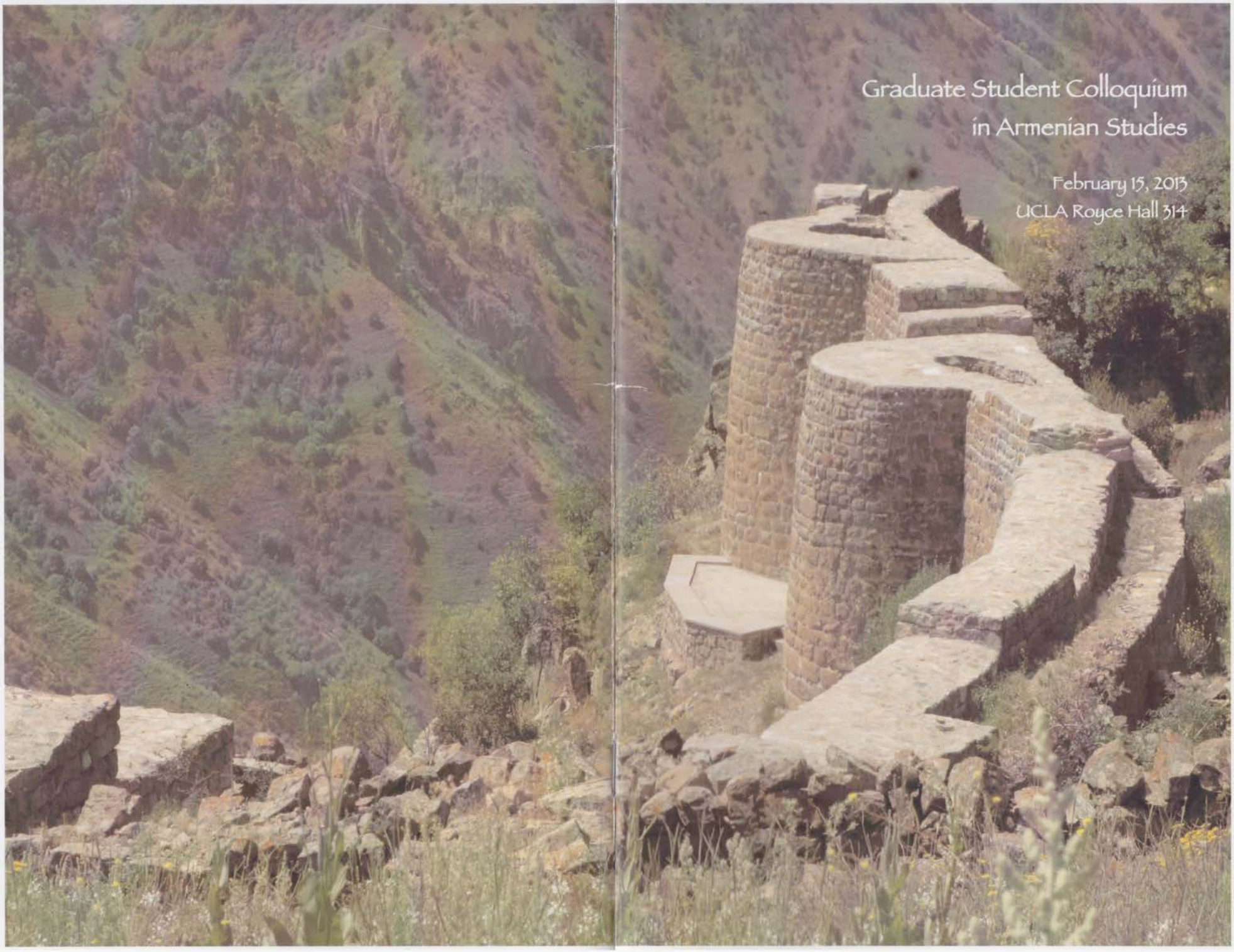


Graduate Student Colloquium in Armenian Studies

February 15, 2013
UCLA Royce Hall 314

Cover: Smbataberd Fortress, Armenia
Photo by Khoren Aramouni Keshishyan

On behalf of the organizing committee of the Graduate Student Colloquium in Armenian Studies (GSCiAS) at UCLA, we are pleased to welcome you to today's program.

The 2013 program marks the eleventh annual colloquium hosted at UCLA, a premier institution for the growing field of Armenian Studies and a leader in interdisciplinary research. With each passing year the colloquium has grown with the goal of contributing to the active development of Armenian Studies through the interaction of graduate students and faculty from various institutions. We hope to provide a unique forum for the exchange of ideas that presents an opportunity for the professional and academic development of graduate students as they progress in their careers.

Our vision is to have the colloquium foster a unique platform 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 scholarship and provide an arena for the development of new ideas and progress in our field.

This year's organizing committee has brought together a unique group of scholars from institutions in Armenia, Europe and the United States. The 2011 colloquium will feature a wide range of fields, each representing themes in the discipline of Armenian Studies. Topics range from Armenian theology and praxis, religion and culture in the Armenian communities of eastern Europe, genocide and diaspora , gender issues in modern cultural media and comparative government in the post-soviet bloc.

We would like to welcome you all to today's program; undergraduate students, graduate students, faculty and the community at large, and hope that each of you will glean something new and leave with an anticipation for future colloquia to come.

Sincerely,

The 2012-2013 GSCiAS Committee

(colloquium.agsa@gsa.asucla.ucla.edu)

THE UCLA PROGRAM IN ARMENIAN STUDIES

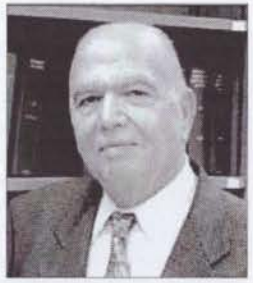
Armenian Studies at UCLA is currently one of the largest programs outside Yerevan and, with roots going back over half a century, is one of the oldest in the USA. Instruction is organized around two nodes, the Narekatsi Chair of Armenian Studies in the Department of Near Eastern Languages and Cultures (NELC), held by Dr. S. Peter Cowe, and the Richard Hovannisian Term Chair in Modern Armenian History, held by Dr. Sebouh Aslanian, which was created in 2011 in honor of Dr. Richard G. Hovannisian, presently emeritus holder of the Armenian Educational Foundation Chair in the Department of History.

UCLA now 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. Meanwhile, 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. This term the incumbent is Dr. Hasmik Khalapyan, Assistant Professor in the Department of Psychology at Yerevan State University, who is teaching a course on Armenian Women's Studies.

The Program services an Armenian concentration in the NELC department's Middle Eastern Studies Major as well as a popular undergraduate Armenian Studies Minor. Graduate degrees are offered in both NELC and History.

The nucleus of the university's rich Armenological holdings was formed by the bequest of the library of Dr. K.M. Khantamour in the late 60s, subsequently enhanced by the accession of the Minassian collection of manuscripts (most of which are digitized), archives, and printed books that buttressed the Program's research capabilities. Collection development has been facilitated by a recent Friends' endowment.

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. Currently he is Distinguished Chancellor's Fellow at Chapman University and Distinguished Visiting Professor at UC Irvine.

Dr. S. Peter Cowe

S. Peter 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 Journalof the Society for Armenian Studies. He has served on the executive board of the Society for Armenian Studies and Association Internationale des Etudes Arméniennes. 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.

Dr. Sebouh David Aslanian

Dr. Aslanian received his Ph.D. (with distinction) from Columbia University in 2007. He is the Richard Hovannisian Endowed 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 the early modern world and Armenian history and is the author of numerous articles in peer reviewed journals 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 and 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 auto-biographical performance "Ka yev Chka" was successfully staged in the US, Armenia and Argentina.

Dr. Hagop Gulludjian

Dr. Hagop Gulludjian is Lecturer in Western Armenian at UCLA and has been an Associate Professor of Armenian Studies at the School of Oriental Studies of the Universidad del Salvador, Buenos Aires, where he initiated Armenian Studies classes. He has researched and occasionally published about a wide range of topics concerning Armenian Studies, as well as the interrelation of technology and culture. He has been 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 with Anglo-Saxon literature.

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Claudia Matoda received her M.A. with honors in Architecture from the Politecnico of Turin (Italy) in 2008, with a thesis on the relationships between Armenian and Norman architecture during the Crusades. Currently she is working on the defense of her PhD thesis (March 2013) on the Armenian architecture of Cilicia and Euphrateses at the Department of History of Architecture of the Politecnico of Turin. Her interests include diaspora Armenian architecture and art, in particular the translation and diffusion of model-types. She is also interested in critiques of architecture and new approaches, mostly through semiotics and the analysis of liturgy.

The Armenian *Gavit'* as an Expression of an Ekphrastic Space

Usually, in Western historiography of architecture, we employ the term gavit' as an antonym of the more popular narthex. This choice of simplification had the indisputable advantage of translating into the western architectural lexicon the concept of a space contiguous with the west of a church, but (as in every translation) the breaks in the original semantic spectrum represented an enrichment and variation of meaning. Therefore we have a partial perception of the nature of this space. It is necessary, therefore, to re-think the definition of *gavit'*.

The *gavit'* is a suspended space in the structure of an Armenian church; it is a room for assembly and burial, not only a place in which to receive catechumens and believers. It is a space in which the liturgical structure of the church does not exert an influence, a frozen moment, independent from the rest of the ecclesiastical mechanism, isolated for form and function.

This paper contributes to the semiotic analysis of the concept of the *gavit'*, proposing through the combination of an analysis of a relevant case study (selected in the medieval patrimony) and the investigation of signs and semiotic processes, models for the communication of the structural suspension of the nature of this space. In particular, this paper points out the difference between the *gavit'*, seen as a space of interruption, and the western narthex, seen as a space of connection.

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Astghik Babajanyan received her B.A. in Art History from Yerevan State University in 2004 and her M.A. in 2006. Currently she is working on her Ph. D. at the Institute of Archaeology and Ethnography of the National Academy of Armenia. She is also employed at the Institute of Archaeology and Ethnography as archaeologist and junior researcher. Her interests include the archaeology of the Middle Ages, particularly ceramics of the late period (14th-16th centuries). She is also interested in the study of Christian Armenian relics and reliquaries and the heraldry of the Mamikonian, Khaghbakian and Orbelian principalities.

The Veneration of Christian Relics in Armenia and their Transportation in portable Reliquaries

The theme of my research is the study of Christian Armenian relics and especially reliquaries. After the legalization of Christian worship ecclesiastical architecture began to flourish widely in a process in which the construction of sanctuary-martyria at places of martyrdom occupies a significant place. First of all, the role of relics is important in the organization of the holy space of the sanctuary, which is comprehended as a monumental reliquary. Later the role of relics expanded to such a degree that portable reliquaries were made to house relics. The shapes of these have became an important source for studying medieval iconography.

The Armenian Apostolic Church also adopted the tradition of preserving relics in reliquaries. The main forms of reliquaries in Armenia were rectangular, cruciform, and in the form of a right hand.

A comprehensive overview of relics and reliquaries lies outside the purview of my paper. Instead I shall focus on the cult of St. John the Baptist in Armenia and the geographical diffusion of his relics, highlighting the unique example of a reliquary kept in a special treasury at the cathedral of Holy Echmiadzin. It was fashioned in Adana in the 14th century and refurbished in 1670.

The uniqueness of this reliquary resides in its construction, which combines all three forms accepted in Armenia - casket, cross and right hand. Traditionally, in the medieval period everything had to correspond to canonical regulations, thus permitting vitually no deviations.

The great interest provoked by the reliquary of St. John the Baptist derives not only from its form, symbolism, and inscription containing important information, but also from its artistic caliber as a masterpiece adorned with precious gems, which create a harmonious blend of subtle hues.

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Mariam Kartashyan received her B.A. and M.A. in Theology in 2001 and 2003 respectively from Yerevan State University. In 2009 she gained a M.A. in Ecumenical Studies at the University of Bonn. While studying ancient languages (Hebrew and Latin) and continuing her theological studies she received a M.A. degree in Theology with majors from the University of Bern in 2011. Since then she is writing a dissertation for a Ph. D degree in Theology about the "Armenian schism" as a result of the Bull "Reversurus," the First Vatican Council, and relations between Armenians, Anglicans and Old Catholics (1867-1881).

The Bull "Reversurus (1867)" and the Resistance of the the Armenian Antonian Order

The topic is central to modern church history, but remains incompletely understood due to the age, limited nature, and subjectivity of existing research. This study brings forth new archival evidence and puts this historical episode into the context of 19th century church history, including developments in the East and its impact on and ties to the Western Christian churches. The international connections and relationships of the Armenian church with western churches will bring new insights to the writing of Church History.

The methods of this study include a critical review of the historiography of the Armenian schism; rediscovery and translation of Armenian archival sources in Lebanon and Armenia; reinterpretation of the importance of western archival sources; critical survey of ecclesiastical, political, cultural and other aspects of the schism's role in modern church history.

This study reveals new details about the actions and motivations of the Turkish government, Rome, France, Russia and the other powers involved. It thus reinterprets the schism's historical and political context, its positive and negative consequences, and its implications for relationships between Armenian Catholics and Oriental Orthodox Armenians, Old Catholics and Anglicans. This study thus not only fills a gap in the historical record, but also opens up new perspectives for existing inter-church relationships in the 19th century.

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Emese Pál received her B.A. in Art History from Babes-Bolyai University (Cluj Napoca, Romania) in 2008. Her B.A. thesis analyzes late baroque altars in Transylvania. Since graduating, she has been engaged with the art of the Armenians in Transylvania. In 2010 she completed her M.A. thesis, which assessed the fine arts collection of the church in Gherla. Currently she is a third year PhD student at the Babes-Bolyai University. Her research concentration pertains to the Armenian Catholic churches of Transylvania (Gherla, Dumbrăveni, Gheorgheni, Frumoasa) and their artistic heritage. She is also studying the Armenian treasures that can be found in Transylvanian Roman Catholic churches. St. Gregory the Illuminator`s representation thus occupies a central place in her research.

Representations of St. Gregory the Illuminator in Transylvania

In the case of the Transylvanian altarpieces depicting Saint Gregory the Illuminator, we can distinguish two large types of iconography. The first is a rather simple type including altarpieces illustrating King Trdat as he receives baptism. The second type is made up of works depicting the baptismal scene embedded in the narrative framework of the tortures of Saint Gregory. The first category comprises the altar-pieces showing Saint Gregory the Illuminator in the great Armenian church of Gherla, the Armenian Catholic churches of Dumbrăveni and Frumoasa, the Franciscan churches in Dej, Sibiu, and Odorheiu Secuiesc, and the Roman Catholic church in Nuşeni. The second type of iconography includes only three paintings, namely the Armenian Catholic church in Gheorgheni, the altarpieces of the former Piarist church in Maramureş, and the oil painting found in the collection of the Church of the Holy Trinity in Gherla.

In continuity with the medieval wall-paintings and miniatures, the beginning of the 17th century brought with it a crystallization of iconography related to St. Gregory. The spread of this iconography can be mainly attributed to the engraving of books printed in Constantinople and the centers of the Mechitarist Orders in Venice and Vienna. The Transylvanian altarpieces were based on engravings. The predecessor of the altarpiece in Sibiu is the engraving of a biography of St. Gregory printed in Venice in 1749, while the altarpieces in Maramureş and Odorheiu Secuiesc were based on Franz Karl Heissig's engraving from Augsburg.

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Dr. Bálint Kovács is a senior research fellow in the Leipzig Centre for the History and Culture of East Central Europe (Leipzig/Germany), where he is coordinating the research project "Armenians in East-Central Europe." He studied History, Catholic Theology and Law in Budapest. He received a PhD in history from the Peter Pazmany Catholic University (Budapest-Piliscsaba) in 2010. In 2011-2012 Kovács taught Eastern European history at the Peter Pazmany University in Budapest. His fields of interest include the history of Eastern Europe (especially Transylvania), the Caucasus, and the cultural history of the Armenian Diaspora. His current research focuses on the history of the Armenians in East-Central Europe.

The Mediating Role of Literature and Religion in the Integration of the Armenians in Transylvania in the 18th Century

Armenians in Transylvania after the settlement (during the latter half of the 17th century) underwent a process of gradual alienation from the "collective network" of other Armenian groups. Through the mediation of the ecclesiastical intellectual elite and the activity of missionaries, Armenians in Transylvania maintained contact at the same time with that intellectual medium, which united communities (i.e. those that belonged to the Catholic Church). Consequently, from the ideological historical point of view, Transylvanian Armenians were associated with Catholic Armenian communities, theological schools and intellectual groups in Constantinople, Asia Minor, Lemberg, Rome, Venice. It was on the cultural level that these European and Asian diasporas cultivated a relationship with each other. This connection is most apparent in the period's literary, theological, and ecclesiastical sources: a) the Armenian literary treasures in the Carpathian Basin; b) the veneration of saints.

2013 Graduate Student Colloquium In Armenian Studies
Friday, February 15, 2013 - Royce Hall 314

9:30-10:00 Breakfast
10:00-10:15 Opening Remarks:
Ani Honarchian • Project Director, 2012 Graduate Student Colloquium in Armenian Studies
Dr. S. Peter Cowe • Professor and Narekatsi Chair in Armenian Studies at UCLA

Session 1 • ARMENIAN THEOLOGY AND PRAXIS
Chair: **Marine Aykazyan** • French and Francophone Studies, UCLA

10:15 - 10:35 **Claudia Matoda** • Faculty of Architecture, Politecnico of Turin (Italy)
"The Armenian Gavit` as an Expression of an Ekphrastic Space"

10:35 - 10:55 **Astghik Babajanyan** • Institute of Archaeology and Ethnography, Yerevan (Armenia)
"The Veneration of Christian Relics in Armenia and their Transportation in portable Reliquaries"

10:55 – 11:15 **Mariam Kartashyan** • Department of Theology, University of Bern (Switzerland)
"The Bull 'Reversurus' (1867) and the Resistance of the Armenian Antonian Order"

11:15 – 11:25 Discussion
11:25 – 11:35 Tea Break

Session 2 • RELIGION AND CULTURE IN ARMENIAN COMMUNITIES OF EASTERN EUROPE
Chair: **Ani Honarchian** • Near Eastern Languages and Cultures, UCLA

11:35 – 11:55 **Emese Pál** • Art History, Babes-Bolyai University, Cluj Napoca (Romania)
"Representations of St. Gregory the Illuminator in Transylvania"

11:55 – 12:15 **Bálint Kovács** • History, Péter Pázmány Catholic University, Piliscsaba-Budapest (Hungary)
"The Mediating Role of Literature and Religion in the Integration of the Armenians in Transylvania in the 18th Century"

12:15-12:35 **Konrad Siekierski** • Institute of Archaeology and Ethnography, National Academy of Sciences, Yerevan (Armenia)
"Religious Feasts, Sacred Places, and the Chronotopes of the Armenian Diaspora in Romania"

12:35– 12:45 Discussion
12:45 – 2:00 Lunch

Session 3 • GENOCIDE AND DIASPORA
Chair: **Ara Soghomonian** • Near Eastern Languages and Cultures, UCLA

2:00 – 2:20 **Tuğçe Kayaal** • Department of History, Sabanci University, Istanbul (Turkey)
"The Social Dimension of Genocide: The Case of the Ain Tura Orphanage and the Turkification of Armenian Orphans"

2:20 – 2:40 **Anahid Matossian** • Department of Cultural Anthropology, Purdue University, West Lafayette, Indiana (USA)
"Identity Formation and Diaspora Politics in Post-Genocide Communities: A Case Study of Diasporic Istanbul Armenians in Los Angeles"

2:40- 3: 00 Discussion
3:00 – 3:10 Coffee Break

Session 4 • GENDER ISSUES IN MODERN CULTURAL MEDIA
Chair: **Narine Jallatyan** • Comparative Literature, UCLA

3:10 – 3:30 **Karen Jallatyan** • University of California, Irvine (USA)
"Transgressive Literature: A Reading of Kachatur Abovian's 'The Turk's Daughter (The Power of Religion)"

3:30 – 3:50 **Shushanik Zohrabian** • Institute of Art, National Academy of Sciences, Yerevan (Armenia)
"Vardges Surenyants' Images of Women in the Context of Symbolism and Art Nouveau"

3:50 – 4:10 Discussion
4:10 – 4:20 Coffee Break

Session 5 • COMPARATIVE GOVERNMENT IN THE POST-SOVIET BLOC
Chair: **Danny Fittante** • Near Eastern Languages and Cultures, UCLA

4:20 – 4:40 **Mariam Yeghyan**• Department of Public Administration, Yerevan State University (Armenia)
"Comparative Study of the Armenian and Estonian Public Administration System"

4:40 – 5:00 **Tigran Sayadyan** • Institute of Art, National Academy of Sciences, Yerevan (Armenia)
"Reinterpretation of Cultural Heritage in Post-Soviet States: New Approaches and Developments"

5:00– 5:10 Discussion

5:10– 5:20 Guest Speaker • **Dr. Talar Chahinian**, Comparative World Literature, California State University, Long Beach

5:20 – 6:30 Reception

Anahid Matossian
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Anahid Matossian received her B.A. in Near Eastern (Armenian) Studies and Sociocultural Anthropology at the University of Michigan in 2011. She is currently working on her M.S. degree in Cultural Anthropology at Purdue University. Matossian is primarily interested in post-genocide and post-trauma communities, most specifically the Armenian communities of Istanbul and Los Angeles. Her interests also include transnationalism, diaspora politics, and the reconciliatory efforts of humanitarian organizations and international governments.

Identity Formation and Diaspora Politics in Post-Genocide Communities: A Case Study of Diasporic Istanbul Armenians in Los Angeles

The assassination of Hrant Dink in January 2007 has prompted a resurgence of discussions on the role of the ethnic Armenian minority population in Turkey, and to an extent, links this case study to larger debates on ethnicity, nationalism, globalization, and citizenship. This tragic event has affected not only the Turkish-Armenian conflict but also the Kurdish, Jewish, and Greek "questions" in Turkey. Historically multicultural, Istanbul has the largest population of Armenians in Turkey. The Istanbul Armenians have been especially active in sociopolitical debates throughout the history of the region. This community has been able to maintain an active, if subtle, presence in the aftermath of the 1915 Armenian genocide. Istanbul Armenians in the diaspora, specifically in Los Angeles, also employ strategies for identity formation and negotiation, in this case with other diasporic Armenians and the larger American community. I conducted my thesis fieldwork on diasporic Istanbul Armenians in the Los Angeles area and have interviewed thirty individuals from varying backgrounds on the basis of age, sex, occupation, date of immigration, and religious and political beliefs. My research reveals the experiences of diasporic Istanbul Armenians in Los Angeles and implications for the current situation of Armenians in Turkey. In addition, this research also contributes to the larger Turkish-Armenian-American dialogue on genocide recognition and the role of ethnicity in citizenship.

Karen Jallatyan
Comparative Literature
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Karen Jallatyan received his B.A. in Comparative Literature with a minor in Philosophy from UCLA in 2010. In 2012 he received an M.A. degree also in Comparative Literature from Indiana University, Bloomington, Indiana. Currently he is pursuing his Ph.D. in the Department of Comparative Literature at University of California, Irvine. His interests are 19th and 20th century French and German philosophy and literature, issues of translation, cinema, postcolonial, postmodern and post-Soviet theoretical and cultural developments, particularly in Russian and Armenian contexts. In one of his upcoming projects, Karen plans to track the reception of post-colonial thought into Eastern European and post-Soviet spaces.

Transgressive Literature: A Reading of Khachatur Abovian's "The Turk's Daughter (The Power of Religion)"

While readers consider him the "father" of Eastern Armenian vernacular literature and the founder of modern Armenian literature, Khachatur Abovian also challenged authority and homogenous reading.

The more transgressive character of Abovian's texts has not received the critical attention it warrants. My presentation will attempt to take a step in this direction and will thus focus particularly on Abovyan's controversial short story, "The Turk's Daughter (The Power of Religion)."

"The Turk's Daughter" is a short story that is particularly difficult to pin down to a single, unequivocal, clear humanist reading. My presentation will try to formulate some of the particularly unstable and transgressive moments and knots in it.

The most descriptive working title for this project is "Transgressive Literature." Abovyan's text is interesting because it situates itself at the crisscrossing of constructions of peoples, nations, religions, and genders. Because of this, it almost always forces a political reading.

In my reading I will first draw attention to the arguments that the text provides ostensibly so as to bridge some of the abysses over which it weaves itself. Then I will look at the political, religious and gender implications of such a weaving and point out its blindspots. All of this is an attempt to come up with a reading that is more appreciative of the complicated terrain of the text and refuses to place it under the rubric of a single, homogenous ideology.

Shushan Zohrabian
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Shushan received her B.A. in Armenian Art History from Yerevan State University in 2005, and her M.A. in 2007. Currently, she is working on her Ph.D at the Art Institute of the National Academy of Armenia. Since 2007, she has been working as an assistant professor at the UNESCO Chair of Armenian Art History at Yerevan State University.

Vardges Surenyants': Images of Women in the Context of Symbolism and Art Nouveau

The art of the Armenian painter Vardges Surenyants' stands out as one of the greatest artistic achievements of the Armenian people in the late 19th and early 20th centuries. The artist's individual aesthetic perception manifests a singular affection for the most significant artistic influences of the period, Symbolism and Art Nouveau.

The representation of women is, for Surenyants', an important symbolic and philosophical theme. The artist depicts various emotional experiences and thoughts in his female images. His feminine images evoke sensuality through their slightly bent heads, slender waistlines, or smooth and unhurried movements.

The artworks of Gustav Klimt and other painters became the initial stage for Surenyants' to join the modern style of Europe. Clear and distinct analogies are particularly to be observed with the interpretations of demonic faces of women and ornamental stylization peculiar to Art Nouveau. Erotic feminine characters of Décadanse symbolize both life and death.

Ancient and Byzantine art was a new source of inspiration for Symbolist and Art Nouveau artists, and, indeed, this proved true also in the case of Surenyants'. One can find parallels between his artwork and that of Gustav Klimt, Alma Tadema, and Puvis de Chavannes. From these artistic luminaries, Surenyants' love of ornamental stylization is combined and harmonized with mysterious allegories such as death, the sufferings of love, and expectation.

The soul and experiences of its existence are expressed on his canvases.

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Mariam Yeghyan received her B.A. in Public Administration from Yerevan State University in 2007. She is now an M.A. student in the same program. She also works as a senior project manager in the Grants Department (International Cooperation Office, YSU). She has work experience in the Ministry of Foreign Affairs and the NGO, Zangakatun Charitable. Her academic interests include public administration, politics, social psychology, philosophy, and sociology. She is currently writing her M.A. thesis, which analyzes how public resistance influences the efficiency of state management.

Comparative Study of the Armenian and Estonian Public Administration System

With the advent of a new Post-Soviet era in global, regional, state, interstate, and intrastate affairs, major shifts and changes have occurred on a variety of intersecting levels. These changes concern conceptual, strategic, structural, and operational aspects of state policymaking and implementation processes. In this paper, I aim to address the specific issues related to the Armenian and Estonian systems of public administration. This comparative analysis involves a complex of structural procedures (institutional, policy-making, regulation, service provision) associated with the state's legally delegated authorities that include state and local self-governing bodies, as well as nongovernmental and political organizations and mass media. Public administration is an intricately inclusive phenomenon that integrates the interests of different societal agents, the mechanisms to achieve them and new challenges and threats resulting from these processes. This paper examines the peculiarities of politico-administrative relationships in Armenian and Estonian public administration systems. It emphasizes the following aspects of these systems:

1. the bureaucratic influence on policy-making and implementation processes.
2. the cohesiveness of the system, i.e. the extent to which it is unified in both its formal and informal politico-administrative links.
3. the effectiveness of the system.

Through this comparative study of the two states' public administration systems we can identify the major strengths, weaknesses, opportunities and threats of the respective systems and open up discussion for further consideration of issues discussed.

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Tigran Sayadyan received his B. A. in Art History with a minor in Medieval Armenian Architecture from Yerevan State University in 2002. He completed his M.A. degree in International Museum Studies at the University of Gothenburg in 2004. From 2004-2008, Sayadyan was a Ph. D student at the Institute of Art, National Academy of Sciences, Yerevan, Armenia. Currently he is working on his doctoral dissertation, which covers 12-14th century architectural decoration of the medieval Armenian kingdom of Siwnik'. He also teaches history of art at the National Academy of Fine Arts in Yerevan.

Reinterpretation of Cultural Heritage in Post-Soviet States: Seeking New Approaches in Conservation and Development

With nearly 33,000 historical and cultural monuments, the Republic of Armenia is rich in cultural heritage. The country gained its independence in 1991 after the collapse of the Soviet Union, and has since undergone many troubles, such as blockades, the earthquake of 1988, the Nagorno-Karabagh conflict, and continual economic and political crises. As a result, most of the abovementioned monuments have been abandoned; some of them are even on the verge of destruction.

One of these monuments is the 9th century fortress of Smbataberd, which is located on a hill next to Yeghegis, the medieval capital of the Armenian kingdom of Siwnik'. The area is full of historical monuments, such as monastic complexes, churches, memorials, bridges, caravanserais, and medieval settlement remains – the most outstanding of which is the city of Hostun, which was destroyed by a volcano.

This presentation analyzes the scientific literature for a better understanding of the theory and the best world practices, follow the developments in modern heritage preservation, and study the techniques and approaches to interpretation and utilization of material culture in specific examples. The foregoing aims to develop better theoretical approaches and practical methods on how the area could be viewed as an integral historical and cultural complex and what could be the best solution for its preservation and transformation into a dynamic and living history site.

Dr. Talar Chahinian

Talar Chahinian holds a Ph.D. in Comparative Literature from UCLA and lectures in the Department of Comparative World Literature at Cal State Long Beach. Her current book project examines the Western Armenian literary tradition within the World Literature model, by comparatively analyzing the Post-WWI and Post-WWII literary centers of Paris and Beirut, respectively, and their intellectual exchange with literary and journalistic institutions in Soviet Armenia, North America, and the greater Middle-East. She contributes regularly to the online journal, Critics' Forum, and directs the Saroyan Project, which works to enhance Armenian language instruction in Chamlian Armenian School.

UCLA Graduate Student Colloquium in Armenian Studies

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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.

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 Eleventh 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 Eleventh 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.

Acknowledgments

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