

Cover art by
Vachag Ter Sarkissian

UCLA
Graduate Student Colloquium
in Armenian Studies



February 28, 2014
UCLA Royce Hall 314

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 event.

The 2014 program marks the twelfth annual colloquium hosted at UCLA, a premier institution for the growing field of Armenian Studies and a leader in interdisciplinary studies. 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 present an opportunity for the professional and academic development of graduate students as they progress in their careers.

The vision of the colloquium is to 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, Georgia, Europe, and North America. The 2014 colloquium features a wide range of disciplines, each representing themes in the field of Armenian Studies. Topics range from myth and religion; the impact of nationalism on the Armenian polity; the role of culture in generating symbolic identity in the Armenian Diaspora; linguistics, and finally, education as a means of transformation both in contemporary Diaspora and the Republic of Armenia.

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 anticipation for further colloquia in years to come.

Sincerely,

The 2013-2014 GSCiAS Committee

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

Armenian Studies at UCLA

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 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.

This year two new fields have been added: anthropology and material culture represented by Dr. Gregory E. Areshian, Director of the UCLA Research Program in Armenian Archaeology and Ethnography at the Cotsen Institute of Archaeology and music spearheaded by Mr. Vatsche Barsoumian, founder and director of the Lark Musical Society.

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. One of our graduate students, Shushan Karapetian, TAs for elementary Eastern Armenian.

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 now offered in NELC, History, and Archaeology.

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 endowment from the Friends of the UCLA Armenian Language and Culture Studies, a support group that provides liaison with the Armenian community of Greater Los Angeles.

Dr. Richard G. Hovannisian

Dr. Hovannisian is Professor Emeritus of Armenian and Near Eastern History at the University of California, Los Angeles and Distinguished Chancellor's Fellow at Chapman University in Orange County. A member of the UCLA faculty since 1962, he 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 twelve 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. 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. 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 Journal of 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. 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 autobiographical 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 on 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.

Dr. Gregory E. Areshian



Dr. Areshian currently holds the positions of Director of the UCLA Research Program in Armenian Archaeology and Ethnography at the Cotsen Institute of Archaeology and Adj. Associate Professor of Near Eastern Archaeology with the UCLA Department of Near Eastern Languages and Cultures. The focus of his research and teaching is the interdisciplinary study of human past viewed as anthropological history with the broadest inclusion of archaeological data, especially represented by the Armenian material cultural heritage from earliest times to the ethnographic past of the survivors of the Armenian Genocide. Author of more than 140 publications in five languages, he currently conducts several research projects with graduate students and international collaborators, including the excavations of the 8000 year-old settlement Masis-Blur near Yerevan, the publication of the excavations of the famous Areni-1 cave complex, and a new multicomponent project devoted to the documentation and study of the city of Ani -- the pinnacle of the Medieval Armenian civilization.



Vatsche Barsoumian

Vatsche Barsoumian is a conductor, music director, and arts educator working and organizing cultural events for nearly forty years. He has taught music at Haigazian College, the American University of Beirut, the Near East School of Theology, and the Beirut University College. He has directed several musical and choral groups and founded

the Parsegh Ganatchian Conservatory in Beirut, Lebanon (1984), and the Lark Musical Society in Glendale, California (1989). Mr. Barsoumian is the recipient of numerous commendations and honors from private, public, city, and state organizations, including an Honorary Professorship awarded at the Komitas State Conservatory in Yerevan (2001), the "St. Mesrop Mashtots medal" of the Catholicosate of Cilicia (2005), the "Hamazkayin Central Committee Medal" (2008), the "Narekatsi Medal" of the UCLA Friends of Armenian Language and Culture (2011), and the "St. Sahak, St. Mesrop medal" of the Catholicosate of Ejmiatzin (2012).



Shushan Karapetian

Shushan Karapetian is currently a Doctoral Candidate in the department of Near Eastern Languages and Cultures. Her research interests focus on heritage language education, specifically on the case of Armenian heritage speakers in the Los Angeles community, on which she has presented and lectured widely. She was an adjunct faculty member of the Language Arts Department at Glendale Community College as an Armenian instructor (2005-2011), where she taught courses on Armenian language and literature. Shushan is very 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 three 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 four years. Shushan is currently serving on the committee of the Saroyan Project at Chamlian Armenian School and the Armenian Task Force organized by the Board of Regents of the Prelacy Armenian Schools, both aimed at reforming Armenian language instruction.

Aline Housepian

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Aline Housepian received her Bachelor degree in law from the French University of Armenia (Yerevan) in 2005 and Master's degree in private law from University of Jean Moulin (Lyon) in 2006. She obtained a second Master's degree in international public law and European law from the University of Versailles in 2010. She began Ancient Near Eastern studies in 2010 at the Catholic University of Paris and got her Bachelors in 2013. Currently she is a PhD student at the University of Limoges and concurrently she studies in the University of Sorbonne (master's degree in Ancient Mediterranean Studies).

"Armeno-Hittite Contact in the Context of Comparative Mythology"

The question of historical relations between the Hittites and Armenians within the remit of studies of the eastern periphery of the Hittite empire, has been one of the most interesting topics in the field of Hittitology in recent decades.

In addition to the study of political relationships (such as the vassal treaties between the Hittite Empire and Hayaša), today it is also important to review the linguistic impact, common archaeological approaches and particularly the religious influence of the empire on the cultural life of future Armenians evidence of which is conserved in Armenian popular mythology.

In this regard, this academic paper aims to illustrate the different aspects of this comparative mythology and analyze the common Indo-European background. One should note that for a long time (even today) Armenian pagan religion was mainly studied by highlighting and "justifying" its Iranian origin; to a lesser extent, there have been studies in the context of Mesopotamian and Hurrian religions and myths. The reason for this approach is mostly the Armenian historians' evidence of the first millennium CE regarding the Armenian pantheon. However, a thoughtful study of various aspects of mythology such as Anatolian and Armenian deities (Tarhun, Tarku and Tork), common mythological stories such as the struggles of storm gods, dragons and snakes, and even a linguistic analysis of toponymy and theonyms which are rich in important information makes it necessary to review this approach.



Nikoloz Aleksidze

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Nikoloz Aleksidze received his BA in Classics in 2007 from the Tbilisi State University Institute of Classical, Byzantine, and Modern Greek Studies. In 2009 he received his MA in Medieval Studies with a specialization in Religious Studies from the Central European University. In June 2012 he defended his doctoral dissertation in Oriental Studies, specifically in Eastern Christian Studies

at the University of Oxford. The thesis title was "Making, Remembering and Forgetting the Late Antique Caucasus." His dissertation will soon appear as a monograph. Currently he is assistant professor in philosophy at the Free University of Tbilisi and Dean of the School of Governance and Social Sciences.

"The Caucasian Schism as an Interpretive Schema"

In the discourse of Caucasian unity and disunity a certain historical event transpires each time, when one embarks upon a study of south Caucasian cultures. This is the early seventh century Caucasian Schism, as a result of which the two main regional churches, Armenian and Georgian, separated from each other's communion. As far as I know, there is not a single instance either in medieval or in contemporary scholarly literature, where the Schism would not be used as the focal interpretive schema for a wide range of tangential historical events in the Caucasus. Church history, political history, history of art, architecture, of ethnic and religious identities and loyalties, history of writing and of theology, all were and are still being viewed through the prism of the Schism.

In my forthcoming book I try to challenge the very validity of the historical concept of the Schism and argue that the Schism is a rhetorical device that was forged during the Middle Ages and is still being forged in contemporary Caucasian scholarly and national discourses.

I would like to demonstrate how the various narratives of the Caucasus are being forged and how the Schism functions as the central interpretive schema, even if in a particular narrative there is no mention of the Schism at all. These are medieval Armenian, contemporary Armenian, medieval Georgian, contemporary ecclesiastical Georgian, contemporary secular Georgian and so-to-say pan-Caucasian oral narratives. I believe it should be interesting to follow how all these often radically diverging narratives are in fact trying to tell one story of Caucasian unity and separation.

Ashkhen Fixova (Davtyan)

Comparative History,
Central European University (Hungary)



Ashkhen Fixova (Davtyan) received her BA in Oriental Studies with a specialization in Arabic Studies from Yerevan State University in 2010. She holds a MA in Comparative History, with a specialization in Interdisciplinary Medieval Studies from the Central European University. Her area of interest includes the history of Armenia under Arab domination, particularly the situation of urban life. She is also interested in the royal policies and imperial projections of the Umayyad dynasty, a topic to which she devoted her MA thesis. Currently she is an independent researcher.

"The Shared Sacred Space in Duin in the Seventh through Tenth Centuries"

The life of Duin, the capital of the province of Arminiya under Arab domination is almost unknown due to the scarcity of written sources and also the limited and slow production of reports on archeological finds. Particularly we do not have enough evidence concerning the social and everyday life of the inhabitants of Duin.

My ongoing research seeks to paint a picture of the religious life of Duin during the first centuries of Arab domination in the city. I will focus on the central quarter of the city, considering it as a sacred space for the inhabitants. For that I am going to profit from archeological reports and also the evidence of Armenian and Arabic written sources.

The center, which is not yet completely excavated, included a number of religious structures, such as the cathedral of St. Gregory, the church of Vardan, where most probably the crypt of the Christian martyr Yezt buzit was situated, and the patriarchal palace, which was later converted into a mosque. The research in process seeks to interpret the central quarter of Duin with its religious structures as shared sacred space, taking into consideration that several Muslim geographers and travelers (Ibn Hawqal, Istakhri, al-Muqaddasi) state that the mosque of the city of Duin was situated next to the church. Having said that, I will try to apply the discourse of shared sacred space to the complex of religious structures in Duin during Muslim dominion. I will try to apply a comparative approach to the shared sacred space in Duin paralleling it with other sites with a shared cult in other parts of the Middle East (such as Rusafa, Jerusalem and Damascus).



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2014 Graduate Student Colloquium in Armenian Studies

Friday, February 28, 2014 • UCLA Royce Hall 314

The event is free and open to public

9:30 – 10:00 AM Breakfast

10:00 – 10:15 AM Opening Remarks

Narine Jallatyan • Co-Project Director, 2014 Graduate Student Colloquium in Armenian Studies

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

Session 1 • MYTH AND RELIGION AS INSTRUMENTS OF INTEGRATION, DIFFERENTIATION, AND CONTESTATION

Chair: **Ani Honarchian** • Near Eastern Languages and Cultures, UCLA

10:15 – 10:35 **Aline Housepian** • Center for Semiotic Research, University of Limoges (France)

"Armeno-Hittite Contact in the Context of Comparative Mythology"

10:35 – 10:55 **Nikoloz Aleksidze** • School of Governance and Social Sciences, Free University of Tbilisi (Georgia)

"The Caucasian Schism as an Interpretive Schema"

10:55 – 11:15 **Ashkhen Fixova (Davtyan)** • Department of

Medieval Studies, Central European University, Budapest (Hungary)

"The Shared Sacred Space in Duin in the Seventh through the Tenth Centuries"

11:15 – 11:30 Discussion

11:30 – 11:45 Coffee Break

Session 2 • THE VARIED IMPACT OF NATIONALISM ON THE ARMENIAN POLITY AND PATRIMONY

Chair: **Anoush Suni** • Anthropology, UCLA

11:45 – 12:05 **Anahit Kartashyan** • Faculty of Asian and African Studies, St. Petersburg State University (Russia)

"The Armenian National Constitution of 1863: An Evaluation of the Constitution from the Draft to the Final Version"

12:05 – 12:25 **Murat Yildiz** • Department of History, UCLA

"Building a Strong Armenian Community/Nation and Robust Armenian Bodies in Late Ottoman Istanbul"

12:25 – 12:45 **Shushan Kerovpyan** • Department of History, Ecole des Hautes Etudes en Sciences Sociales, Paris (France)

"Stones as Bearers of Memory : The Armenian Architectural Heritage in Turkey"

12:45 – 1:00 Discussion

1:00 – 2:15 Lunch

Session 3 • LINGUISTICS AND DIALECTOLOGY

Chair: **Daniel Fittante** • Near Eastern Languages and Cultures, UCLA

2:15 – 2:35 **Hasmik Sargsyan** • Faculty of Empirical Linguistics, Goethe-University, Frankfurt (Germany)

"The Armenian Dialect of Karabakh in Language Contact: Remarks on Some Phonetic Features and Lexicon"

2:35– 2:45 Discussion

Session 4 • THE ROLE OF CULTURE IN GENERATING SYMBOLIC IDENTITY IN THE ARMENIAN DIASPORA

Chair: **Marine Aykazyan** • French and Francophone Studies, UCLA

2:45 – 3:05 **Vana S. Nazarian** • Department of Art History, Concordia University, Montreal (Canada)

"Familiar Faces and Nostalgic Places: Family Photographs as Instruments of Memory and Identity in the Montreal Armenian Community"

3:05 – 3:25 **Rik Adriaans** • Sociology and Social Anthropology, Central European University, Budapest (Hungary)

"Ararat Beyond Representation: Heritage Souvenirs and the Materiality of Diaspora Return"

3:25 – 3:40 Discussion

3:40 – 3:55 Tea Break

Session 5 • EDUCATION AS TRANSFORMATION: AN ASSESSMENT OF SOME CONTEMPORARY INITIATIVES

Chair: **Shushan Karapetian** • Near Eastern Languages and Cultures, UCLA

3:55 – 4:15 **Korioun Khatchadourian** • Issy-Les-Moulineaux (France)

"A New Pedagogical Approach to Armenian Language Transmission in the Diaspora: A Case Study of the Mgnig Educational Workshop"

4:15 – 4:35 **Satenik Mkrtchyan** • Department of Anthropology, Javakishvili Tbilisi State University, Tbilisi (Georgia) • Institute of Archeology and Ethnography, NASRA

"Mapping the Representations of Armenian Identity Constructed through Elementary School Education"

4:35 – 4:55 **Garine Palandjian**, Independent Researcher, Yerevan (Armenia)

"(Re) Piecing Peace through Education: A Case Study of Peace Education Curricula in Armenia and Nagorno-Karabakh"

4:55– 5:15 Discussion

5:15 – 5:25 Guest Speaker • **Levon Marashlian**, Professor of History, Glendale Community College

5:25 – 6:30 Reception

**Shushan Kerovpyan**

History, Ecole des Hautes Etudes en Sciences
Sociales, Paris (France)
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Shushan Kerovpyan received her B.A. in History from EHESS (Ecole des Hautes Etudes en Sciences Sociales) in Paris, in 2013. Currently she is working in research and documentation with the Land and Culture Organization (Organisation Terre et Culture) in Paris. Her interests include the history of the Turkish Republic and its roots in the 19th century history of the Ottoman empire, the continuity between the Young-Turks and the young Turkish Republic, the study of the Armenian properties in Turkey and their state today. Through research and documentation as well as work with associations and civil society actors in France and in Turkey, she participates in the awakening of the Armenian Question in Turkey and the development of projects concerning the consciousness about and preservation of the Armenian heritage in Turkey. She also works in the Armenian Bilingual Educational Workshop "Mgnig" in Paris, and gives workshops to develop bilingualism in other Armenian educational structures with the approach developed in "Mgnig".

"Stones as Bearers of Memory :
The Armenian Architectural Heritage in Turkey"

This paper analyzes the role of Armenian ruins in Turkey today. I examine the importance of materiality and landscape in the eradication of the Armenians and in the construction of the Turkish nation-state. I address the Turkish Republic's memory policies on landscape throughout the 20th century and I question the relationship between memory and space, asking how physical remnants of the past affect collective memory.

In a region where the official Turkish narrative is marked in the landscape and in the everyday media, politics, military, and educational institutions, what is the place of the material traces—mostly in ruins—of the Armenian past? In places where the memory of the former Armenian presence is alive, how do people deal with the discrepancy between the state's historical narrative and the one transmitted by the elders? Following a presentation of the context of material destruction and reconstruction in eastern Turkey, I study the relationship of local inhabitants of villages in Eastern Turkey with the Armenian ruins, particularly through the case study of a project led by the Hrant Dink Foundation in 2011, in which I participated: the restoration of two Armenian fountains in the village of Havav (renamed Ekinözü) in Turkey. I analyze the phenomenon of destruction of these material traces of the Armenian past, still ongoing today in Turkey by the local inhabitants, and I seek to understand, through their behaviour, their relationship to the history of the Armenians in Turkey.

Hasmik Sargsian

Empirical Linguistics,
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Hasmik Sargsian received her B.A. in Iranian Studies from Yerevan State University in 2005, and her M.A. in 2007. Between 2008 and 2011, she taught Modern Persian at Yerevan State University. She is currently pursuing her second M.A. in Empirical Linguistics (Comparative Linguistics) at the Goethe-University, Frankfurt am Main, Germany. In 2012-2013, she was also employed in the research project 'Relative Clauses' (Research Unit 1783) at the Goethe-University as a student assistant. Her main tasks were the glossing of Classical and Modern Eastern Armenian Bible verses for further comparison with those in the Caucasian Albanian and Udi languages.

"The Armenian Dialect of Karabakh in Language Contact:
Remarks on Some Phonetic Features and Lexicon"

This paper presents loanwords and phonetic features specific to the dialect of Karabakh. It aims to highlight the importance of research on Armenian dialects not only in relation to other varieties of Armenian (standard, as well as dialects or idioms), but also in the context of contact with other languages. Research on Armenian dialects with respect to language contact would serve to reveal language contact influences in dialects to which the standard varieties of Armenian would possibly show more resistance.

This study selects some linguistic features distinguishing the dialect of Karabakh from Standard Eastern Armenian (SOA) and examines their possible origins in contact languages. While looking at the origins of the phonetic influences, the idioms of the Ararat Valley (especially the idiom/dialect of Lori) are also occasionally included in the discussion. This is to show that the phonetic features at issue are present in certain idioms of the Ararat Valley as well (though less intensely), unlike SOA which emerges from the idioms of the Ararat Valley.

The contact languages under investigation are: Modern Persian, Turkish/Azeri, and Russian. The suprasegmental and phonetic features discussed in the paper are: word stress (penultima), fronting of vowels (ü, ö, ä), sets of plosives and affricates (voiceless aspirated, voiceless non-aspirated and voiced), and palatalization of consonants (ğ, ħ, ħ'; ĩ, ř).



Korioun Khatchadourian

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Korioun Khatchadourian received his B.A. in Economics from Pantheon-Sorbonne University and his B.A. in Armenian Studies from INALCO in Paris in 2009. He then graduated with a Master's degree in Management from Kedge Business School in Marseille and a Master of Science in

Entrepreneurship from Umea University in Sweden in 2013. Currently he is working as a Project Manager at BNP Paribas in Brussels. Since 2005, he has greatly contributed to various Armenian curricula - as a facilitator at "MGNIG" in Paris and as a teacher at Hamaskaine in Marseille, the Armenian Institute in London and the Università Ca' Foscari in Venice. He is interested in innovative pedagogical approaches for bilingual learning in the diaspora.

"A New Pedagogical Approach to Transmitting the Armenian Language in the Diaspora: A Case Study of Mgnig Educational Workshop"

As the first sentence translated into the Armenian alphabet suggests "To know wisdom and instruction; to perceive the words of understanding", Armenians have always attached great importance to education - be it at school or at home. Yet, today educational institutions in the Western Diaspora are not following the pace of their population growth. Few have striven to rethink their classical pedagogy. Communities struggle to keep the language alive and the number of Armenian speakers is shrinking.

The question of a more modern and active pedagogical approach has been widely debated by Montessori, Steiner, Decroly and others during the twentieth century. In a similar framework, these perspectives are to be developed and adapted to the specific case of the transmission of a second language in a diasporan context.

The example of the Mgnig educational workshop (Paris, France) might offer possible solutions to this issue. For more than 20 years, Mgnig has believed that any child can become truly bilingual if certain conditions are created: a respect for the child's natural development within an environment where fluency in Armenian is not set as an end, but rather as a means to discover the world; a language (eastern/western dialects) that encompasses all aspects of life with the same ambitions and perspectives that local languages offer; and a strongly supportive community of parents.

In conclusion, this paper, by closely examining the conditions for a successful bilingual learning in the Diaspora, sheds new light on the rarely acknowledged need for a new pedagogy that leads to the acquisition of the Armenian language.

Satenik Mkrtchyan

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Satenik Mkrtchyan received her B.A. in Sociology in 2001 and her M.A. in Ethnography in 2003 from Yerevan State University. Currently she is pursuing her Ph.D. in Anthropology at Tbilisi State University (Georgia) with researching

National Identity Construction through elementary education with Yerevan and Tbilisi schools as field sites. She is also employed at the Institute of Archaeology and Ethnography, National Academy of Sciences, Republic of Armenia.

"Mapping the Representations of Armenian Identity Constructed through Elementary School Education"

This paper presents the process of national identity construction in elementary education in Armenia, revealing how schools present, represent, use and express what constitutes Armenian identity. The paper is complemented by the teachers' discourse around the aforementioned representations through revealing transformation, "editing," "translating" and "negotiating" the textbook material in classrooms. The research concentrates on the notions, concepts, meanings, and representations of those identifications, group-connectedness, and categorizations related to "Armenianness." The research is based on the assumption that in the field of nations and nationalism what counts is not what is, but what is felt to be. Empirical material has been gathered during the academic years 2010-2011 and 2011-2012 through ethnographic fieldwork at schools in Yerevan through a triangulation of methods: textbook analyses, focused ethnography, in-depth interviews with teachers and state officials, and, desk research. "Maps" of the national identity at schools have been developed illustrating representations of the "constituent symbolic resources" (Smith 2009), which includes the following themes: Myth of a Common Ancestor: Hayk Nahapet; Space, Territory and the State: Flora and Fauna, Homeland, State Symbols; Language: Mesrop Mashtots, Alphabet and Matenadaran; Religion: Christianity and Garni Temple; Food and Drink: Lavash; Heroes, historical figures and "talented sons of the nation;" The memory of Armenian Genocide; "Definitions" and "formula" of the Armenian identity: "Armenianness," "Armenian nation/people" or "Armenian (cultural) heritage" ("instructions" and "recommendations").



Garine Palandjian

Independent Researcher, Yerevan (Armenia)

Garine Palandjian completed her MA at Lehigh University studying Comparative and International Education with a concentration in International Relations & Political Science. Her research interests include studying Armenian national identity, mainly through textbook analysis. Inspired by her studies, Garine prepared a research proposal to understand how Armenia interprets peace education. She received funding from the International Research & Exchanges Board (IREX) to conduct this study in which she will prepare policy recommendations to US Foreign policy makers. In 2013, Garine organized the Center for Student Success at the American University of Armenia where she currently serves as the Coordinator of Student Services. Garine hopes to pursue her Ph.D. in Educational Policy Studies to expand on her current research.

"(Re)Piecing Peace through Education: A Case Study of Peace Education Curricula in Armenia and Nagorno-Karabakh"

The frozen Nagorno-Karabakh conflict continues to be one of the greatest obstacles to peace in the Caucasus region. Armenia and Azerbaijan both claim ownership of the territory. Despite the lengthy high-level official negotiation process that has yet to result in an agreement, initiatives at the grassroots or civil society level in the realm of education remain an underutilized resource in bringing peace to the region. While international agencies have piloted several initiatives creating new curriculum materials, none have been successfully incorporated into the national curriculum. This qualitative research aims to examine how teachers in Armenia and Nagorno-Karabakh understand, interpret, and implement peace education curricula in daily classroom practices. Understanding local, classroom- and community-level reactions to the new pilot initiatives will also inform broader policy changes which, if enacted will, promote peace education in Armenia.

**Guest Speaker
Levon Marashlian**



Levon Marashlian is Professor of History at Glendale Community College where he teaches Armenian history and the Diaspora, as well as Middle Eastern, Russian, and US history and politics. He has also taught at UCLA, UCI, and CSUN. He lectured extensively in Armenia at the Academy of Sciences, YSU, and AUB as a Fulbright Scholar in 1994. In 1996, he testified before the House International Relations Committee. His testimony was published in the Congressional Record in 1998. In 1990, he participated in the 11th Congress of Turkish History in Ankara. His paper, "Economic and Moral Influences on US Policies Toward Turkey and the Armenians, 1919-1923," was published by the Turkish Historical Society in 1994. His other publications include: *Ermeni Sorunu ve Türk-Amerikan İlişkileri, 1919-1923* (Istanbul, 2000); *Politics and Demography: Armenians, Turks and Kurds in the Ottoman Empire* (Cambridge, 1991); "Finishing the Genocide: Cleansing Turkey of Armenian Survivors, 1920-1923," in Richard Hovannisian, ed., *Remembrance and Denial* (Detroit, 1998); and numerous articles in scholarly journals and the general press. He received his BA from the University of Illinois, and MA and PH.D. from UCLA in 1992.

The Armenian Graduate Students Association (AGSA) 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 Twelfth Annual Colloquium continues the tradition of years past in bringing a diverse spectrum 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 Twelfth 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.

UCLA Graduate Student Colloquium in Armenian Studies 2013-2014 Committee



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