

UCLA

Graduate Student
Colloquium in Armenian
Studies

February 20, 2009
UCLA Royce Hall 314

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 seventh time this event is being hosted at UCLA, a premier institution for the growing field of Armenology and a leader in interdisciplinary studies. Our vision for this colloquium, as in past years, is to not only foster the development of Armenian Studies by facilitating interaction between graduate students and faculty from various institutions, but also to provide a forum for the exchange of ideas that contribute to the professional and academic development of graduate students.

This year's organizing committee has brought together a unique group of scholars from institutions from Armenia and across the USA. Although all the topics are related to Armenian Studies, they represent a wide range of fields from history, art, 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 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 each of you will glean something new and leave with an anticipation for future colloquia to come.

Sincerely,

The 2008-2009 GSCiAS Committee

UCLA Graduate Student Colloquium in Armenian Studies

2009 Committee



Top Row: S. Peter Cowe (Faculty Advisor), Myrna Douzjian, Tamar Boyadjian (Project Director), Arpi Siyahian, Talar Chahinian, Natalia Plechistova *Bottom Row:* Lilit Keshishyan, Jean Murachanian *Not Shown:* Shushan Karapetyan

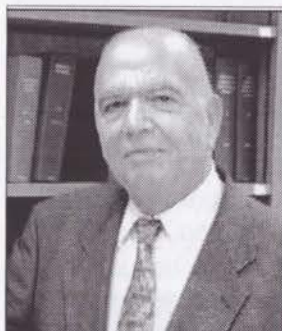
THE UCLA PROGRAM IN ARMENIAN STUDIES

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 history of Armenian architecture will be taught in Spring Term by Prof. Gregory Areshian of the UCLA Cotsen Institute.

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. He is the author of five volumes on the Republic of Armenia and has edited and contributed to five volumes on the Armenian Genocide and eight volumes on the cities and provinces of historic Western Armenia. Dr. Hovannisian is a founder and six-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.



Dr. S. Peter Cowe

Dr. S. Peter Cowe 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 history, and Armenian film and theater. The author of five books in the field and editor of seven, he is now completing an investigation of the Armenian

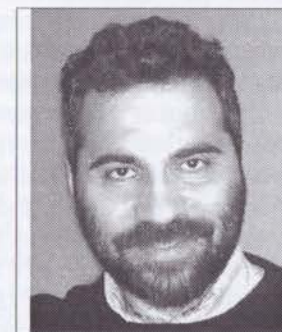
Republic's post-Soviet publishing industry and researching royal ideology in the Cilician Armenian state for which he has received a NEH summer grant. A regular contributor to scholarly journals, he is the past co-editor of the Journal of the Society for Armenian Studies. The 2007 recipient of the Garbis Papazian award for Armenology, he is currently on the board of the Association Internationale des Etudes Arméniennes, of which he is a founding member.

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 Mouth, 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. Her solo autobiographical performance "Ka yev Chka" has been a great success both in the US and Armenia.

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 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 too Anglo-Saxon literature.



HASMIK HOVHANNISYAN

Archaeology and Ethnography, National Academy of Sciences (Armenia)

Hasmik Hovhannisyan received her B.A. in Art History from Yerevan State University and her M.A. from the same institution in 2004. She is currently a third year Ph.D. student at the Institute of Archaeology and Ethnography National Academy of Sciences of Republic of Armenia. Hasmik has been employed at the History Museum of Armenia as a keeper of Coin and Medal collection since 2000 and held a faculty position in History at Yerevan State in 2002. Her research interests include Byzantine Coinage and archaeological excavations, in which she holds a function as a trench supervisor.

The Currency and Diffusion of Byzantine Anonymous Folles in Armenia According to Coin Finds

Copper coins minted in the Byzantine Empire during the reign of seventeen emperors, from 970-1092, which do not bear the name of the emperor are known as "anonymous folles." The aim of this paper is to make a comparative analysis of folles found both in the cities of Ani and Dvin, and from nearby regions. During the above-mentioned period, the two cities were in the frontline of the conflict of interests between the Byzantine Empire and Muslim principalities, and under the influence of these same powers.

Thus, the subject of the research is to extrapolate coin finds within these regions and draw conclusions about different coinage problems, the volume of the anonymous folles in the amount of coins, and the role of folles in coin circulation. Drawing from the comparison of the numismatic research results within written sources, this study also sheds light on the character of coin circulation and economic relations between two parts of Armenia with Ani and Dvin as their centers.

HAZEL ANTARAMIAN-HOFMAN
Art and Design, California State
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Hazel Antaramian-Hofman received her A.A. in clothing design at the Fashion Institute in Los Angeles. She earned her B.A. in Chemistry from the California State University, Los Angeles, and her M.S. in Environmental Science from the California State University, Fullerton. Subsequently she worked in the environmental management field before returning to art. She is currently working on her M.A. in art history at the California State University, Fresno. Hazel is also interning at the Fresno Art Museum in the cataloging and exhibition of pre-Columbian art, and conducting similar work on the Varaz Samuelian collection for the Armenian Studies Program. Her interests include medieval Armenian art and archaeology, and museum studies of Armenian artifacts.

Visual Identification and Tracing of Cultural Provenance of Textile Motifs in the 11th-Century Miniature of King Gagik-Abas and his Family

The eleventh-century miniature painting of King Gagik-Abas, Queen Goranduxt, and Princess Marem is the only known medieval royal portrait of the Bagratuni dynastic family. The importance of its survival is equal to the valuable contextual information imbued in the family's visual representation as high-ranking nobility in medieval Armenia. My visual analysis of the royal family portrait suggests a decisive artistic composition in response to the psychological tension inherent in contemporary regional politics in the late tenth and early eleventh centuries. My research demonstrates the iconographic value of the miniature with regard to the relational composition devised between the two female figures represented in the image and the depiction of over eight distinct textiles- the "relational" finding of which is critical to the overall contextual unfolding of the family portrait.

This paper proffers my conclusions and presents the visual characteristics of the represented textiles along with the beginnings of research that traces the suggested cultural provenance of the varied motifs found in the image. The motifs provide additional context to the Armenian contemporary medieval cultural exchange and to the historical connection between the Bagratuni lineage and its hegemonic "neighbors." Furthermore, to better facilitate the identification of the decorative elements of the textiles found in the portrait painting, my paper introduces the notion of creating three-dimensional images of the original painting to produce a high resolution image that would yield stronger shape and color digitization, and possibly provide visual detection of the painting's artistic elements hidden behind the biological degradation of the art.



DIANNA MIRIJANYAN

Archeology and Anthropology, National Academy of Sciences (Armenian)

Diana Mirijanyan received her B.A. in History from Yerevan State University in 2003 and her M.A. from the same institution in 2005.

Currently, she is a Ph.D. student and a senior assistant at the Institute of Archaeology and Ethnography at the National Academy of Sciences of Armenia. Diana is interested in the socio-economic, political, and religious changes that occurred during the early medieval period and has taken part in several excavation projects of medieval sites. During the 2008 spring quarter, Diana also sat in on a graduate course in anthropology called Theory and Method in Archaeology, at the University of Chicago.

Armenian Ceramic in the Cultural Context of Western and Eastern Construction Techniques

The aim of this paper is to examine the place of construction ceramics within the ceramic industry of medieval Armenia, by both alluding to the change of construction ceramics through time and then comparing the tradition of ceramics in Armenia to those abroad. Examples of ceramic construction that will be referred to in this paper are as follows: tiles, originating in Antiquity (Hellenistic period until the first century AD), and used in Armenia from the 2nd c. B.C. – celebrated examples of which come from the excavation of the Armenian capital at Artashat; 10th c. A.D. stone roofs; clay slabs with animal embossments, which have Iranian parallels; and water supply networks, which extensively used a complex system of water mains and other municipal services. Through my paper I will demonstrate how such construction ceramics shed light on the economic and cultural relations of Armenia with her neighbors, especially with the countries of the Caucasus, Iran, Mesopotamia and the Byzantine Empire.

ARDA J. MELKONIAN

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Arda J. Melkonian received her B.S. (Applied Mathematics), M.A. (Mathematics), and M.A. (Education) from UCLA. She is a second year doctoral student in the Social Research Methodology Division of the Graduate School of Education & Information Studies at UCLA. Her interests include math education, women in the sciences, Armenian Genocide studies, and Armenian schools. She is currently employed at UCLA's Center for Research on Evaluation, Standards, and Student Testing (CRESST) as a graduate student researcher.

Code-Switching Practices in an Armenian Private School

This qualitative study focuses on the practice of code-switching (the use of more than one language in conversation) within an Armenian private school in southern California. Through participant-observations, data was collected about code-switching practices carried out by both teachers and students while speaking in Armenian and English. Observations were carried out once a week for 4 months from 8:00 am to 12:30 pm in various classes (English, science, math, Armenian Language, social studies, religion and music classes) and at different grade levels (6th, 7th and 8th grades). Instances of code-switching by teachers and students were recorded and analyzed.

Through observation and research this study finds that teachers were more likely to engage in code-switching when making statements, often switching from English to Armenian and inserting entire sentences in Armenian. Code-switching by students was observed less frequently, however, and appeared when speaking with both teachers and fellow students. In the majority of cases, students inserted an Armenian word while speaking English. Moreover, code-switching appears to have served a useful purpose in the classroom by creating a supportive classroom environment and providing ease of communication. Teachers' use of code-switching may have also served to reinforce a sense of ethnic identity or group membership, thereby contributing to students' identity formation by signally that it is acceptable to use the Armenian language.

2009 Graduate Student Colloquium In Armenian Studies

Friday, February 20, 2009 - Royce Hall 314

9:30-10:00

Breakfast

10:00-10:15

Opening Remarks:

Tamar Boyadjian • Project Director, 2009 Graduate Student Colloquium in Armenian Studies

Dr. S. Peter Cowe • Professor and Narekatsi Chair in Armenian Studies at UCLA

Session 1 • ART AND ARCHAEOLOGY

Chair: **Tamar Boyadjian** (UCLA)

10:15 - 10:35

Hasmik Hovhannisyan • Archaeology and Ethnography, National Academy of Sciences (Armenia)
"Currency and Diffusion of Byzantine Anonymous Folles in Armenian Coin Finds"

10:35 - 10:55

Hazel Antaramian-Hofman • Art and Design, California State University of Fresno (USA)
"Visual Identification and Tracing of Cultural Provenance of Textile Motifs in the 11th-Century Miniature of King Gagik-Abas and his Family"

10:55 - 11:15

Dianna Mirijanyan • Archeology and Anthropology, National Academy of Sciences (Armenia)
"Armenian Ceramic in the Cultural Context of Western and Eastern Construction Techniques"

11:15 - 11:35

Discussion

11:35 - 11:50

Coffee Break

Session 2 • ISSUES IN ARMENIAN EDUCATION

Chair: **Dr. Ani Shabazian** (Loyola Marymount University)

11:50 - 12:10

Arda J. Melkonian • Education & Information Studies, UCLA (USA)
"Code-Switching Practices in an Armenian Private School"

12:10 - 12:30

Doris K. Melkonian • Education & Information Studies, UCLA (USA)
"How Gender is Played Out in an Armenian Private School"

12:30 - 12:50

Sossi Essajanian • Anthropology, New School for Social Research (USA)
"Educating Future Citizens: A Consideration of the Education System of Nagorno-Karabagh"

12:50 - 1:10

Discussion

1:10 - 2:30

Lunch Break

Session 3 • THE CONTEMPORARY INTERFACE OF ART, CULTURE, AND POLITICS

Chair: **Jean Murachanian** (UCLA)

2:30 - 2:50

Jeremy Johnson • Anthropology and History, University of Michigan (USA)
"Reading New Woman Aloud: Literacy and Gender(ed) Performances in Early Soviet Armenia"

2:50 - 3:10

Diana K. Ter-Ghazaryan • International Relations, Florida International University (USA)
"For the Benefit of Yerevan's Residents": Post-Soviet Transformations and National Identity in the Armenian Capital"

3:10 - 3:30

Milena Oganessian • Anthropology, University of Montana-Missoula (USA)
"St. Norashen Church: A Perspective from Inside"

3:30 - 3:50

Hamlet Melkumyan • Cultural Anthropology and Cultural Studies, Yerevan State University (Armenia)
"Presenting and Re-shaping Armenian Traditional Cultures in the Yerevan Vernisage"

3:50 - 4:10

Discussion

4:10 - 4:20

Tea Break

Session 4 • ARMENIAN PERIODICAL PRESS

Chair: **Dr. Talar Chahinian** (UCLA)

4:20 - 4:40

Melissa Bilal • The University of Chicago, Ethnomusicology (USA)
"Teotig's Amenun Daretsuyts (Almanac for All) and Its Kegharvesdagan (Art) Pages"

4:40 - 5:00

Tsolin Nalbantian • Middle East and Asian Languages and Cultures, Columbia University (USA)
"Competing Sites in the Development of a Nation: The Armenian Press in Lebanon (1946-1956) and the Armenian Capital"

5:00 - 5:15

Discussion

5:15 - 5:30

Guest Speaker • **Dr. Hans-Juergen Feulner**, University of Vienna

5:30 - 7:00

Reception



DORIS K. MELKONIAN

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Doris K. Melkonian received her B.A in English Literature and M.A in Education from UCLA. She is a second year doctoral student in the Social Research Methodology Division of the Graduate School of Education & Information Studies at UCLA. Her interests include math education, collaborative learning, gender issues relating to math and science education, Armenian students and Armenian schools, and Armenian Genocide studies. She is employed as a graduate student researcher and also at UCLA's Center for Research on Evaluation, Standards, and Student Testing (CRESST).

How Gender is Played Out in an Armenian Private School

Studies investigating the role of gender in the classroom have not been conducted in Armenian private schools. Very little is known about the nature of teacher-student interactions, and how these relationships might be influenced by gender within this particular setting. Also, the way in which gendered messages are communicated by both teachers and students, and thereby might reinforce gender stereotypes, also remains unexplored. Therefore, the purpose of this qualitative study was to investigate the ways in which gender differences may be perpetuated by teachers and students at a private Armenian school in southern California. Teacher assistance and discipline and student engagement were considered.

Although the view from general descriptive evidence (frequency data from coding field notes) indicates that there is little difference in the ways boys and girls are treated, at the level of particular description (vignettes and interview quotes), one sees a different picture in the ways teachers respond to students and students interact with each other. The findings of this study will be of interest to those interested in raising awareness of gendered behaviors in different settings. Furthermore, as a member of a gendered social order, it is important to heighten awareness of this issue in settings where individuals may not be fully conscious of gender bias.

Sossi Essajanian

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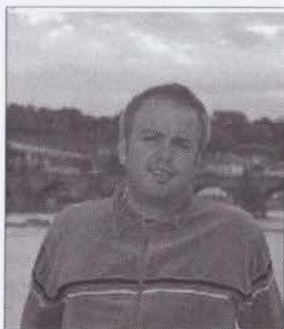


Sossi Essajanian holds an MA in anthropology from the New School for Social Research in New York. She currently works as an editorial assistant at Oxford University Press in the English Language Teaching division. Her research interests are educational institutions, systems of pedagogy and future-making as well as history, memory, the past and "national imaginaries." She recently presented her original research titled "A Deeper Dialogue: Considering 'Human Rights' and 'Democracy' Discourse Through the In-Between Spaces of Armenia's NGOs" at the 2007 Middle East & Central Asia Politics, Economics, and Society Conference. In 2007, Sossi also moderated a panel hosted by the New School University Diversity Committee titled "Armenian Culture and Identity: On People, Land and Monuments."

Educating the Future Citizens: Considering Nagorno-Karabagh's Education System

This paper will focus on systems of education as modes of future-making in the post-Soviet Republic of Nagorno-Karabagh, by examining approaches to primary and secondary education as tools of social reproduction in a post-war society. What types of future do they envision as they prepare new citizens in a Republic that is not globally recognized? This question will be explored by looking at schools where future citizens or society members are prepared. How do societies or governments use education as tools for social development? Through the Karabagh case I will consider how modern history is taught and what subjects are emphasized as students living in the post-war society negotiate their future. Thus one can look at the pre-war movement and consider the "future" that was envisioned for Karabagh and how students there today negotiate this idea. These questions consider new possible forms of sovereignty and citizenship.

The building of this republic is put into additional context when one investigates the Republic's educational facilities and curriculum. A further consideration is also the influence of NGO-sponsored schools. By teasing apart how these global networks interact with the "local" one can see how ideas about the future and social understanding can also be influenced by the Armenian diaspora who from afar and via its diversity transmute their ideas through their educational endeavors. Thus one can see that almost generations after the war children living the post-war "future" are still tied to the past while they negotiate their own future as citizens of a new republic.



JEREMY JOHNSON
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Jeremy Johnson received his B.A. in both History and Russian language from the University of Georgia in 2005, and his M.A. in Russian and East European Studies from the University of Michigan in 2008. He is a first year PhD student in the Interdepartmental Program in Anthropology and History at the University of

Michigan. His interests include Soviet history, history of the Caucasus, gender, language and literacy education, performance, material culture and the circulation of texts. Jeremy has been awarded FLAS fellowships for the study of Russian, Georgian and Eastern Armenian and has conducted archival research in Yerevan and Tbilisi.

Reading New Woman Aloud: Literacy and Gender(ed) Performances in Early Soviet Armenia

Soviet Armenia in the 1920s was a space of radical reconfiguration of social categories as part of a larger social experiment under Soviet rule. Authorities sought to reform society at large not only through economic but also social transformation. From the death and destruction of the first Republic of Armenia, Soviet Armenia inherited a largely displaced impoverished population. The years of recovery corresponded to the development of new Soviet social realities. During the 1920s, Soviet Armenia experienced rapid social and economic reforms. Armenia, historically, occupied an uncomfortable position in the imagination of Russian and Western thinkers in the early 20th century being seen simultaneously and "Eastern" and "Western." Armenian women were active participants and subjects of a campaign for the liberation of women of the East under the early Soviet period. One of the most significant aspects of this campaign was a rapid increase in literacy education.

This paper will serve to explore the intersection of language and gender reform within larger processes of "Nation Building" in early Soviet Armenia. The discourse of reform throughout the early 1920s that emphasized literacy campaigns initially served as the central element reforms. Reading rooms and clubs were established around Armenia and literate and semi-literate activists began to teach women around Armenia how to read. Groups of women throughout the Caucasus performed Soviet plays emphasizing the role of literacy in the lives of women. Through the processes of literacy and performance, Soviet authorities imbued powerful social messages and reconfigured many important categories including the category of woman.

DIANA K. TER-GHAZARYAN

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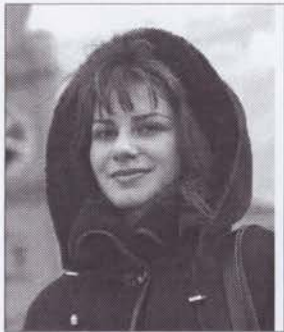


Diana Ter-Ghazaryan received her B.S. in Environmental Studies with minors in Anthropology and Chemistry from the University of Rio Grande, OH in 2002. She received her M.S. in Environmental Studies in 2004 from the Department of Environmental Studies at Florida International University. She remained there for her doctoral work, and is currently working on her dissertation at the Department of International Relations and Geography. Her dissertation deals with the rapid transformations of Yerevan's landscape, and the effects that those transformations have on the residents of Armenia's capital. In her work she uses GIS mapping to visualize the connections of Yerevan's residents to their city.

"For the Benefit of Yerevan's Residents": Post-Soviet Transformations and National Identity in Armenia's Capital

The urban landscape of Yerevan has experienced tremendous changes since Armenia became independent in 1991. Fueled by investments in the construction sector, Yerevan's downtown neighborhoods are transforming into sleek modern districts that cater to foreign financiers and the newly rich Armenian nationals. In conjunction with a newly passed master plan for the city, these changes partially erase the older Yerevan landscape and project a new vision for Armenia's capital—that of a modern, "westward-looking" city. There are social and political tensions surrounding this new construction, the decline in public green spaces, the new master plan, and the vision of a new national capital that they collectively project.

My study seeks to illuminate the ways in which Armenian identity was forged in the urban space of Soviet Yerevan, and the ways in which Armenians' identities and connections to place are changing in concert with the rapid changes in Yerevan's post-Soviet cityscape. This research is important for several reasons. First, the current transformations of Yerevan's city-scape could possibly determine the spatial and symbolic arrangement of the city, which will in turn affect the ways in which this urban space is lived and experienced for years to come. The conversion of public spaces into private will have major social consequences for Yerevan's residents and visitors. Second, by analyzing the relationship between urban space and identity in the post-Soviet context, this study will address the peculiarities of identity construction in the Soviet Union, as well as its development after the drastic regime change.



MILENA OGANESYAN

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Milena Oganessian received her B.A. in History of the Near East with minors in International Relations and Turkish, Arabic, and Ottoman languages from the Tbilisi Institute of Asia and Africa in 2005, and her M.A. in History from the University of Montana (UM), Missoula, in 2008. She is currently a first-year doctoral student at the Department of Anthropology at UM. Her interests include ethno-confessional processes in the South Caucasus and conflict resolution.

St. Norashen Church: A Perspective from Inside

Cultural heritage represents an important aspect of inter-ethnic relations in a post-Soviet Georgia. Claims over tangible cultural heritage, that is, buildings, monuments, and churches can be conflicting and may lead to mutual mistrust and alienation between different ethnic groups. The well-publicized issue over currently non-operational St. Norashen Church in the capital of Tbilisi serves as a salient example of a disputed cultural heritage, since both ethnic Armenians and Georgians claim it as their own. Earlier this year, an iron fence was built with symbolic elements of the Georgian Orthodox Church around St. Norashen Church, which outraged the Georgian Diocese of the Armenian Apostolic Church and the Armenian community. The protests led to the temporary suspension of works surrounding the Church and to a state of limbo. Thus, this paper seeks to explore how cultural heritage is played out in the process of nation building through its exploration of the cultural, social, and historic circumstances surrounding the St. Norashen Church.

HAMLET MELKUMYAN

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Hamlet Melkumyan received his B.A. in Cultural Studies from Yerevan State University in 2006, and his M.A. from the same institution in 2008. Currently, he is pursuing his Ph.D. in Cultural Anthropology & Cultural Studies at Yerevan State University. In 2007-2008, Hamlet worked as Junior Research Assistant at Yerevan State University. His research interests include cross-cultural communication, psychology, Eastern & far Eastern ethnic cultures, and natural sciences.

Presenting and Re-shaping Armenian Traditional Cultures in the Yerevan Vernisage

In the mid-1980s, an open-air trade exhibition of art, consisting especially of paintings, was established in a park in the center of Yerevan, which received the name of Vernisage. The Vernisage artists were considered to be striving for freedom, countervailing accepted styles of art, which strictly contradicted Soviet political ideology. The Vernisage significantly changed its image after the independence of Armenia. From 1993 to 1994, sellers of everyday and other household goods, handicrafts and souvenirs, together with self-taught artisans, gradually appeared in the outskirts of Vernisage and formed a "black" market, which was eventually ejected from the central environment and formed the basis of a new Vernisage.

Thus, this paper will focus on the peculiarities of the new Vernisage formation and its structure and development into an independent and spontaneous system as a new cultural center of the city. This paper will further discuss the choice of the themes and symbols for the artifacts to be sold, the Armenian national and traditional cultural souvenir assortment conditioned by inner (Yerevan, RA provinces) and outer (Diaspora, the abroad) cultural incitements, the inner and the outer globalization of Armenian symbols realized by Vernisage, and the ways in which these aforementioned factors contribute to a formation of Armenia and Armenian culture.

**MELISSA BILAL**

Ethnomusicology, The University of Chicago
(USA)

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Melissa is an Armenian from Istanbul. She received her BA in sociology at Boaziçi University in 2001. She graduated from the MA program of the same department in 2004 with the thesis "The Lost Lullaby and Other Stories

about Being Armenian in Turkey". She is currently a forth year PhD student of ethnomusicology at the University of Chicago, still working on Armenian lullabies. She has published articles on the Armenian community in Istanbul and about cultural politics in Turkey. She co-edited a book (with Lerna Ekmekçiolu) on five prominent Armenian feminist writers of the late Ottoman and early Republican era.

**Teotig's Amenun Daretsuyts (Almanac for All) and its
Kegharvesdagan (Art) Pages**

This paper is part of a larger project, which aims at grasping the dynamics of the modernization process amongst the Armenian subjects of the Ottoman Empire during the late 19th and early 20th centuries within the domains of fine arts and music. I believe focusing on the attitudes towards appropriating modern painting and European art music especially in the example of piano recitals and performances of opera and theatre enable us to consider the practices of modernization along with the discourses of modernity. Within such a framework, this paper will analyze the pages and sections devoted to art in Amenun Daretsuyts (Everyone's Almanac), published by Teotoros Lapchinciyan (Teotig). The first part of the paper will provide information about Teotig and his wife Arshaguhi, who was the main inspiration behind the publication of the almanac. Focusing on their works, this paper will look at the Teotig couple as intellectuals, publishers, and writers of the turn of the century Ottoman Armenian community. After providing some background information about the almanac itself, the second part of the paper will focus on the articles about art and the artists, which trace temporal boundaries of nation and modernity through their claims of an "ancient modernity."

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Tsolin Nalbantian received her M.A. in Near East Studies and Journalism from New York University in 2003. She is currently a PhD candidate in the Department of Middle East and Asian Languages and Cultures at Columbia University. Her general interests include identity construction in the Middle East while specializing in the development of Armenian identity in Lebanon and the interactions of the community with its surrounding Lebanese-Arab population. She also examines the roles the Armenian community played within the construction of a Lebanese-Arab identity. Having completed a Fulbright-Hayes fellowship in 2007-8, she is currently concluding her second year of dissertation research as a Wenner-Gren fellow in Beirut. In addition to her academic work, she has worked on translating Faraj Bayrakdar's poetry from Arabic to English as part of the New York Translation Collective.

**The Armenian Press in Lebanon: Competing Sites in the Construction of a
Nation (1946-1956)**

Much of the scholarly literature on the Armenian population of Lebanon presents the populace as a cohesive community with multiple, if varying, success stories. According to this literature, the Armenian population in Lebanon has effectively integrated into the Lebanese political system, successfully rebuilding itself after the trauma of genocide, and preserving its cultural diversity within a surrounding Arab population. Akin to these readings, broader studies of Lebanon have employed both ethno-political approaches and ethnic conflict theories—mostly from the perspective of the state—to explain the seemingly perpetual experience of tension within the country. Larger studies that are dedicated to analyzing the "success" or failure of the community-at-large, have neglected to pay closer attention are the often-tense conflicts, cooperation, and competition within the Armenian Lebanese community.

My paper will focus on the Lebanese Armenian press and its discursive production of the imagined Armenian nation and homeland during the period of 1946-1956. I uncover and analyze historical debates over the definition of homeland and the struggle over who had the authority to identify and promote this imagined site of belonging. The location of "home" was diversely imagined as Central Anatolia, Beirut, the USSR, Soviet Armenia, and even to a vessel that transported thousands of Lebanese-Armenians from the port of Beirut to the Soviet Republic of Armenia. In consistent dialogue with the reader and one another, these publications employ different understandings of the homeland, motherland, fatherland, country, and nation. The reading of the press as yet another contesting site of identity and representation allows for us to broaden and complicate scholarly understandings of community and the locus of the nation.

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 by organizing events relevant to the Armenian community and Armenian issues. The AGSA is a student-run organization that strongly encourages member-initiated programming.

During the 2008-2009 academic year, the AGSA at UCLA held its Eighth Annual Mentorship Series event, during 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 events, including its Literary Series with Dr. Azat Yeghiazaryan and Speaker Series with Dr. Hrachya Tamrazyan, director of the Matenadaran. Further, AGSA joined forces with Alpha Gamma Alpha Armenian Sorority, the ASA at UCLA, and the Armenian Chronicles Newspaper to raise over \$2,000 for the Armenia Fund Telethon. The AGSA has also initiated various networking and fundraising events with Armenian graduate organizations from Loyola, USC and Southwestern.

Presently, the AGSA is in the planning phase of its Second Annual Graduate-Professional Networking Forum – AGSA's largest event of the year, scheduled for April 2. This event provides graduate students the opportunity to network with successful Armenian-Americans from major companies and firms. The AGSA is also planning a variety of other activities, including its annual Yacht Gala.

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, and many others.

The AGSA is particularly proud of its Graduate Student Colloquium in Armenian Studies. This Seventh Annual Colloquium continues the tradition of years past in bringing a diverse forum of presenters from different parts of the globe to discuss stimulating and forward-looking Armenian issues.

The Colloquium requires a tremendous amount of patient planning and oversight. We would like to thank the Colloquium Committee for all of its hard work and dedication. We are certain that the Seventh Annual Graduate Student Colloquium in Armenian Studies will again prove to be a great inspiration to our current members and the Armenian community as a whole.

Thank You,

Your AGSA at UCLA

Homepage: <http://gsa.asucla.ucla.edu/~agsa/> ; Email: agsaucla@ucla.edu

Acknowledgments

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