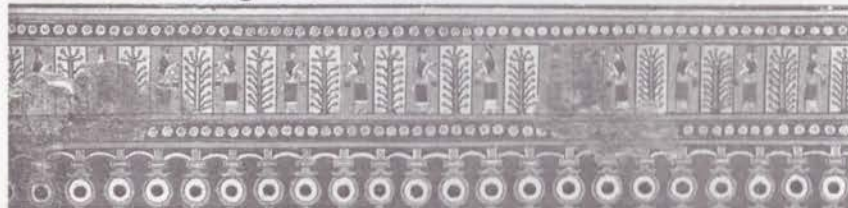




Graduate Student
Colloquium in
Armenian Studies

February 15, 2008
UCLA Royce Hall 314

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THE UCLA PROGRAM IN ARMENIAN STUDIES

Pari Yegak! On behalf of the UCLA Graduate Students Association, it is my pleasure to welcome you to the sixth annual graduate student colloquium in Armenian Studies. I've always been impressed by the excellent activities that the UCLA Armenian Graduate Students Association conducts. It seems like the UCLA AGSA is continuously doing something innovative and this event is no different. Whether you are intimately involved with the AGSA or just curious about Armenian Studies, by attending the 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 presenters this year are graduate students from various fields and from locations around the world. 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.

Enjoy the day!

Nurit Katz

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 sixth 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 across the globe, including Armenia, Germany, Hungary, Turkey, and the USA. Although all the topics are related to Armenian Studies, they represent a wide range of fields from history, architecture, art history, anthropology, cultural studies, ethnology and literature to social and religious studies. 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 graduate 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 each of you will glean something new and leave with an anticipation for future colloquia to come.

Sincerely,

The 2008 GSCiAS Committee

THE UCLA PROGRAM IN ARMENIAN STUDIES

Armenian Studies at UCLA began in 1960 with the appointment of some temporary instructors, including Louise Nalbandian, Kevork Sarafian, and Revl. 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 M.A. and Ph.D. The accession of the Minassian 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*. Thanks to the munificence of the Friends of the UCLA Armenian Language and Culture Studies, a course on the contemporary construction of Armenian identity is being taught by Prof. Levon Abrahamian of the Institute of Archaeology and Ethnography in Erevan is being offered this term. Currently, proposals are underway to institute an undergraduate major in Armenian Studies.



Dr. 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 UCLA. From 1978 to 1995, he also served as the Associate Director of G.E. von Grunebaum Center for Near Eastern Studies. The author or editor of twenty-five volumes and sixty scholarly articles relating to Armenian, Caucasian and

Near Eastern History, Dr. 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 Sciences and Encyclicals and Medals from their Holinesses, the Catholicos of all Armenians in Etchmiadzin and the Catholicos of the Great House of Cilicia in Lebanon. 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. He also 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 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 six, he

is now completing an investigation of the Armenian Republic's post-Soviet publishing industry. A regular contributor to scholarly periodicals, he is past co-editor of the Journal of the Society for Armenian Studies. The 2007 recipient of the Garbis Papazian Award in Armenology, he is currently collaborating on a study of the earliest extant Armenian encyclopaedia, for which he has received a NEH fellowship, and an anthology of contemporary women writers from the Balkans.

Anahid Aramouni Keshishian



Dr. Anahid Aramouni Keshishian is Lecturer in Eastern Armenian at UCLA. She was the recipient of the "UCLA Distinguished Lecturer Award" for the year 2005. Dr. Keshishian has had a varied career as a researcher. She was the publisher/editor of a social and literary magazine Eighties, the editor of a student magazine Moutk, and the editor of the literary journal Random Agenda. She is a member of the executive council of the Society for Armenian Studies, and a member of the Middle East Studies Association. Dr. Keshishian has written extensively on Armenian literary themes and on social and political issues. Her book on American-Armenian author Hagop Karapents was published in 1999 by the Academy of Sciences in Armenia. She is the founder and artistic director of the Los Angeles based art organization, Arena Productions, through which she has translated, directed and produced several Armenian plays. Most recently, she wrote, directed and performed in the one-woman play entitled Ka Yev Chka.

Hagop Gulludjian



Prof. Hagop Gulludjian is Lecturer in 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 Armenology, 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.



Katherine Iselin

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Katherine Iselin received her B.F.A. in Sculpture with a minor in Art History from the Milwaukee Institute of Art and Design in 2004. She is currently a Masters graduate student in Art History at the University of Wisconsin-Milwaukee with an expected graduation date of May 2008. Her research focuses on the roles of gender and sex in art, particularly during the Greek, Roman and Renaissance periods. She catalogued for the Athienou Archaeological Project in Cyprus in the summer of 2007, and plans to return in 2008. She is currently a Teaching Assistant for the Classics department at UWM.

A Unique Cupola Monument in Armenia

A structure located near the village of Barekamawan, known as Batsreli Khach', may be one of the oldest domed monuments surviving in Armenia. The building is a tower-shaped cupola, but differs in many respects from other surviving domical buildings in the region. While its southwest portion has collapsed, enough remains of the building to discern a polygonal plan with a circular interior. The walls are made of smoothly cut stone. Of the dome, only the springing survives; the central portion has fallen. A single portal pierces the north side of the structure, and an arched window appears on the east. A stone with a richly decorated cross-shaped window appears to have been inserted into the aperture at a later date. Several striking decorative features may also be noted, including a cornice of bulls, dogs, a ram and various types of vegetal ornament.

Despite its striking appearance and potential historical value, the monument has received very little scholarly attention. Among the only publications devoted to it is a preliminary study by Grigor Karakhanyan in 1988. Karakhanyan argues that it is from the fifth century and that it functioned as a tomb, yet both of these assertions are uncertain. The building is unlike any contemporary Armenian structure. This paper will revisit the monument, undertake a critical analysis based on existing visual documentation, and posit a series of new interpretations.

Vardan Azatyan

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Vardan Azatyan received his B.F.A. in 2001 and M.F.A. in 2003 from Yerevan State Academy of Fine Arts. Currently he is working on his Ph.D. at the same institution. From 2002 to 2006 he has been the director and a chief curator of the Visual Arts Department and the head of the Art History Department of Armenian Center for Contemporary Experimental Art. Since 2003, he has taught at the Yerevan State Academy of Fine Arts. He is a vice-president and a founding member of National Association of Art Critics – AICA. He is a translator of philosophical texts: his translations include major works by George Berkeley, David Hume, and Carlos Alberto Torres. He has been a member of the American Philosophical Association since 2001.

Apolitical Gorky?

In my paper I will reveal Gorky's political sympathies and their challenge to some of the common understandings of his art mostly shaped by American Modernist criticism, on the one hand, and Armenian identity oriented criticism, on the other. I will argue that both sides have downplayed the issue of his political sympathies. Thus the initial assumption about Gorky's relation to politics still persists – an apolitical artist who according to Harold Rosenberg had only "emotional interest" in politics. However, one has to acknowledge that an "emotional interest" is not equal to no interest in politics. Because of its "emotionality" this interest is rather tricky and has an effect of a double sided sword in a sense that Gorky's political sympathies might well have been equally at odds to the agendas of both (though oppositional) critical parties. The issue, however, is quite clearly dealt with in Gorky's biographies: Gorky had "emotional" Stalinist sympathies. This can undermine the agendas of both Formalism and Revisionism to identify the ideological roots of Abstract Expressionism in "anti-Stalinist Trotskyism". On the other hand, Gorky was critical towards the Armenian Revolutionary Federation – the issue avoided in Armenian critical attempts to rightly read Gorky in the light of Armenian Genocide. Both Gorky's Stalinist sympathies and Dashnaksakan antipathies have had personal motivations and were not ideologically motivated political side-takings. Even though these are uncomfortable topics, they are crucial if we are to understand the remarkable complexity of Gorky's figure and his art.



Anna Galstyan

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Anna Galstyan received her M.A. in History and Theory of Art from Yerevan State Academy of Fine Arts in 2005. Currently she is working on her Ph. D.

Since 2005, she is employed at Yerevan State Academy of Fine Arts as a lecturer. She serves as Associate Editor of "Revisor" art history journal. She is also interested in translation of critical texts from English and Italian into Armenian and Russian.

"In-Between":

Arshile Gorky and American Modernist Criticism

How Arshile Gorky is represented in recent, contextual surveys of the history of 20th century art? Once again Gorky is a transitional figure, a "bridge"; geographically from Europe to US, culturally from prewar European avant-garde to postwar American modernism, stylistically from Surrealism to Abstract Expressionism, ideologically from the cultural hegemony of Paris to that of New York. Such a positioning of Gorky's art despite all its remarkable "naturalness" is a critical construction (Gorky's art itself was shaped in constant and complex interaction with the critical discourse). This construction - an offspring of American Modernist art criticism, most importantly, of Clement Greenberg - has its own history that could be dated roughly from early 1940s to mid 1950s. Its success, i.e. its "naturalness" was won through struggles accompanied by disappointments, regrets and errors. In my paper, thus, I will trace this history and its political implications, arguing that even though the above mentioned surveys were inspired by the New Art History and had on their agenda to overcome the legacy of formalist art criticism, at the most crucial moment of the becoming of postwar American avant-garde - in the transition point from Paris to New York - Gorky's positioning remains Greenbergian. Thus, Gorky's "in-between" positioning was the guarantee for the very success of postwar US cultural hegemony conceived both as the legitimate heir of the great tradition of European modernism and as an opposition to Stalinist Socialist Realism.

Satenik Mkrtchyan

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Satenik Mkrtchyan received her B.A in Sociology from Yerevan State University in 2001 and her M.A. in Ethnology in 2003. Currently she is working in the department of Ethno-sociology at the Institute of Archaeology and Ethnology, National Academy of Sciences and is busy with research on the theme of the Armenian Community in Tbilisi. She is also interested in the comparative analyses of various Armenian Diaspora communities and the diasporian identity representations.

Armenian Community in Tbilisi

This paper presents a comprehensive picture of one of the specific Armenian Diaspora formations, namely, Armenian community of Tbilisi. My research is based on an extensive ethnographic fieldwork carried out in Tbilisi since 2006 and complementary secondary data analyses of audio-video materials, reports, articles and books published on the theme as well as different Internet sources. The fieldwork was comprised of observations in various community institutions including churches, families, different commemorations, celebrations and rituals, events of community significance, etc., in-depth interviews among Tbilisi Armenians different social and age groups, and expert-interviews with scholars, community leaders and public figures.

The paper aims to separately explore the following main aspects of the Tbilisi Armenian community life fusing them into one holistic structure.

1. The brief history of the Community formation and its current social-demographic situation with the inclusion of key statistics about the community.
2. Community's structures and agents.

Thereafter, the paper attempts to answer the following questions.

1. What are the current problems and challenges the Community faces today (integration into the Georgian community and state structures, issues of minority rights and obligations, ethnic culture preservation and so on)?
2. What is level of the Community-Homeland relationships, more specifically, between the community structures and the Armenian state, people to people interactions between the Tbilisi and Armenia Armenians? What is the image of Armenia in the perceptions of the Tbilisi Armenians?
3. What are the main types and practices of ethnic identity representations of the Tbilisi Armenians (self-identification, awareness, attitudes/feelings, specific behavior patterns, symbols, festivals and rituals)?

2008 Graduate Student Colloquium in Armenian Studies - Friday, February 15, 2008 - UCLA Royce Hall 314

9:30 - 10:00 Breakfast
 10:00 - 10:15 Opening Remarks
Lilit Keshishyan - Project Director,
 2008 Graduate Student Colloquium in Armenian Studies
Dr. S. Peter Cowe -
 Professor and Narekatsi Chair in Armenian Studies at UCLA

Session 1 - Art and Architecture

Chair: **Ramela Abbamontian** (Art History, UCLA)

10:20 - 10:40 **Katherine Iselin** - Art History, University of Wisconsin, Milwaukee (USA)
 "A Unique Cupola Monument in Armenia"

10:40 - 11:00 **Vardan Azatyan** - Art History and Theory, Yerevan State Academy of Fine Arts (Armenia)
 "Apolitical Gorky?"

11:00 - 11:20 **Anna Galstyan** - Art History and Theory, Yerevan State Academy of Fine Arts (Armenia)
 "In-Between: Arshile Gorky and American Modernist Criticism"

11:20 - 11:50 Discussion 11:50 - 12:00 Coffee Break

Session 2 - Identity Construction in the Diaspora

Chair: **Lilit Keshishyan** (Comparative Literature, UCLA)

12:00 - 12:20 **Satenik Mkrtchyan** - Institute of Archaeology and Ethnology, National Academy of Sciences (Armenia)
 "Armenian Community in Tbilisi"

12:20 - 12:40 **Anna Harutyunyan** - Institute of Ethnology, Freie Universität Berlin (Germany)
 "Cultural Diversity and Belongingness: Negotiating Identities in the Armenian Community of Berlin"

12:40 - 1:00 Discussion 1:00 - 2:30 Lunch Break

Session 3 - Ritual and Cultural Performance

Chair: **Arpi Siyahian** (Biological Chemistry, UCLA)

2:30 - 2:50 **Astrik Vardanyan** - Cultural Anthropology, California State University, Northridge (USA)
 "Circumcision Among Armenian Americans"

2:50 - 3:10 **Joanne Nucho** - Anthropology, University of California, Irvine (USA)
 "Performing Memory: Analysis of an Armenian Commemoration Event"

3:10 - 3:30 **Hasmik Khalapyan** - History, Central European University (Hungary)
 "Wedding as Performance: Theatrical Aspects of Medieval Ottoman Armenian Weddings"

3:30 - 4:00 Discussion 4:00 - 4:20 Tea Break

Session 4 - Narrative and Community

Chair: **Talar Chahinian** (Comparative Literature, UCLA)

4:20 - 4:40 **Alaettin Carikci** - Cultural Studies, Sabanci University, Istanbul (Turkey)
 "Unearthing the Past, Endangering the Future: The Trend of Survivor Memoirs in Turkey"

4:40 - 5:00 **Mikael Zolyan** - History, Valery Bryusov State University, Yerevan (Armenia)
 "Narratives of National History and National Mobilization: The Cases of Armenia and Azerbaijan"

5:00 - 5:20 Discussion

5:20 - 5:40 Guest Speaker - **Dr. Richard Hovannisian**, UCLA

5:40 - 7:00 Reception



Anna Harutyunyan

Institute of Ethnology, Freie Universitaet
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Anna Harutyunyan received a diploma of Specialist in Intercultural Communication and Linguistics (1998) and a diploma of Specialist in Practical Psychology (1997) from the Voronezh State

University in Voronezh, Russia. In 2002 she received MA degree in Gender and Culture from the Central European University in Budapest, Hungary. Currently Anna is a second-year PhD Candidate with the DAAD/OSI scholarship at the Free University Berlin Institute of Ethnology in Germany. Before her enrollment in the doctoral program, Anna was involved in teaching in various state and private Universities, as well as working at a number of local and international organizations in Yerevan, Armenia. Her doctoral dissertation is focused on a comparative study of two Armenian diaspora communities (Berlin, Germany and Krakow, Poland).

**Cultural Diversity and Belongingness:
Negotiating Identities in the Armenian Community of Berlin**

The aim of this paper is to challenge the classic understanding of the Armenian Diaspora, which supposes a homogeneous entity with a fixed identity, common memory, shared self-imagination and imagination of the Spiurq or Diaspora and leaves the issues of cultural identities and belongingness often insignificant. Taking the Armenian Community of Berlin as a case study the paper focuses on it as a space of cultural diversity where various cultural identities are manifested, contested and negotiated from the perspective of the issue of belonging.

The Armenian Community of Berlin does not have a long history typical to other Armenian diaspora communities. The Armenian community of Berlin was established in 1966 when many ethnic Armenians arrived from Turkey to Germany among Turkish labor migrants constituting the core of today's community. During the late 1970s, the community was enlarged by the arrival of Iranian and Lebanese Armenians followed by huge flows of post-soviet Armenians in the 1990s. The question "Where are you from?" reveals cultural experiences and differences that the community members have brought with them from Turkey, Iran, Lebanon and Armenia to Berlin and to the Community.

The paper poses the following questions: Where do Armenians of the Berlin Community "belong" to? (Berlin? Turkey? Bolis? Tehran? Beirut? Armenia?). How is the cultural diversity and belongingness manifested among different community members? And finally, how is the identity negotiated in terms of this cultural diversity?



Astrik Vardanyan

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Astrik Vardanyan received her B.A. in English Language and Literature in Yerevan Institute of Foreign Languages in 1996. She won a fellowship in journalism at the Bulletin of the Atomic Scientists in Chicago, publishing articles on social and environmental issues. Currently, Vardanyan is finishing her Masters degree in Anthropology at CSUN. Her recent interest is cross-cultural child rearing practices. Vardanyan is inclined toward action or advocacy anthropology and employs her research to outreach general public through seminars, small group and individual talks. She is an advocate of genital integrity for both sexes, prolonged breastfeeding, co-sleeping, natural birth, etc.

Circumcision Among Armenian Americans

A significant number of Armenian-Americans have adopted male circumcision, having thus joined 20-30% of the world community that opts for the practice. Historically, however, circumcision has not been a custom among Armenians. In fact, leaving boys intact was a significant aspect of ethnic identity and religious association among Armenians, who have been always surrounded by Islamic circumcising countries. This paper briefly summarizes the main anthropological theories of the origin of male circumcision. It traces the highlights of the history of circumcision, with special emphasis on the roots of the American medicalized and secularized practice and its ramifications among Armenian-Americans. Apart from the review of anthropological and medical literature, data is collected from medical professionals, literary figures, religious leaders, and lay members of the Armenian community. Statistical data is derived from day care centers and practicing Armenian pediatricians. A multi-group comparison was made among the diverse Armenian Americans, who emigrated from different countries and analysis of variance model was used. In light of social constructivist theory, medical claims of "disease prevention" are explored, along with popular notions of "hygiene" and "cleanliness" entailed by circumcision. Next follow ethical and judicial issues. I finish my presentation with an examination of personal politics, wherein I talk about my situatedness and the prism through which I look at the circumcision issue. I discuss my involvement in action or advocacy anthropology and range of possible measures to facilitate change in the public policies on the issue of neonatal male circumcision.



Joanne Nucho
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Joanne Nucho received her B.F.A in Film and Television from New York University, and her MA in the Interdisciplinary Islamic Studies Program at UCLA in 2007. Currently she is working on her PhD in Anthropology at the University of California, Irvine. Her research interests include transnational migration, urban studies, visual anthropology and film, while her area emphasis is the Middle East. Joanne is also an ethnographic filmmaker, and she continues to work as a documentary film and video editor.

**Performing Memory:
 Analysis of an Armenian Commemoration Event**

This paper is based on ethnographic research I conducted at an annual commemoration event in Pasadena held by a destroyed Cilician village association: the Compatriotic Union of Hadjin. The descendents of the original inhabitants of the Ottoman village, Hadjin, have carried on this tradition since the 1930s. Many of the participants lived in a neighborhood in Beirut also known as Hadjin, formed after the genocide. Thus, the commemoration is also a reunion of Lebanese-Armenians who immigrated during the long and bloody Civil War. Officially, the event is a commemoration of the failed "Defense of Hadjin" by a small group of civilians in 1920. However, I argue that the event also commemorates various unspoken multi-generational traumas, because many of the attendees are also survivors of violent conflict and displacement, namely Lebanon and elsewhere in the Middle East. For the presentation, I focus on the rituals of gender-segregated food preparation, in which the participants sing songs, tell stories and speak in Hadjineren, the now defunct village dialect of Hadjin. They weave their own personal narratives together with those passed down to them from their parents, in effect recreating the mythical village through performance. In doing so, they create continuity by mourning both their own personal losses as well as those of the survivor generation.



Hasmik Khalapyan
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Hasmik Khalapyan received her B.A. in English and French Linguistics from the Yerevan State Institute of Foreign Languages in 1995. She received her M.A. in English Literature from Miami University, Ohio in 2000. She is currently a doctoral candidate in the History Department of the Central European University, Budapest, Hungary. The title of her dissertation is "The Woman's Question and Women's Movement among Ottoman Armenians, 1875-1914." She is also a lecturer in the Department of Applied Psychology at Yerevan State University.

**Wedding as Performance:
 Theatrical Aspects of Medieval Ottoman Armenian Weddings**

From the first ages of adoption of Christianity the Armenian Church held a strong struggle against the theater. While continuing this struggle for ages, the Church nonetheless made a number of religious ceremonies theatrical in an effort to bring people closer to the Church. Weddings stand out as the most spectacular of all rituals, which despite their religious aspects, contained elements more from the pagan than the Christian tradition. This paper analyzes the theatrical aspects of medieval Ottoman Armenian weddings. The paper argues that two subthemes prevalent in weddings contributed to the theatricalization of the ritual and made acting unavoidable for participants: a) the presumed status of the bride and the groom as the queen and the king of the ceremony and the celebrations that followed; b) the imaginary hostility between the families of the bride and the groom. Examining the theatrical scenes on the background of these two subthemes, the paper illustrates the fluidity of the line between a theatrical and cultural performance.

**Alaettin Carikci**

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Alaettin Carikci graduated from Istanbul Bilgi University, with a major in Comparative Literature and a minor in International Relations in 2005. In the spring 2004 of his undergraduate studies, he attended the Leden University of the Netherlands as an exchange student. Currently he is a graduate student in the Cultural Studies program at Sabanci University. He is writing a thesis about the manifestations of trauma among Armenian-Turkish male authors' autobiographies. His interests include: theories of autobiography and the novel, exile and diaspora studies, nationalism, national identity and culture, literature and immigration, representations of violence, memory and modernity.

**Unearthing the Past, Endangering the Future:
The Trend of Survivor Memoirs in Turkey**

Anneannem by Fethiye Cetin has been forerunner of the autobiographies published in Turkey about cryptic Armenians. Her memoir broke the silence for the first time in a country which denies the atrocities committed in 1915 and prefers to refer to them as 'expulsion' or 'civil war'. The legacy of Cetin has continued with other Turks, who began to speak out against the already silenced part of Turkish historiography. In spite of the fact that they all frame their narratives differently from one another, the publication of these memoirs raised consciousness in Turkey regarding the calamity of 1915. However, the memoirs cultivate a masculinized narrative that silences stories pertinent to Islamized, Turkified, sexually abused or raped Armenian women. In this paper, I will address the question of the recent popularity of the autobiographical-memoir genre and examine its literary characteristics in relation to its capacity to reach a large reading public despite the controversial content. More specifically, in looking at why some parts of story are omitted while others are highlighted, I will argue that upon closer look, these choices produce gendered narratives that ultimately misrepresent Turkified Armenian women. Anneannem by Fethiye Çetin, Korku Benim Sahibim by Filiz Özdem, Ermeni Kızı A_ık by Yusuf Ba_i and Tehcir Çocukları by _rfan Palalı will be my primary sources as I scrutinize the gendered atrocities related to women in these memoirs.

**Michael Zolyan**

"Candidate of Sciences" in History Yerevan State
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Mikael Zolyan received his B.A. in history from Yerevan State University, Armenia, in 2000, an MA in Nationalism Studies from Central European University, Budapest, Hungary in 2001, and an MA in ethnology from Yerevan State University in 2002. He received his Ph.D. ("candidate of sciences") degree in history from Yerevan State University in 2005. His interests include ethnicity, national identity, nationalism and ethnic conflict, as well as issues of collective memory and commemoration. Currently he teaches courses on nationalism and ethnicity at Yerevan State Linguistic University.

**Narratives of National History and National Mobilization: The Cases of
Armenia and Azerbaijan**

By the time the Nagorno-Karabakh conflict started Armenians already had a coherent narrative of national history, well established as a part of their national identity. To a large extent this narrative was formed under the influence of the traumatic experiences of the early 20th century, most of all the genocide of Armenians in Ottoman Turkey. This narrative was perfectly suitable for placing the contemporary conflict in the context of Armenians' historical experiences. However under the impact of political developments in the course of the conflict, the historical narrative itself, or at least some parts of it underwent important changes.

Azerbaijani society lacked a coherent and commonly accepted narrative similar to the one existing in the Armenian society, and construction of this kind of narrative accompanied the actual developments of the conflict. During the Soviet years attempts to establish a certain historical mythology were carried out by Azerbaijani intellectuals. After Azerbaijan became an independent state the efforts of nationalist intelligentsia received the support of the state and were given a position of state ideology. As a result, the mythological narrative of Azerbaijani national history is becoming a part of national identity. The fact that the Azerbaijani nation-building process is taking place in the context of the conflict in Nagorno-Karabakh has a huge impact on the narratives of history that are constructed by the Azerbaijani elites who incorporate the "historical enmity" with the Armenians as part of the historical narrative.

Graduate Student Colloquium in Armenian Studies *2008 Committee*



Jean Murachanian, Tamar Boyadjian, Lilit Keshishyan (Project Director), Talar Chahinian, Arpi Siyahian, Myrna Douzjian.

Not Shown: S. Peter Cowe (Faculty Advisor), Sevan Yousefian, Ara Soghomonian, Ramela Abbamontian, Leonard Drorian

Armenian Graduate Students Association at UCLA

The Armenian Graduate Students Association (AGSA) at UCLA was established in January of 2002. The Association 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.

During the past academic term, the AGSA at UCLA held its seventh annual Mentorship Series event, creating a forum through which undergraduate students built mentor-mentee relationships with Armenian students from the various graduate cohorts on campus. The AGSA also hosted a number of topical and discussion series, including its Literary Series, which showcased various Armenian authors and their books, and the Armenian Divine Liturgy, a discussion series centered on the Divine Liturgy of the Armenian Apostolic Church. Further, the AGSA initiated various networking and fundraising events with organizations like the Armenian Bruin Alumni Association, USC AGSA and Loyola Armenian Law Student Association. The AGSA also organized student initiated programming to combat genocide denial on campus.

Presently, the AGSA is in the planning phase of initiating its First Annual Graduate-Professional Networking Forum – an event through which graduate students will have the opportunity to network with Armenian-Americans from major companies and firms and to become involved in Armenian professional organizations post-graduation. The AGSA is also planning a Law Panel, a Film Series and an annual Yacht Gala for the near future, amongst other activities.

In order to help provide more professional development as well as networking opportunities, the AGSA at UCLA maintains open lines of communications with various Armenian community and professional organizations such as the Armenian Professional Society, Armenian American Medical Society of California, Armenian Bar Association, the Armenian Engineers and Scientists of America, among others.

The AGSA at UCLA is particularly proud of its annual Graduate Student Colloquium in Armenian Studies, as this event requires a tremendous amount of patient planning and foresight. As in the past, we hope that this year's Graduate Student Colloquium in Armenian Studies serves as a great inspiration to our current members and serves as an excellent example for future Armenian student group programming.

Please visit our homepage at
<http://gsa.asucla.ucla.edu/~agsa/>
(new website is under construction),
or contact us at
agsaucla@ucla.edu

if you would like more information regarding the AGSA at UCLA,
its goals, activities, and/or how to keep in contact with us.

Acknowledgments

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