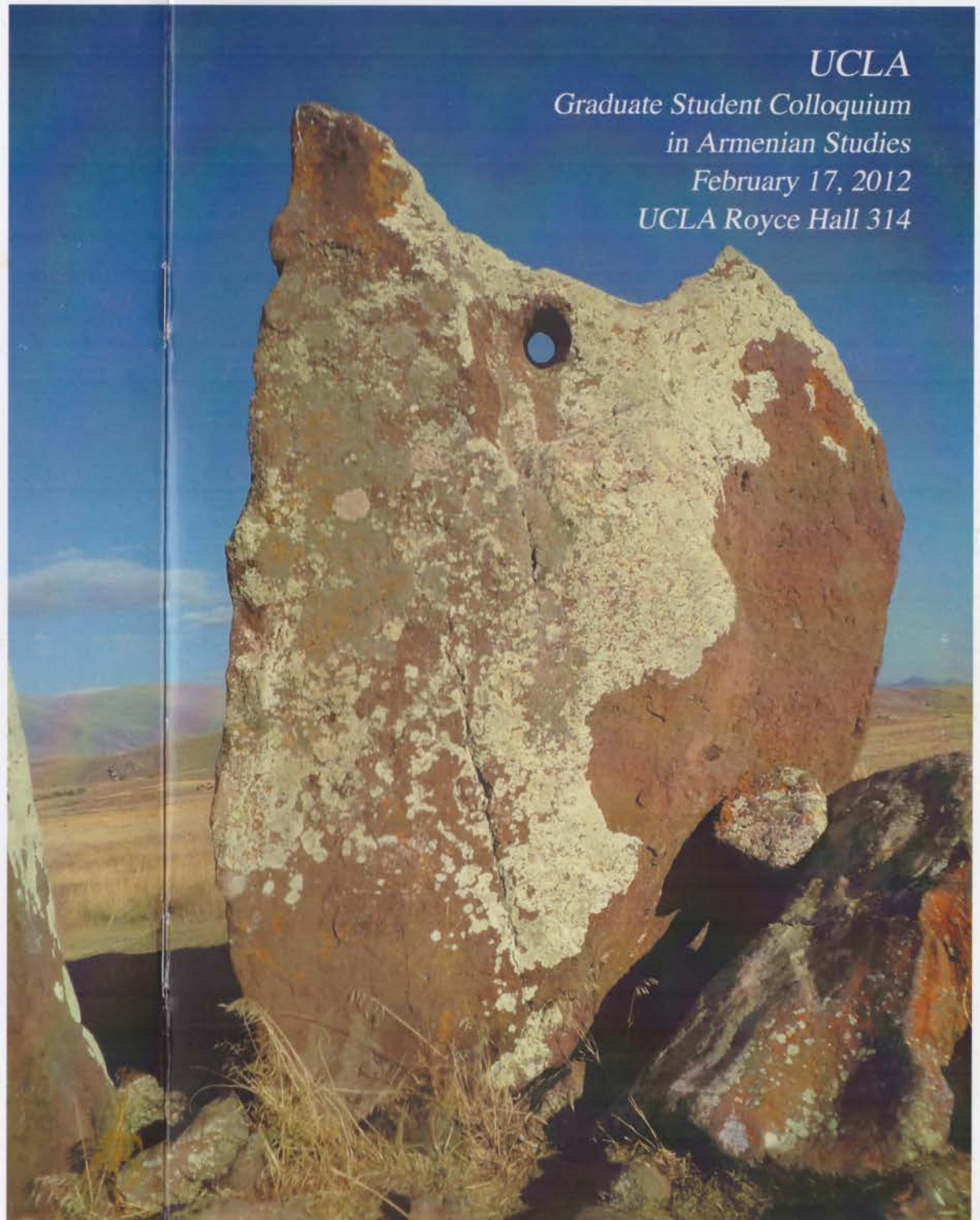


UCLA
Graduate Student Colloquium
in Armenian Studies
February 17, 2012
UCLA Royce Hall 314



Cover: Armenia "Karahunj"

Photo by: Khoren Aramouni

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 tenth 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, Russia, Australia, Canada, Poland 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 2011-2012 GSCiAS Committee

THE UCLA PROGRAM IN ARMENIAN STUDIES

Armenian Studies at UCLA began in 1960 with the appointment of temporary instructors. 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, now emeritus holder of the Armenian Educational Foundation Chair in Modern Armenian History. In 2011 he was succeeded by Dr. Sebouh Aslanian, Richard Hovannisian Term Chair in this field. 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 2000, he was succeeded by Dr. S. Peter Cowe.

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.

Currently, UCLA offers instruction in all three major standards of the Armenian language: Dr. Anahid Aramouni Keshishian is lecturer in Eastern Armenian and Dr. Hagop Gulludjian in Western Armenian. The Friends of the UCLA Armenian Language and Culture Studies, a community support group inaugurated in 1998, provides funding for an annual visiting professorship to supplement the expertise of core faculty by offering courses in other facets of Armenian culture. The Major in Middle Eastern Studies in the NELC department newly approved this year includes a concentration in Armenian. This supplements the already popular undergraduate Minor in Armenian Studies.

Dr. Richard G. Hovannisian

Dr. 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, 1986-2006. 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 ten 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. Cowe is Narekatsi Professor of Armenian Studies at the University of California, Los Angeles. 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 and modern Armenian nationalism. The author of five books in the field and editor of nine, he contributes regularly to scholarly journals and is the past co-editor of the Journal of the Society for Armenian Studies. A recipient of the Garbis Papazian award for Armenology, he is currently collaborating on a study on the earliest Armenian encyclopaedia with NEH fellowship support, and researching royal ideology in the Cilician Armenian state on a Fulbright-Hayes Research Fellowship. He also serves on the executive board of the Association Internationale des Etudes Arméniennes.





Dr. Sebouh David Aslanian

Dr. Aslanian received his Ph.D. (with distinction) from Columbia University in 2007. He is the Richard Hovannisian Term Chair of Armenian History at the Department of History at UCLA. Prior to his arrival at UCLA, Professor Aslanian taught at CSULB, Cornell University, the University of Michigan, Chicago University, and Whitman College. From 2009 to 2010, Aslanian was a Mellon Foundation Postdoctoral fellow in world history at Cornell. Aslanian specializes in early modern world and Armenian history and is the author of numerous articles in peer reviewed as well as

*two books. His recently published *From the Indian Ocean to the Mediterranean: The Global Trade Networks of Armenian Merchants from New Julfa* (Berkeley: University of California Press, 2011) was the recipient of the PEN USA literary award for the most outstanding first book of the year from UC Press. It was also awarded the Middle East Studies Association's (MESA) Houshang Pourshariati Prize for best book in Iranian Studies for 2011.*



Dr. Anahid Aramouni Keshishian

*Dr. 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 Society for Armenian Studies 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" was successfully staged in US, Armenia and Argentina.



Dr. Hagop Gulludjian

Dr. 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.

Ani Honarchian

Near Eastern Languages and Cultures, UCLA (USA)

ani_chian@yahoo.com



Ani Honarchian is a second year Ph.D. student of Near Eastern Languages and Cultures at the University of California, Los Angeles (UCLA). She received her Masters in Translation Studies from Tarbiat Moallem University, Tehran, Iran. She has been a teaching assistant of Persian language at UCLA since 2010. Her interests include Armenian-Iranian comparative History, mythologies, and folktales as well as Digital Humanities.

Between Myth and History: Khorenatsi and Azi Dahak the Dragon-man

A good story is hard to forget, and it is hard to pin down. The case here is the story of Azi Dahak a serpent-ruler that is attested in Persian and Armenian folktales, mythology and history. I believe that the eschatological implication of the Azi Dahak story, and it's role, as the leader of the forces of chaos at the final battle between evil and good, must be studied in the framework of history of religion. Mythological studies have been conducted using the story of Azi Dahak as a supporting data; however, there is little research done focusing on the implication of the myth.

This research uses Mircea Eliade's concept of "Eternal Return, and Cosmic Cycles" as a model for analyzing and studying the underlying unity of the myth of the Serpent-ruler in the Armenian and Persian tradition. Eliade believes that the meaning of history acquired by archaic man is revealed in the theories of "Great Cosmic Cycles", as history is abolished by "the repetition of the creation and by regeneration of time."

What I would do in my research, which is a work in progress, is to trace back this myth and explore why its main character is repeated in history and why people's mind associates it with some actual rulers. The main sources for this study will be *Shahnameh* of Firdausi, and *History of the Armenians* by Movses Khorenatsi.

What Khorenatsi marked down, based on what he heard from the singers of Golt'n, made the reader consider that Azi Dahak's faith was divided between three kings, who were the descendants of a Median king. Firdausi, on the other hand, represents Azi Dahak as an Arab ruler conquering Iran during the 7th century A.D. Together with his descendants; Azi Dahak shares a common destiny with his counterpart in the Persian tale. This repetition of characters is not only the result of the oral reproduction of a story, but it depicts how a religious mind seeks patterns, similarities and archetypes in order to understand history.



Marine Aykazyan
French, UCLA (USA)
marine8@gmail.com

Marine Aykazyan received her B.A. in French and English from UCLA in 2007. Currently, she is a fourth year Ph.D. student in the department of French & Francophone Studies at UCLA. Her research interests include medieval rhetoric and epistemology, 12th and 13th century crusade poetry, and medieval historiography. She plans to examine Franco-Armenian

relations in the medieval Mediterranean, focusing on notions of truth and historicity in French and Armenian prose and verse narratives.

The Poetics of Truth in Nerses Shnorhali's 'Lament on Edessa'

Of all the Christian groups inhabiting the Mediterranean regions that would eventually become crusader states, Armenians are considered to have acted the most favorably to the crusading forces that passed through their lands. Marriages between Armenian barons and Frankish nobles facilitated the rise of Frankish power from the beginning of the First Crusade in 1099 until the fall of Cilicia to Ottoman rule in the fifteenth century. Within that span of time, the kingdom of Cilicia and the crusader states acted as geopolitical anchors for the Franks, both facilitating and spreading Frankish political, religious and linguistic influence throughout the Mediterranean. In his "Lament on Edessa", Nerses Shnorhali describes the fall of Edessa, one of the earliest and most politically significant areas of contact between crusaders and Armenians in the Mediterranean. When trying to understand the events and conditions of the Crusades, historians often overlook the historical value of Nerses Shnorhali's poem. They view the poem's providential framework, spiritual rhetoric, and highly stylized figurative language as markers of literary, as opposed to historical representation. This view, by relying on genre and factual accuracy as markers of historicity, assesses the historical value of medieval texts according to modern rather than medieval standards of historical writing. It, thus, limits our understanding of the political and social realities that Nerses Shnorhali's poem both reflects and constructs. By using medieval conceptions of historicity as a basis of interpretation, this paper aims to show how Nerses Shnorhali's use of rhetorical and figurative language endows his work with a historical function precisely through the ambiguities to which it gives rise and the events that it absences.

Dianna Mirijanyan

Archaeology and Ethnography,
National Academy of Sciences, Republic of Armenia
dianamirijanyan@gmail.com



Diana Mirijanyan received her B.A. in History from Yerevan State University in 2003 and her M.A. in 2005. Currently she is a Ph.D. student at the Institute of Archaeology and Ethnography of the National Academy of Sciences of Armenia, where she also works as a senior assistant. Diana is interested in the socio-economic, political, and religious changes that occurred during the early medieval period. She has taken part in several excavation projects focused on medieval sites.

Attempt at Classifying the Early Medieval Burial Construction Types in Armenia.

The significant socio-political and religious changes which took place in early medieval Armenia were also reflected in burial structures and ritual, which are more conservative areas of society. If some previous well-known burial structures continued in the early medieval period, then ritual manifested fundamental changes, accommodated with the ideology of new Christian religion. Armenian historical sources give us some information concerning the organization of the burial ceremony, but our aim is to confirm this information with the help of archaeological materials. In some cases we aim to confirm and also to supplement such historical accounts if the archaeological material allow. Historical sources give us more information about names of the buried, but they keep silent about the architectural details and style of their burials. In this paper we are trying to identify the name of funeral structures, which we know from ancient sources, with burials discovered during archaeological excavations. There are several types of early Christian burial, which also indicate the social rank of society. The majority of burials are boxes built from stone slabs, but in comparison with antique types of similar burials they display some changes. The next types of burial are sarcophagi, which are numerous in the Christian world. The wooden and ceramic coffins become separate types, the appearance of which is also the result of interesting changes. In the variety of early Christians burial structures there are special subterranean or semi-underground tomb-crypts. In the paper I attempt to examine ideological and architectural differentiations as well as similarity to compare Armenian with eastern Christian memorial architecture.

2012 Graduate Student Colloquium In Armenian Studies

Friday, February 17, 2012 - Royce Hall 314

9:30-10:00
10:00-10:15

Breakfast
Opening Remarks:
Ara Soghomonian • Project Director, 2012 Graduate Student Colloquium in Armenian Studies
Dr. S. Peter Cowe • Professor and Narekatsi Chair in Armenian Studies at UCLA

Session 1 • EARLY AND MEDIEVAL LITERATURE
Chair: **Dr. Tamar Boyadjian** (Comparative Literature, UCLA)

10:15 - 10:35 **Ani Honarchian** • Near Eastern Languages and Cultures, UCLA (USA)
"Between Myth and History: Khorenats'i and Azi-Dahak the Dragon-man"
10:35 - 10:55 **Marine Aykazyan** • French, UCLA (USA)
"The Poetics of Truth in Nerses Shnorhali's *Lament on Edessa*"
10:55 - 11:05 Discussion 11:05 - 11:15 Tea Break

Session 2 • THE ARTS AND ARCHITECTURE
Chair: **Marine Aykazyan** • French, UCLA (USA)

11:15 - 11:35 **Diana Mirijanyan** • Institute of Archaeology and Ethnography, National Academy of Sciences of Armenia
"Attempt at Classifying Early Medieval Burial Construction Types in Armenia"
11:35 - 11:55 **Katarzyna Nowak-Komar** • Institute of Art History, John Paul II Catholic University of Lublin (Poland)
"The Renaissance of the Mediaeval Cilician Style in 17th Century Armenian Manuscripts Created in the Diaspora"
11:55 - 12:15 **Ara Soghomonian** • Near Eastern Languages and Cultures, UCLA (USA)
"Rouben Mamoulian and the Pursuit of Art for Life's Sake"
12:15 - 12:30 Discussion 12:30 - 2:00 Lunch

Session 3 • LANGUAGE
Chair: **Lilit Keshishyan** (Comparative Literature, UCLA)

2:00 - 2:20 **Shushan Karapetian** • Near Eastern Languages and Cultures, UCLA (USA)
"How can I teach my kids my broken Armenian?": The Impact of Language Ideology on Language Use"

2:20 - 2:40 **Hrayr Khanjian** • Department of Linguistics and Philosophy, MIT (USA)
"Nune-n ka-ne, indzi ganche, che-ne, inch g_nes-gor-ne ts_ke, yegur: -ne in Spoken Western Armenian"

2:40 - 2:50 Discussion 2:50-3:00 Coffee Break

Session 4 • GENDER ISSUES
Chair: **Rosie Aroush** (Near Eastern Languages and Cultures, UCLA)

3:00- 3:20 **David Zakarian** • Oriental Studies, Oxford (UK)
"The 'Epic' Representation of Armenian Women of the Fourth Century"
3:20 - 3:40 **Sevan Beukian** • Political Science, University of Alberta (Canada)
"We are not feminists!': Gender in the Making of the Armenian National Identity"

3:40 - 3:50 Discussion 3:50- 4:00 Coffee Break

Session 5 • HISTORY AND SOCIOLOGY
Chair: **Xi Yang** (Near Eastern Languages and Cultures, UCLA)

4:00 - 4:20 **Ümit Kurt** • Holocaust and Genocide Studies, Clark University (USA)
"The Nascence of New Wealthy Social Strata (1915-1922): The Local Elites' Seizure of Armenian Property in Aintab"
4:20 - 4:40 **James Barry** • Political and Social Inquiry, Monash University (Australia)
"This is not Our Country': Armenian-Iranian Youth and Migration from the Islamic Republic"

4:40 - 4:50 Discussion

4:50 - 5:00 Guest Speaker • **Thomas F. Mathews**, John Langeloth Loeb Professor Emeritus of Art History, The Institute of Fine Arts, New York University

5:00 - 6:30 Reception



Shushan Karapetian

Near Eastern Languages and Cultures, UCLA (USA)
shushan.karapetian@gmail.com

Shushan Karapetian began her studies at UCLA as an undergraduate student and received her Bachelor's Degree in Anthropology with minors in French and Armenian Studies. She then completed her Master's Degree in Armenian Studies and is currently working on her Ph.D. in Near Eastern Languages and Cultures. Her research interests focus on heritage language education, specifically on the case of Armenian heritage students in the Los Angeles community. She has been an adjunct faculty member of the Language Arts

Department at Glendale Community College as an Armenian instructor since 2005, where she has taught courses on Armenian language and literature. Shushan is also involved with the Center for World Languages and the National Heritage Language Resource Center at UCLA, where she has developed the curriculum and instructed an Armenian Heritage Course for high-school age Armenian students over the past two summers. She has also been a teaching assistant at UCLA for Dr. Richard Hovannisian's courses on Armenian Oral History and the instructor for the final quarter of the Elementary East Armenian course series for the past three years.

'How can I teach my kids my broken Armenian?': The Impact of Language Ideology on Language Use

The United States, particularly Los Angeles County, hosts one of the largest Armenian populations outside of the Republic of Armenia. During the 2000 U.S. Census almost 400,000 Americans indicated either full or partial Armenian ancestry. Furthermore, the US Census Bureau's 2008 American Community Survey estimated that more than 165,000 Los Angeles County residents speak Armenian. However, unlike the case of Spanish, Chinese, Russian, and other important immigrant languages, no extensive research has been carried out to investigate the unique characteristics of the Armenian language community which nourishes a dynamic source of heritage language speakers/learners. For the purposes of this paper a heritage language learner is defined as someone who is "raised in a home where a non-English language is spoken, who speaks or at least understands the language, and who is to some degree bilingual in that language and English" (Valdes, 2001).

This research project is based on a series of interviews with college-age heritage language learners of Eastern Armenian, which were conducted in Armenian and consisted of questions related to background, education, use, and attitude of the heritage language. These learner-centered interviews provide a sort of *linguistic biography* of the interviewees, presenting the environment in which Armenian develops as a heritage language in this community and the unique motivations and attitudes that these youth hold about their language.

Valdes, Guadalupe. "Heritage Language Students: Profiles and Possibilities." *Heritage Languages in America*. Ed. Joy Kreeft Peyton, Donald A. Ranard, and Scott McGinnis. Delta Systems/CAL: McHenry, IL, 2001. 37-80.

Hrayr Khanjian

Linguistics, Massachusetts Institute of Technology (USA)
khanjian@mit.edu



Hrayr Khanjian received his B.A. in Linguistics with a minor in Mathematics from UCLA in 2007. Currently he is a fifth year Linguistics Ph.D. student in the linguistics section of the Department of Linguistics and Philosophy at MIT. Most of his time is spent on dissecting different aspects of the structure of spoken Modern Western Armenian. His research interests lie in theoretical generative linguistics, in the subfields of phonology, syntax, and semantics. The focus of his dissertation is on the structure, composition, and meaning of words and clauses that alter and restrict a given sentence.

Nune-n ka-ne, indzi ganche, che-ne, inch g_nes-gor-ne ts_ke, yegur:
 -ne in Spoken Western Armenian

There is a variety of affixes, words and phrases used in Spoken Western Armenian which are absent from the written language. This paper focuses on one of these, the suffix -ne and aims to hone in on the syntactic and semantic nature of it. Understanding the way that -ne functions, through fieldwork, reveals interesting aspects of the argument structure of Spoken Western Armenian.

There are four main contexts where -ne appears: Conditionals (2), when-clauses (2), universal 'ever' clauses (4) and as one of the methods of disjunction (6). For all four of these contexts, non-ne headed phrases can and are used as well; an example is seen with (1) vs. (2) and (4) vs. (5). (2) is ambiguous between a conditional (1) and a temporal reading (3). Using either yete (1) or yerp (3) disambiguates (2). For the third context, seen in (4), -ne forms a universal 'ever'-clause. As with (2) vs. (3), (4) can be formed with just the word vor 'that' (5). -ne-like suffixes are cross-linguistically common, seen for example with Turkish -sa, Korean -mj_n, and Japanese -tara. For example Turkish -sa can be used for conditionals as in (1), universal 'ever' clauses like (5) and disjuncts as in (6). Whereas Korean -mj_n can be used for all four of the -ne environments. Comparing the structure of these languages further reveals important properties of Spoken Western Armenian.

- (1) yete dun yerta-m, jash bid(i) ude-m
 if home go-1S, food FUT eat-1S
 'If I go home, I'm going to eat food.'
- (2) dun yerta-m-ne, jash bid(i) ude-m
- (3) yerp dun yerta-m, jash bid(i) ude-m
- (4) Aram_inch _sav-ne, Hagop _rav
 Aram what said.3S-NE, Hagop did.3S
 'Whatever Aram said, Hagop did it.'
- (5) Aram_inch-vor _sav, Hagop _rav
- (6) tas_t _re, che-ne kezi jash-mash chi-ga
 hw-2S.POSS do.IMP, NEG.BE.3S-NE 2S.DAT food-food.like NEG-there.is.3S
 'Do your homework, or you don't get to eat!'



David Zakarian

Oriental Studies, University of Oxford (UK)
david.zakarian@sant.ox.ac.uk

David Zakarian received his B.A. in English Language and Literature and his M.A. in English Literature from Aristotle University of Thessaloniki, Greece in 2005 and 2010 respectively. In 2011 he received his M.St. in Classical Armenian from the University of Oxford, UK. Currently, he is doing

his D.Phil. research in the Faculty of Oriental Studies of Oxford University. He is teaching Modern Greek Literature at St Clare's College and Russian Literature at EF International Academy. Since Michaelmas term (2011) he has been teaching Classical and Modern Armenian in the Faculty of Oriental Studies of Oxford University. His interests include the role of women in Armenian history, Armenian-Greek relationships throughout the history, Armenia and the Crusades.

The 'Epic' Representation of Armenian Women of the Fourth Century

This article aims at rereading a cornerstone text in the study of the Armenian society of the fourth century of C. E. generally known as *Buzandaran Patmut'iwnk'*, but owing to recent studies more accurately referred to as *The Epic Histories*. An attempt will be made, to use Kathleen Canning's words, to reveal women's "experience, agency, discourse and identity," and thus "constitute women subjects." In other words, I endeavour to explore the representation of women in the text and elaborate on the "desirable" image of women which the anonymous author creates. The main questions to be answered are: who are the women that feature in the *The Epic Histories*? How do(es) early Christian interpreter(s) of the work perceive the role of women in a society where the lingering presence of Iranian social structure is still quite powerful? What has caused the controversial representations of the Armenian Queen P'aranjem? And finally, is it possible to reconstruct the woman subject, her "experience, agency, discourse and identity" in Armenia of the fourth century by studying the epic tales of bards compiled and edited by a medieval cleric? The answers to these questions might help to shed some light on the complicated social relationships in the early Christian Armenia.

Sevan Beukian

Political Science, University of Alberta, Canada
beurkibe@ualberta.ca



Sevan Beukian is a PhD Candidate (Political Science) at the University of Alberta, Canada. Her fields of specialization are Comparative Politics and Political Theory. She received both her BA and MA from the American University of Beirut, Lebanon. She is currently researching and writing her dissertation. Her project explores the concept of (multi)identity politics, and examines the impact of gender, memory, diaspora and nationalism in the nation building process of the South-Caucasus region (Armenia, Azerbaijan, Georgia), particularly focusing on Armenia. Her interests include the theories of nationalism and ethnicity, (post-Soviet) nation/state building, and diasporas, migration and transnational movements. She also teaches courses on political theory, and transnationalism and diaspora politics.

'We are not feminists!':

Gender in the Making of the Armenian National Identity

This paper explores the discourses on gender roles (both masculine and feminine) and the place of Armenian women in the Armenian nation building process, especially focusing on the changes from the Soviet 1988 era to the post-Karabakh war Armenia. It will explore some of the implications of the Soviet discourse on 'emancipating' women from their traditional cultural and family roles, and the changes after the end of the Karabakh war. The consequence of the Soviet forced emancipation has been a retreat towards a stronger hold of the tradition and family structures, pushing the woman into the private sphere while creating a certain public image of the Sovietized feminist. What are the changes we can see in the perception of the government towards women today? How does the dominant patriarchal discourse portray the Armenian woman? This study is based on extensive interviews conducted in Armenia and Karabakh in 2011. Although Armenian women were praised for their role during the Karabakh war, it seems that the post-Karabakh period brought the Armenian woman back into her 'traditional' categories; the government discourse on gender also contributes to the positioning of the woman within her 'natural' family role in the patriarchal socio-economic and political setting. This shapes Armenian women, who want to combine their rights to public activity, work, and social recognition with their image of the "good wife" and especially "the Armenian mother", and separate those from claims of (westernized) feminism attributed to a desire to be 'freed' from men.



Ümit Kurt

History, Genocide and Holocaust Studies, Clark University, MA
ukurt@clarku.edu

Ümit Kurt received his B.A. in Political Science from the Middle East Technical University in 2006 and his MA in European Studies from Sabancı University in 2008. Currently he is working on his Ph.D. at the Center for Holocaust and Genocide Studies in Clark University. He is Agnes Manoogian Hausrath Fellow in Armenian Genocide Studies. He is the author of *AKP Yeni Merkez Sağ mı?* (Dipnot Publishers, 2009). His main area of interest is the confiscation of the Armenian properties and the role of local elites/notables in Aintab during the Armenian genocide, 1915-1921. His recent book has been published by İletişim Publication House.

The Nascence of New Wealthy Social Strata (1915-1922): The Local Elites Seizure of Armenian Property in Aintab

The aim of my research is to lay bare the fact that the process of genocide and deportation directed at Aintabzy Armenians was in fact put into practice by local notables and provincial elites themselves and these local actors actually prospered and became new wealthy social strata through the acquisition of the Armenians' property and wealth. In this respect, this work thus claims that the Union and Progress Committee's (CUP) genocide and deportation decree had a certain social background, effective power, control and support mechanism(s) at the local levels. Therefore, what took place in the local areas or periphery deserves to be examined.

By zooming in on Aintab, I hope to shed light on the origins of the property and wealth of the local and provincial elites/notables in Aintab and how massacred and deported Armenians' properties in Aintab changed hands. These lines of inquiry raise many important questions about the implementation of the Armenian genocide in Aintab as follows: What elements could explain the support of local elites for the genocidal policies of the CUP in Aintab? Was confiscation of the Aintabzy Armenians' properties economically motivated as a mere instrument for material gain? Did the CUP distribute Armenian property to the local elites of Aintab in exchange for support for the genocide? What was the scope of the dispossession process? What were the political, social, cultural and economic relations between these local notables, Armenians and the elite cadres who founded the Turkish Republic including the CUP cadres in Aintab? Where were those fertile agricultural regions that were transferred to the Muslim provincial elites in Aintab located? Who were these local notables that directly or indirectly benefited from the Armenian Genocide?



James Barry

Political and Social Inquiry,
Monash University, Melbourne (Australia)
jabar3@student.monash

James Barry received his B.A. (Hons) in Anthropology and History from Monash University in 2007. Currently he is nearing completion of his PhD thesis at the School of Political and Social Inquiry at Monash University. In 2011, he was a lecturer in Anthropology at Monash University and a tutor for the ITAS (Indigenous Tutoring Assistance Scheme) at the Australian Catholic University. James' interests include diaspora studies and cultural anthropology, with a current focus on the Armenian communities of Iran and Ethiopia. He is also interested in the use of the Gaelic language amongst the Irish and Scottish Diasporas.

'This is not Our Country': Armenian-Iranian Youth and Migration from the Islamic Republic

The Armenian minority of Iran constitutes one of the most established and influential communities in the Diaspora. Previous research on the contemporary community, largely conducted by Sanasarian (1995; 2000), has focused on their official change in status since the 1979 Revolution. Since Sanasarian's research was carried out, there has been a slow change in official and unofficial treatment of religious minorities in Iran, from one of suspicion and occasional harassment to one of indifferent autonomy. However, one of the main concerns of previous research, the numerical decline of the Armenian population through migration since the revolution, continues to threaten the future prospects of community's viability despite these changes. Based on research carried out in Iran in 2010, this paper focuses on the issue of out-migration of Armenians from Iran and the problems it continues to pose for the community's sustainability. In particular, this paper will examine how a generational difference in identity construction has contributed to an increased sense of social isolation from the Iranian majority among Armenian youth. This sentiment has become an incentive to migrate in the absence of previous hardships such as economic woes and war. This paper will examine how this generational change has manifested itself in a shift to a near complete rejection of Iranian identity, as well as the consequent reasons for migration given by those intending to leave the country in 2010. This research aims to both add to the literature previously available on religious minorities in Iran, as well as contribute to wider theoretical understandings of issues regarding minorities and belonging.



Dr. Thomas F. Mathews

Dr. Mathews is John Langeloth Loeb Professor of History of Art Emeritus at New York University's Institute of Fine Arts and is currently visiting California as a Distinguished Visiting Scholar at the UCLA Center for Medieval and Renaissance Studies. An acknowledged expert in the field of Early Christian and Medieval religious art with a specialty in Armenian church architecture and manuscript illumination, Mathews has held many prestigious fellowships and honors (e.g. Guggenheim, National Endowment for the Humanities, Kress, Paul Getty Museum). The prolific author of thirteen monographs and numerous articles, he continues to be actively engaged in groundbreaking research. Together with the late Professor Avedis Sanjian, he published an innovative study of UCLA's Gladzor Gospel of the early 14th century and acted as guest curator of the manuscript's exhibition at the Getty Museum in 2001. Earlier he curated a magnificent exhibition spanning the whole medieval Armenian tradition of manuscript illumination under the title "Treasures in Heaven" at the Pierpoint Morgan Library, New York, with accompanying catalogue and collected essays.

**UCLA Graduate Student
Colloquium in Armenian Studies
2012 Committee**



S. Peter Cowe
(Faculty Advisor)



Rosie
Aroush



Marine
Aykazyan



Tamar
Boyadjian



Myrna
Douzjian



Ani
Honarchian



Shushan
Karapetian



Lilit
Keshishyan



Ara
Soghomonian



Xi
Yang

ACKNOWLEDGMENTS

*The organizing committee of the
2012 Graduate Student Colloquium in Armenian Studies
would like to thank the sponsors of today's program:*

**CAMPUS PROGRAMS COMMITTEE OF THE PROGRAM
ACTIVITIES BOARD**

**FRIENDS OF UCLA
ARMENIAN LANGUAGE AND CULTURAL STUDIES**

JOHN AND HASMIK FOUNDATION

and

**UCLA CENTER FOR MEDIEVAL AND RENAISSANCE STUDIES
SOCIETY FOR ARMENIAN STUDIES
THE NATIONAL ASSOCIATION FOR ARMENIAN STUDIES AND RESEARCH
ARARAT-ESKIJIAN MUSEUM
UCLA DEPARTMENT OF HISTORY
G. E. VON GRUNEBaum CENTER FOR NEAR EASTERN STUDIES
UCLA DEPARTMENT OF SLAVIC LANGUAGES AND LITERATURES**

Special Thanks to:

**PAM CYSNER
CENTER FOR STUDENT PROGRAMMING**

**NELI GEORGIEV
UCLA TRAVEL CENTER**

**MR. YEZNIK TAMAZYAN, FLOR DE CAFÉ BAKERY
KHOREN ARAMOUNI, I-BEN PRINTING**

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 2010-2011 academic year, the AGSA at UCLA held its Tenth Annual Mentorship Series event, during which undergraduate students built mentor-mentee relationships with Armenian students from the various graduate cohorts on campus. Presently, the AGSA is in the planning phase of its Third Annual Graduate-Professional Networking Forum – AGSA's largest event of the year, scheduled for April 12. This event provides graduate students the opportunity to network with successful Armenian-Americans from major companies and firms.

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 Eighth 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 Eighth 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: uclaagsa@gmail.com