as well as a networking opportunities, the UCLA AGSA maintains open lines of communications with the Armenian community, and various professional organizations such as the Armenian Bar Association and the Armenian Engineers and Scientists of America.

The UCLA AGSA is particularly proud of its 2005 Graduate Student Colloquium in Armenian Studies project committee as it embodies the ideals of our mission statement from its organization to its implementation. We hope that it will serve as an inspiration to our members as well as a model for future Armenian student group programming.

Please visit our homepage at

http://www.studentgroups.ucla.edu/agsa

2005 GSCiAS Committee

Project Director: Talar Chahinian, Faculty Advisor: Dr. S. Peter Cowe, Committee Members: Ramela Grigorian Abbamontian, Tamar Boyadjian, Myrna Douzjian, Haig Hovsepian, Shushan Karapetian, Lilit Keshishyan, Jean Murachanian, Ani Nahapetian, Gevork Nazaryan, Janelle Pulczinski, Arpi Siyahian, Ara Soghomonian

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Zevart Mardkian-Joulhaian

Musician, Flutist

Zevart Mardkian-Joulhaian began taking piano lessons at a young age. After she received her High School Certificate, she studied at the Yerevan State University of Music, graduating in 1992 as a musician-flutist. Zevart has performed several solo and collective concerts in Jordan, Lebanon, Tunisia, Aleppo, Yerevan, Los Angeles, New York and Washington D.C. She has earned countless appreciation certificates for her many performances in cultural centers, amphitheatres, and cathedrals. Zevart performed with the Symphonic Orchestra at the Yerevan Opera House as a Soloist in 2000; she also performed at the International Woman's Art Festival in May 2001. In 1996 Zevart established her own ensemble, "Flute Melody Ensemble," for which she conducts and arranges music. She has done recordings for radio, television, and visual-music for films. Among her albums are Armenian Classical Music, Caravan to Moses Valley, which includes her own compositions, and Gomidas.