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# UCLA Colloquia in Armenian Studies



## GET IN TOUCH

UCLA, AGSA, and ASA Colloquia Committees

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February 5-6, 2015, Royce Hall 314



## Welcome

On behalf of the colloquia committees of Armenian Studies at UCLA we are pleased to welcome you to today's

program.

The 2015 program marks the thirteenth Graduate Student Colloquium in Armenian Studies as well as the inaugural Undergraduate Colloquium in Armenian 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 students and faculty from various institutions. We hope to provide a forum for the exchange of ideas and 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 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, Russia, and the United States. The 2015 colloquium will feature a wide range of fields, each representing themes in the discipline of Armenian Studies. These themes will include anthropology, archaeology, art history, gender studies, history, political science, and more.

Again, we welcome you to today's programs; undergraduate students, graduate students, faculty, and the community at large, and hope that each of you will glean new insights and leave with anticipation for colloquia to come.

Sincerely,

The 2014-2015 Colloquia Committees



## 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 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.

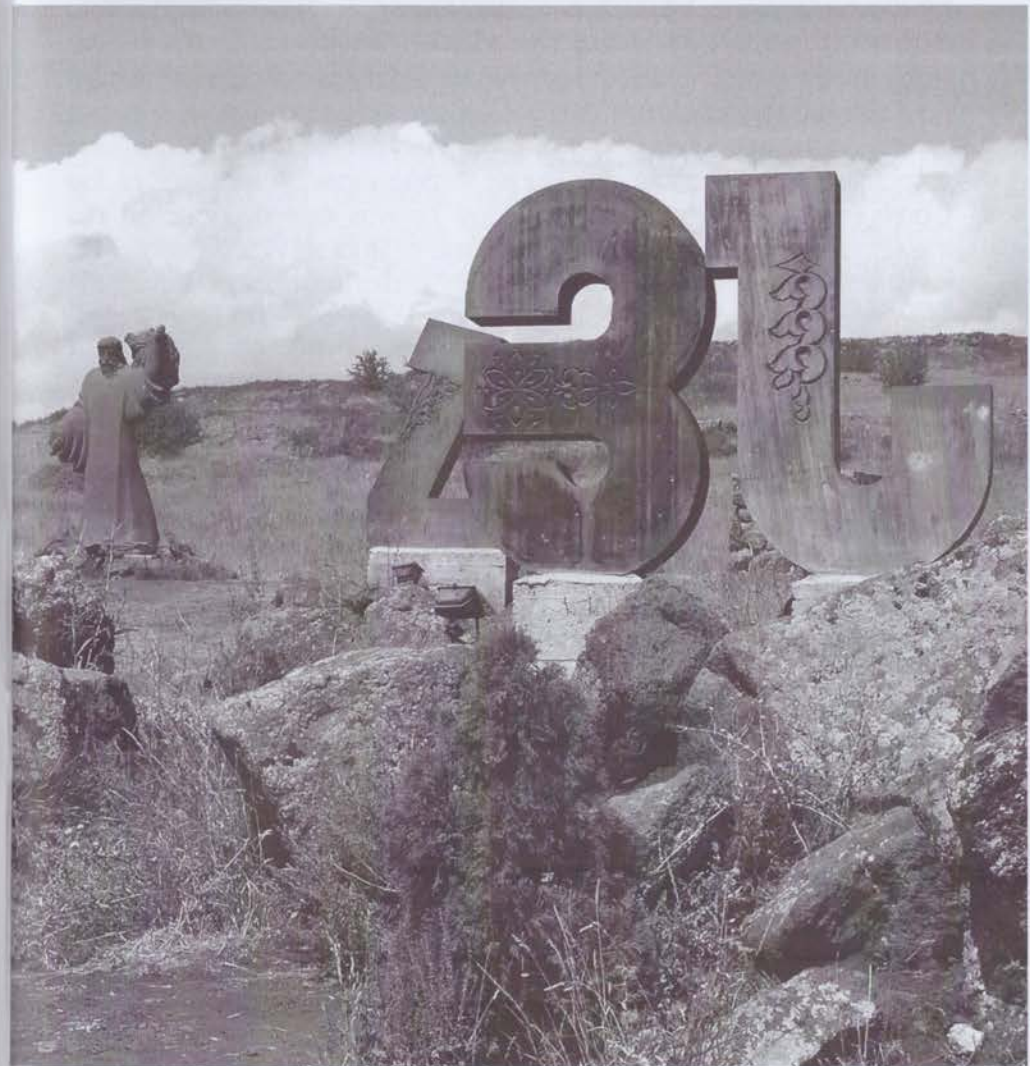
Recently two new fields have been added: anthropology and material culture represented by Professor Gregory E. Areshian of the Cotsen Institute of Archaeology at UCLA and music spearheaded by Mr. Vatsche Barsoumian, founder and director of the Lark Musical Society.

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. Meanwhile, our recent graduate Dr. Shushan Karapetian, Program Director of the High School Summer Language Program at the Center for World Languages, offers classes for Armenian heritage learners.

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.

This year the Program is cosponsoring an intensive summer school in Armenian Studies at the campus of the American University of Armenia in Yerevan featuring two levels of Eastern Armenian and a course on history and material culture.

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 Minasian collection of manuscripts (all now 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.





## Professors



### 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, Muslim-Christian dialogue, 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 was recently inducted into the Accademia Ambrosiana, Milan (Classe di Studi sul Vicino Oriente). His latest work *The Armenians: Religious and Cultural Interchange across the Mediterranean and Near Eastern World*, is to be published by Gorgias Press of New Jersey.



### Dr. Sebouh Aslanian

Dr. Aslanian received his Ph.D. (with distinction) from Columbia University in 2007. He is an Associate Professor and the Richard Hovannisian Endowed Chair of Modern 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. Aslanian is currently concluding a book on global Armenian print culture and the history of reading in the early modern Armenian diaspora.



### Dr. Richard G. Hovannisian

Dr. Hovannisian is Professor Emeritus 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 thirty 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 thirteen 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 adjunct professor of History at USC to work with the Shoah Foundation on Armenian survivor testimonies.





### 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. 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 poetry; virtuality, culture, and diasporas; and modern to postmodern Armenian literature in Diaspora.



### Dr. Gregory E. Areshian

Dr. Areshian currently holds the positions of Director of the UCLA Research Program in Armenian Archaeology and Ethnography and Adj. Associate Professor of Near Eastern Archaeology with the UCLA Department 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 broadest inclusion of archaeological data, especially represented by the Armenian material cultural heritage from the 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.



### Dr. Vatsche Barsoumian

Dr. 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), the "St. Sahak, St. Mesrop medal" of the Catholicosate of Ejmiatzin (2012).





### Dr. Shushan Karapetian

Dr. Shushan Karapetian is currently Program Director of the High School Summer Language Program at UCLA. Shushan Karapetian received a PhD in Near Eastern Languages and Cultures from UCLA in 2014, where she has taught Armenian courses over the past five years. During the fall quarter she offered a first-of-its-kind course, which she developed based on her dissertation research, on Armenian as an immigrant/heritage language in the U.S. As the title of her dissertation "How Do I Teach My Kids My Broken Armenian?: A Study of Eastern Armenian Heritage Language Speakers in Los Angeles" reveals, her research interests focus on heritage languages and speakers, particularly 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 between 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 four 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. She is currently serving on multiple committees in the Los Angeles Armenian community aimed at reforming Armenian language instruction and promoting the use of the Armenian language.

## Guest Speaker



### Marc A. Mamigonian

Marc A. Mamigonian is the Director of Academic Affairs at the National Association for Armenian Studies and Research (NAASR) and the editor of the Journal of Armenian Studies. His article "Academic Denial of the Armenian

Genocide in American Scholarship: Denialism as Manufactured Controversy" will appear in the journal *Genocide Studies International* in 2015. He is also the co-author of annotated editions of James Joyce's *A Portrait of the Artist as a Young Man* and *Ulysses* (Richmond, UK: Alma Classics, 2015).

*"Academic Denial of the Armenian Genocide in American Scholarship: Denialism as Manufactured Controversy"*

From its origins in the World War I era, denial of the Armenian Genocide emerged in American universities during the Cold War. In recent decades, the growing body of critical scholarship and documentation of the Armenian Genocide has rendered traditional strategies of silencing and denial increasingly untenable and has resulted in an evolution of the rhetorical strategies of those who engage in denial.

Today, like the tobacco industry lobbyists of the 1950s and their contemporary brethren such as the so-called "skeptics" of global warming, apologists for the "Turkish position" labor to construct denialism as a legitimate intellectual position or "competing narrative" within a historical debate. Such manufactured controversy is a time-tested means to lend academic credibility to Armenian Genocide denial that is being pursued with increasing vigor.

This lecture will outline the development of Armenian Genocide denial but will focus on more recent refinements and the penetration of denial within American academia, and will discuss the fundamental challenges of denialism, debate, and the quest for intellectual integrity.



# Undergraduate Program

6:00PM - 6:10PM

Opening Remarks  
Committee for the Undergraduate Student  
Colloquium in Armenian Studies  
University of California, Los Angeles  
Dr. S. Peter Cowe  
Armenian Studies Professor & Narekatsi Chair  
University of California, Los Angeles

## PANEL 1 | Language

6:10PM - 6:30PM

Chair: Ani Der-Grigorian  
University of California, Los Angeles  
Ani Gurdoglyan  
Department of Sociology and Armenian Studies  
University of California, Los Angeles  
"Parents' Attitudes Toward the Maintenance of  
their Children's Heritage Language: The Case of  
Armenian Immigrant Parents in Los Angeles"

6:30PM - 6:50PM

Buzand Oganessian  
Department of Political Science  
University of California, Los Angeles  
"Speakers of Multiple Varieties of the Armenian  
Language: Understanding its Impact on the  
Heritage Language Learner"

## PANEL 2 | Culture

Chair: Mikael Matossian  
University of California, Los Angeles

6:50PM - 7:10PM

Areni Der-Grigorian  
Department of Anthropology  
University of California, Los Angeles  
"Social Reproduction and the Maintenance of  
Cultural Distinctiveness by Cute Old Grandpas"  
Coffee/Tea Break

7:10PM - 7:20PM

## PANEL 3 | Education

7:20PM - 7:40PM

Chair: Mariam Hovhannisyan  
University of California, Los Angeles  
Carla Rita Kekejian  
Department of English and Education  
University of California, Irvine  
"English Writing Instruction in Armenia: A Study in  
Yerevan and Gyumri"

## PANEL 3 | Education

7:40PM - 8:00PM

Chair: Maral Sakayan  
University of California, Los Angeles  
Khachig Joukhajian  
Department of Philosophy  
University of California, Los Angeles  
"Nationalism and the Armenian Nation"

8:00PM - 9:00PM

Reception, Royce Hall, 306



## Undergrad Presenters



Ani Gurdogluyan

UCLA Class of 2016 | Sociology  
Anigur@ucla.edu

Ani Gurdogluyan has been a student of Sociology and Armenian Studies in UCLA for three years. These two academic fields have jointly influenced the ways in which she views people and their attitudes, as well as the outcomes of their behaviors in the context of society. In continuing her education, Ani wishes to obtain a Doctor of Philosophy in Sociology with hopes of making significant contributions to the study of Armenians in Armenia and in the diaspora.

*"Parents' Attitudes Toward the Maintenance of their Children's Heritage Language: The Case of Armenian Immigrant Parents in Los Angeles"*

The purpose of this study is to examine how Armenian parents feel about maintaining their children's heritage language in the United States. It also aims to investigate what actions they take in their efforts to maintain their children's fluency in Armenian. From observation and personal experience, I hypothesized that first generation immigrant Armenian parents living in Los Angeles desire that their children speak, read, and write in Armenian. However, the few studies conducted on Armenian heritage speakers and learners suggest that many parents do not regard Armenian as practical outside the Armenian community, thereby hindering their children's desire to continue speaking and learning their heritage language. Through interviews with four first-generation immigrant parents of heritage speakers, my small research project found that parents do desire that their children maintain Armenian to preserve their Armenian identity, culture, and history. However, I also found that they were ambivalent and contradictory in their responses when asked if Armenian is beneficial outside the Armenian community. Finally, their actions toward helping their children preserve Armenian seemed limited, as their answers reflected their passivity in doing so.



Buzand Oganessian

UCLA Class of 2014 | Political Science  
Buzand13@yahoo.com

Buzand Christopher Oganessian is a UCLA alumnus with a BA in Political Science, concentrated on International Relations. Along with his major, he pursued pre-medical courses to prepare for a career in medicine. Buzand is a student researcher in the UCLA Department of Medicine, Cardiology. Apart from his passion and dedication to medicine, he recently took an Armenian course at UCLA, which reminded him of the importance of his culture. Buzand learned many fascinating facts about the Armenian language and decided to study its different varieties. He believes it is his privilege to be able to present his findings at the annual Armenian colloquium because not only does he find it relevant for all Armenians to be involved in their culture, but it is imperative to understand the different varieties and how they can affect the heritage language learner.

*"Speakers of Multiple Varieties of the Armenian Language: Understanding its Impact on the Heritage Language Learner."*

My project primarily focuses on families who speak multiple varieties of Armenian and whose children grew up with more than one standard in their household (i.e. Armenians from Iran + from Beirut or from the Armenian Republic + Beirut or from the Armenian Republic + from Gyumri). Some of the questions that I asked in my research are: what happens to the children in terms of language? How do they identify themselves? Do they consider themselves dominant in one standard over the other? Do they alter their standard depending on circumstances? For example, is it more prestigious to speak the Eastern Armenian standard of the Armenian Republic with your grandparents from the Armenian Republic and then shift to the standard of Iran with your grandparents from Iran? The methods that I have chosen to collect my data are a pre-interview online survey, live recorded interviews, as well as a follow up survey. The initial survey consists of some basic demographics concerning the participant (where they were born, where their parents were born, etc.) The interview includes the bulk of the information on which my paper is based and the post-interview survey includes some questions similar those in my in-person interviews and some final points that I would like to clarify. My working assumption has been that one standard dominates and one dialect is regarded as more prestigious than the other. This project does not include parents, rather it consists of four subjects within the ages of 18-24. This is a research in progress and any trend I have found in my subjects may not necessarily be generalized or considered statistically significant. However, what I present is based on the findings from these four participants.





## Areni Der Grigorian

UCLA Class of 2016 | Anthropology  
Arenidg@ucla.edu

Areni Der Grigorian is a third year Anthropology major and Gender Studies minor at the University of California, Los Angeles. At UCLA, she is the Activism Committee chair for the Armenian Students' Association (ASA), a member of the Students for Justice in Palestine organization, and is involved in the UCLA Undergraduate Students Association Council. After graduating from UCLA in Spring 2016, she hopes to move to Armenia and eventually continue her postgraduate education in Anthropology.

*"Social Reproduction and the Maintenance of Cultural Distinctiveness by Cute Old Grandpas"*

On a nice afternoon, most parks in Glendale are filled with old Armenian men playing chess, backgammon, cards or other board games. But what leads these men to spend their days in the park with other Armenians? For them what they do at the park is a form of social reproduction that attempts to avoid assimilation into the non-Armenian culture around them. These types of gatherings are not a new practice for them, but rather continue a lifestyle many of them pursued while living in Armenia or Iran. They are able to maintain a culture they are familiar with in order to help fight the constant threat of assimilation, while living outside their homeland. When I asked them why they spend their days in the park, the overwhelming response was "to be surrounded by other Armenians." Significantly, there was no distinction or exclusion made based on a person's background (i.e. where they are from or which standard of Armenian they speak), a problem often seen in the Armenian diaspora community. These men are just happy to be around other Armenians. Through these interactions they ultimately create an environment within the mainstream culture around them where they can continue to reproduce their Armenian culture.



## Carla Kekejian

UCLA Class of 2016 | English and Education Sciences  
Ekekegia@uci.edu

Carla Kekejian is a third-year undergraduate student at the University of California, Irvine double-majoring in English and Education Sciences with a specialization in English Language Learning. Carla is currently the Undergraduate Research Assistant for two language-related studies being conducted at UC Irvine's School of Education and also works as a Peer Assistant for an upper division Education course, titled "Language and Literacy". As the lead-researcher, Carla completed her first Institutional Review Board (IRB) approved study, English Writing Instruction in Armenia: A Study in Yerevan and Gyumri through UC Irvine's School of Humanities during the summer of her second year as an undergraduate student. Upon graduation from UC Irvine in Spring 2016, Carla hopes to attend graduate school to receive her Master's of Science in Communication Disorders with a Speech-Language Pathology concentration.

*"English Writing Instruction in Armenia: A Study in Yerevan and Gyumri"*

English Writing Instruction in Armenia: A Study in Yerevan and Gyumri is a University of California, Irvine Institutional Review Board (IRB) approved ongoing exploratory research project that seeks to collect information regarding English writing instructional practices for grades five to twelve in public schools located in Yerevan and Gyumri, Armenia. This study will allow the research team to obtain information that will contribute to the knowledge-base pertinent to improving Armenian students' English writing comprehension. English Writing Instruction in Armenia: A Study in Yerevan and Gyumri has six primary purposes:

- To learn about the educational backgrounds of English instructors in Armenia
- To learn about the availability of English instructors in Armenia
- To observe the teaching resources and materials available for English instructors in Armenian public schools
- To investigate the frequency of English writing instruction in Armenian public schools
- To learn how Armenia's "National Curriculum for General Education" and "State Standards for Secondary Education" influence instruction
- To study the effectiveness of formal third language instruction

English Writing Instruction in Armenia: A Study in Yerevan and Gyumri examines the following research questions:

- How is English writing taught in Armenian public schools?
- Who teaches English writing in Armenian public schools and what are their qualifications and instructional practices?
- How are English writing instructional practices influenced by Armenia's "National Curriculum for General Education" as well as the "State Standards for Secondary Education"?
- To what extent are teaching resources and materials available for instructors and students in Armenian public schools?
- How do instructional practices in Yerevan and Gyumri compare or differ?





## Khachig Joukhajian

UCLA Class of 2015 | Philosophy and  
Armenian Studies  
Khachigj@gmail.com

Khachig Joukhajian studies Philosophy and Armenian Studies and is currently completing a B.A. degree at UCLA. He received his preparatory education primarily from Chamlian Armenian School and Holy Cross Mesrobian Armenian School. Before transferring to UCLA, he attended Pasadena Community College, as well as the University of Massachusetts Boston. He recently returned from a semester abroad at Trinity College Dublin. His research interests include Neo-Thomism, Virtue Epistemology, Western Ancient and Medieval Philosophy, Existentialism, 19th-20th Century Armenian Political History and Literature.

### *"Nationalism and the Armenian Nation"*

This research paper covers the subject of Nationalism, especially with regard to the Armenian people/nation. The subject is discussed through an examination of two works by Armenian intellectuals of the late 19th and 20th centuries. The first is by an Eastern Armenian sociologist, Karekin Khajag, titled *What is Nationhood?* (1912), and the second by the Western Armenian poet, playwright, and novelist, Levon Shant: *Nationhood as the Foundation for Humanist Society* (1922). The paper then discusses these works within Aristotelian and Neo-Aristotelian frameworks. It also contextualizes these works within their period and analyzes the results from a contemporary perspective to gauge the degree to which their insights may be applied today, along with features that may not be applicable in the 21st century. The subject will also be discussed through the lens of 20th and 21st century theoretical analyses of nationalism.

## UCLA Undergraduate Student Colloquium in Armenian Studies 2014-2015 Committee



Ani  
Der-Grigorian



Ani  
Gurdogluyan



Maral  
Sakayan



Mariam  
Hovhannisyan



Mikael  
Matossian



# Graduate Program

9:30AM - 10:00AM  
10:00AM - 10:10AM

Breakfast

Opening Remarks

**Danny Fittante**

Director of 2015 Graduate Student Colloquium in  
Armenian Studies

Near Eastern Languages and Cultures  
University of California at Los Angeles

**Dr. S. Peter Cowe**

Armenian Studies Professor & Narekatsi Chair  
University of California at Los Angeles

## PANEL 1 | Russian and Ottoman Empires

10:10AM - 10:30AM

Chair: **Ani Shahinian**

Near Eastern Languages and Cultures  
University of California at Los Angeles

**Stephen B. Riegg** | Department of History  
University of North Carolina at Chapel Hill (US)  
"Spies and Settlers: Armenians in the Tsarist  
Service, 1804-1813"

10:30AM - 10:50AM

**Urban Jaksa** | Department of Politics  
University of York (England)  
"Geopolitics of Genocide: Comparing the  
Ottoman and Russian Empires' Ethnic Cleansing  
Policies against Armenians, Assyrians, Greeks,  
and Circassians in the late 19th and early 20th  
centuries"

10:50AM - 11:00AM

Discussion

## PANEL 2 | Prehistoric Pastoralism

Chair: **Kristine Martirosyan-Olshansky**  
Department of Archaeology  
University of California at Los Angeles

11:00AM - 11:20AM

**Hannah Rachel Chazin** | Department of  
Anthropology  
University of Chicago (US)

"Not all who wander are lost: Rethinking the Link  
between Pastoralism and Politics in Prehistoric  
Armenia"

11:20AM - 11:25AM

Discussion

11:25AM - 11:45AM

Coffee/Tea Break

## PANEL 3 | Diaspora and Identity

Chair: **Ara Soghomonian**

Near Eastern Languages and Cultures  
University of California at Los Angeles

11:45AM - 12:05PM

**Hakob A. Matevosyan** | Institute for the Study  
of Culture

Leipzig University (Germany)

"Incompatible Identities: The Armenian Diasporic  
Communities in Hungary"

12:05PM - 12:25PM

**Syuzanna Barseghyan** | Institute of Archaeol-  
ogy and Ethnography

National Academy of Sciences of Armenia

"The Role of Ethnic Media in the Armenian  
Diaspora"

12:25PM - 12:45PM

**Karen Jallatyan** | Department of Comparative  
Literature

University of California at Irvine

"Reimagining Armenian-ness: Films of Garine  
Torossian and Atom Egoyan"

12:45PM - 1:05PM

**Artak Beglaryan** | Drastamat Kanayan Institute  
for National Strategic Studies of the Republic of  
Armenian Ministry of Defense (Armenia)

"The Activities of Armenian Lobbying Organiza-  
tions in the USA advocating for the Cause of  
Artsakh"

1:05PM - 1:25PM

Discussion

1:25PM - 3:00PM

Lunch



## PANEL 4 | Mercantile Activity

Chair: **Anatolii Tokmantcev**

Near Eastern Languages and Cultures

University of California at Los Angeles

3:00PM - 3:20PM

**Sona Tajiryan** | Department of History

University of California at Los Angeles (US)

"Agha di Matus, 1644? - 1709: An Armenian Diamond and Gem Merchant in Lorno and Venice"

3:20PM - 3:40PM

**Kathryn Jane Franklin** | Department of Anthropology

University of Chicago (US)

"A Route of Trade and a Road to Progress: the Silk Road in Medieval and Contemporary Armenian politics"

3:40PM - 3:50PM

Discussion

## PANEL 5 | Lexicographical Manuscripts

Chair: **Ani Honarchian**

Near Eastern Languages and Cultures

University of California at Los Angeles

3:50PM - 4:10PM

**Ester Petrosyan** | Department of Medieval Studies

Central European University (Hungary)

"Syriac Manuscript 11: a Trilingual Dictionary kept in the Library of the Franciscan Order in Cairo (From Medieval Text to Medieval History)"

4:10PM - 4:15PM

Discussion

4:15PM - 4:35PM

Coffee/Tea Break

## PANEL 6 | Gender and Family Dynamics

Chair: **Rosie Vartyter Aroush**

Near Eastern Languages and Cultures

University of California at Los Angeles

4:35PM - 4:55PM

**Milena Oganessian** | Department of Anthropology

University of Montana-Missoula (US)

"Georgian-Armenian Intermarriage in Georgia: Experiences, Identities, and Perceptions"

4:55PM - 5:15PM

**Elli Ponomareva** | Department of Anthropology

European University of Saint Petersburg

"Male Street Culture in Yerevan and Its Manifestation in Various Social Contexts"

5:15PM - 5:35PM

**Ani Jilozian**

Global Public Health, Icahn School of Medicine at Mount Sinai (US)

"Giving Women a Voice: Perceptions and Experiences with Contraception and Abortion in rural Armenia"

5:35PM - 5:50PM

Discussion

5:50PM - 6:00PM

Guest Speaker | **Marc Mamigonian**

Director of Academics Affairs of the National Association for Armenian Studies and Research (NAASR)

6:00PM - 6:10PM

Presentation of the Berekian Armenian Collection of Manuscripts and Printed Books

6:10PM - 7:00PM

Reception, Royce Hall 306



## Graduate Presenters



**Stephen Riegg**

University of North Carolina at Chapel Hill  
PhD in History  
StephenRiegg@gmail.com

Stephen B. Riegg received his B.A. in History and Russian and East European Studies from the University of Kansas in 2009 and his M.A. in History from the University of North Carolina at Chapel Hill in 2012. He is currently writing his Ph.D. dissertation, "Claiming the Caucasus: The Evolution of Russian Imperialism in Armenia, 1801-1894," in the History Department at UNC-Chapel Hill. Between August 2013 and January 2015 Riegg conducted archival research in St. Petersburg, Moscow, and Yerevan. Since 2011, he has served as student director of the American Research Institute of the South Caucasus.

*"Spies and Settlers: Armenians in the Tsarist Service, 1804-1813"*

My paper examines how and why Armenians collaborated with Russia during the First Russo-Persian War of 1804-13. I argue that Armenians were key to the expansion of Russian domains in the South Caucasus during the first decades of the nineteenth century. Tsarist military commanders in the region and their superiors in St. Petersburg looked to Persian Armenians for tangible assistance during their incursions into Erivan, Karabakh, and other Persian khanates. My research demonstrates the steady stream of Armenian merchants and peasants who crossed the imperial frontier to bring information for Russian officials. These individuals supplied tsarist agents with military intelligence, provided topographical information, and served as guides and messengers. Russian authorities in Tiflis also dispatched Armenians to ascertain conditions in adjacent Persian and Ottoman territories. Moreover, many Armenian refugees, mainly noble meliks and their peasants, fled the shah's domain for the real and perceived haven of tsarist territory. They became trusted settlers of the newly conquered lands in the region, contributing to Russia's imperial growth and its fortification as a South Caucasian power. A section of a chapter from my dissertation, "Claiming the Caucasus: The Evolution of Russian Imperialism in Armenia, 1801-1894," this paper draws most heavily on *Akty, sobrannye Kavkazskoiu Arkheograficheskoiu Kommissiei*. Published by the office of the viceroy of Transcaucasia in the second half of the century, this twelve-volume collection contains hundreds of official documents from tsarist authorities in the Caucasus and elsewhere.



**Urban Jakša**

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Urban Jakša received his B.A. in International Relations and M.A. in Political Theory from the University of Ljubljana and has also earned a Certificate in Political Studies (CEP) from Sciences PO Bordeaux. Urban is currently pursuing his PhD in Politics at the University of York, focusing on the geopolitics of unrecognized states in post-Soviet Europe. He worked as a research fellow at CRRC in Yerevan, and served as the editor-in-chief of the IAPSS Journal *Politikon*. Urban has travelled extensively in the wider Caucasus region and has participated in more than forty international conferences. His research focuses on the critical geopolitics of Caucasasia.

*"Geopolitics of Genocide: Comparing the Ottoman and Russian Empires' Ethnic Cleansing Policies against Armenians, Assyrians, Greeks, and Circassians in the late 19th and early 20th centuries"*

The paper views ethnic cleansing as a geopolitical strategy of the Russian and Ottoman empires as they clashed in the Caucasus and Eastern Anatolia. The author attempts to demonstrate that as part of their military strategy the Russian and Ottoman empires both supported dissenting communities living in each other's territory, a strategy that blurred the distinction between imperial defence policies and internal policies, producing genocidal policies directed against predominantly Christian Armenians, Assyrians, and Greeks in Anatolia as well as predominantly Muslim Circassians in the North-West Caucasus. The paper will focus on the geopolitical rather than the inter-ethnic or inter-religious rationale for genocide and will analyse the policies of the two empires within the wider context of their geopolitical rivalry in the 19th and early 20th century. Rather than dwelling on the purposes behind these policies and the mode in which they were executed, the author will focus on their effect. How did the genocidal policies of the Ottoman and Russian empires alter the geopolitical situation in the Caucasus and Eastern Anatolia? In this respect, special attention will be paid to the Armenian genocide, as not only the most systematic and bloody of these, but also the one with the strongest geopolitical weight. The author will argue that the geopolitical objective and effect of the Armenian genocide was to a greater degree than in the case of other genocides discussed to preclude Armenian claims to statehood through the population's physical extermination. Finally, the paper will assess the geopolitical impact of these genocides on recurrent ethnic violence in Caucasasia and on the creation of obstacles to peace, security, political integration, and economic development in these two regions.





## Hannah R Chazin

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Hannah Chazin received her B.A. in Anthropology and Biology from the University of Chicago in 2008. Currently, she is a PhD candidate in the Department of Anthropology at the same university. Her dissertation focuses on the role of human-animal relationships in pastoralist societies in shaping political organization in the Late Bronze Age in the South Caucasus. Her on-going research combines zooarchaeology and isotopic analysis to study the past social lives of animals. She has been a member of the joint Armenian-American Project for the Archaeology and Geography of Ancient Transcaucasian Societies (ArAGATS) since 2010.

*"Not all who wander are lost: Rethinking the Link between Pastoralism and Politics in Prehistoric Armenia"*

This paper presents research into Late Bronze Age (1500-1100 BCE) pastoralism (animal herding) in Armenia, including the preliminary results of the author's zooarchaeological and isotopic research on sites in the Tsaghkahovit Plain. Pastoralism remains important in modern Armenia and, unsurprisingly, it appears to have been a key component to the development of new forms of political organization and social life in the Late Bronze Age in the South Caucasus as well. The faunal remains (animal bones and teeth) from long-term excavations by the joint Armenian-American Project ArAGATS have produced an unparalleled archive for studying the organization of pastoralist practices in the past. My ongoing research integrates macro-level economic and social data from the aggregate analysis of animal bones and teeth with micro-level individual histories produced through isotopic analysis of archaeological teeth. This approach provides a way to understand how herd animals served as both as a source of economic resources as well as certain forms of social capital. Comparatively neglected in archaeological research in Armenia, the Late Bronze Age is an ideal period in which to understand ancient pastoralists' use of the local landscape and their sustained and intimate interaction with herd animals. This, in turn, allows us to consider how the long term history of pastoralism has shaped the Armenian landscape and to (re)consider current issues surrounding pastoralist production (wool, meat, and dairy) in the contemporary moment.



## Hakob Matevosyan

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Hakob Matevosyan received his B.A. (2009) and MA (2011) in Sociology from Yerevan State University. He has worked as a data manager at the Institute for Political and Sociological Consulting, Armenia. Currently he is a PhD student in the Institute of Cultural Studies at the University of Leipzig. His interests include ethnic studies in East-Central Europe, diaspora studies, sociology of identity, and identity conflict. He is researching processes of diasporic identity construction in the older and more recent Armenian diasporic communities in Eastern Europe, focusing on Hungary. He is also interested in comparative and transnational studies.

*"Incompatible Identities: The Armenian Diasporic Communities in Hungary"*

In Hungary there are two Armenian minorities. The Hungarian Law on Minorities (1993) united the two groups under a single diasporic status 'Armenians in Hungary' though they have different historical and cultural backgrounds. The first group is described as heavily assimilated while the other has somehow preserved the core formal features of its identity. To measure the dimensions of the process of diasporic identity construction I have analyzed newspapers published by the two groups and conducted interviews. This paper presents their distinctive profiles with regard to three key identity markers: perception of homeland, language, and religious affiliation. Results indicate that the assimilated group constructs its diasporic identity based on 'the configuration of older societies', whereas the other minority maintains the core formal features of its identity. In conclusion, the two groups construct strong 'ethnic' boundaries in opposition to one another, thus leaving no middle space for cooperation on constructing diasporic identity. Instead, they compete with each other to gain higher financial support from the state budget.





## Syuzanna Barseghyan

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Syuzanna Barseghyan received her B.A. and M.A. in Sociology from the State Engineering University of Armenia in 2003 and 2005 respectively. Currently she is working on her Ph.D. at the Institute of Archaeology and Ethnography of the National Academy of Sciences of Armenia. Conjointly she is a researcher at the institute's Department of Diaspora Studies. Since 2004, she has served as sociologist, analyst and lecturer in various academic and research institutions (Armenian Center for National and International Studies, Institute for Political and Sociological Consulting, Armenian State Pedagogical University, State Engineering University of Armenia, etc.).

### *"The Role of Ethnic Media in the Armenian Diaspora"*

Ethnic media are of great importance for the Armenian diaspora especially in the present globalized and technological world. Of traditional diasporic community organizations the periodical press may be core institution to preserve ethnic and cultural identity. These media facilitate the establishment of transnational communication networks between diaspora communities and the homeland and foster a common system of values.

Ethnic media are community institutions that characterize the Armenian diaspora. On the one hand, they play an important role in the everyday life of Armenians living around the world, in integrating them into the mainstream of the host culture, preserving identity, and promoting homeland-diaspora relations, etc. On the other hand, they monitor the communities' current situation and the challenges that face them, along with their concerns and expectations.

The theoretical framework that informs the present paper draws insights from the disciplines of diaspora studies, communication studies, and sociology. The paper presents a comparative analysis of three ethnic newspapers: *Asbarez* (Los Angeles), *Alik'* (Tehran) and *Noyev Kovcheg* (Moscow). It aims to assess the role and impact of ethnic media in the Armenian diaspora; to explore the generality and specificity of media content in different communities; to elucidate how the ethnic press address the diaspora's current situation and future trends. The study applied the content analysis method and surveyed the three periodicals over six years of publishing (2005-2010).



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Karen Jallatyan received a B.A. in Comparative Literature with a minor in Philosophy from UCLA in 2010 and an M.A. in Comparative Literature from the University of Indiana, Bloomington in 2012. Currently he is working on his Ph.D. in Comparative Literature from University of Indiana, Bloomington in 2012. Currently he is working on his Ph.D. in Comparative Literature in University of California, Irvine. He plans to write an interdisciplinary dissertation on the contemporary visual and digital culture of Armenia and the Armenian diaspora. Recently, he has been contributing to the Critics' Forum devoted to elucidating Armenian art and culture in the Diaspora. He is also interested in translation and plans to translate important critical essays into Armenian.

### *"Reimagining Armenian-ness: Films of Gariné Torossian and Atom Egoyan"*

The outstanding Canadian-Armenian filmmakers Gariné Torossian and Atom Egoyan carry out deeply personal reflections about what it means to be Armenian, whether in the diaspora or in the modern-day Republic of Armenia. In this presentation I will discuss Torossian's *Girl From Moush* (1993) and *Stone Touch Time* (2003) and Egoyan's *Calendar* (1993). The unique cinematographic encounter which the abovementioned films, each in its own style, stage between Armenian diaspora and present-day (or contemporary to them) Armenia invite the viewer into an emotionally and contemplatively intense reflection on the difference in how Armenian-ness is constructed in the two modes of existence, the Armenian diaspora and Armenia as a nation-state. These two terms are often employed as two poles of an axis revolving around an essentializing conception of what it means to be Armenian.

My hypothesis is that rather than merely staging nostalgic commemorations of catastrophic loss suffered by the Armenian people and thus reproducing an essentializing longing for a return to a homeland which lies at the core of so many Armenian institutions, these films employ a wide range of strategies to inject new meaning into existent modes of Armenian identity. For instance, their films reflect upon the desire to return to a homeland while at the same time acknowledging the impossibility of such a return. In this way they try to make us reimagine the iconic images and stories that play key roles in the constructions of Armenian-ness. As a result, the films project a very dynamic sense of what it means to be Armenian.





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Artak Beglaryan received his BA in Political Science from Yerevan State University and MA in Politics, Security, and Integration from University College London. He also did a partial MA in Conflict Studies at Yerevan State University and a semester mid-career program in Public Policy and Administration at Tufts University's Fletcher School of Law and Diplomacy. Beglaryan is currently completing his PhD at the Institute for National Strategic Studies associated with the Ministry of Defense of Armenia and writing his dissertation on the process of consolidating democracy in the Republic of Nagorno Karabagh. He serves as spokesman for the Prime Minister of NKR.

*"The Activities of Armenian Lobbying Organizations in the USA advocating for the Cause of Artsakh"*

The contemporary period of Armenian Diaspora life is marked by the reestablishment of Armenian statehood in 1991. Similarly, the war over Artsakh constitutes another crucial factor impacting that timeframe. Consequently, Armenian lobbying organizations in the USA have allotted resources to advocating for the cause of Artsakh. This study will review the activities of those lobbying organizations from the outset of the Artsakh movement and their effect on the increasing international visibility of the Republic of Artsakh.

The efforts of the Armenian lobbying organizations can be divided into two categories:

1. Negative; this type of lobbying tends to defend Artsakh from or provide a counter-attack against the initiatives of Azerbaijani and Turkish lobbyists in the USA.
2. Positive; those efforts are directed to constructing a positive image of Artsakh, expanding its visibility, and spreading awareness of its cause.

The paper is based on both primary and secondary sources, including in-depth interviews with key figures (present and former heads of lobbying organizations, ambassadors, former and current elite members of the NKR, congressmen), documents, statements, articles and news archives.

The significance of the material addressed is vital, because, as the process is ongoing, investigating past activities should help reveal their shortcomings as well as their strengths and assist in developing new methods or instruments for further endeavors.



## Sona Tajiryan

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Sona Tajiryan is a third-year PhD Student at the University of California, Los Angeles, in the History Department under the supervision of the Richard Hovannisian Endowed Chair in Modern Armenian History. She received her Bachelor's and Master's degrees in Arabic and Middle Eastern Studies from Yerevan State University's Faculty of Oriental Studies in 2009 and 2011 respectively. She is mainly interested in the involvement of New Julfa Armenian merchants in the early modern diamond and gem trade between the Indian Ocean and the Mediterranean and the history of gem and diamond commodity chains in the Early Modern world. She is currently working on her dissertation under the supervision of Dr. Sebouh Aslanian.

*"Agha di Matus, 1644?-1709: An Armenian Diamond and Gem Merchant in Livorno and Venice"*

A brown leather-bound book classified as P.D. 66.c in the Museo Civico e Raccolta Correr di Venezia, is an account ledger belonging to the commenda agent Agha di Matus (1644? - 1709) of the Minasian family firm. It contains an inventory of commodities, such as textiles and spices, but mostly white and yellow diamonds and other gems that Agha di Matus brought from Surat in India and was supposed to sell in Izmir, Constantinople, and then in Venice and Livorno. As a result of his long-time involvement in the diamond and gem trade between northern Italy and India, Agha di Matus became one of the most influential Armenian merchants in Livorno. The number of diamonds of different sizes and colors and other gems included in the inventory of his accounting ledger is very impressive. It clearly indicates that Agha di Matus was a very successful gem merchant at the end of seventeenth and beginning of eighteenth centuries.

My paper will investigate Agha di Matus's life as a diamond merchant and will shed light on the commercial biography of this important yet largely neglected figure. It will treat Agha di Matus as broadly representative of a group of other Armenian merchants involved in the diamond and gem trade of the Early Modern period. Based on the above-mentioned accounting ledger and around a dozen mercantile letters, it will explore the various ways in which Agha di Matus and other Armenian diamond merchants can or cannot be situated in the diamond trade's global commodity chain.





## Kathryn Jane Franklin

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Kathryn Franklin has been working as an archaeologist in Armenia for six years, and received her PhD in Anthropology from the University of Chicago in 2014. Her dissertation, entitled "This World is an Inn: Cosmopolitanism and Caravan trade in Late Medieval Armenia" encompasses princely performances as well as roadside garbage and examines how the landscapes of local and global were constructed and imagined by Armenians situated along the highways of what is now called 'the Silk Road.' Kathryn's most recent publications deal with her excavations at the medieval village of Ambroyi in Aragatsotn, Armenia. She is also co-editor of a forthcoming volume entitled *Incomplete Archaeologies: Assembling Knowledge in the Past and Present*.

*"A Route of Trade and a Road to Progress: the Silk Road in Medieval and Contemporary Armenian Politics"*

This paper presents a discussion of my research on the significance of the phenomenon known as 'the Silk Road' to cultural imagination and politics in Armenia. The 'Silk Road' is a modern term coined to describe the trans-historical phenomenon of travel and exchange between Europe and Asia and occurring from the Classical to the Early Modern periods (though there have been arguments made for 'Silk Roads' existing before and since this period). The premise of my discussion is that the Silk Road has never been a 'purely' economic phenomenon, but has always been a factor in the (re)configuration of local and global politics. In order to consider the social meaning of the Silk Road from a novel perspective, I will compare the role of long-distance Eurasian travel and trade within Armenian political life in the late medieval period (12-15th cc.) with the role of the 'Silk Road' in current Armenian identity politics and national policy. My discussion will be based on two concrete case studies; first, I will discuss the construction of highway inns for Silk Road travelers by late medieval Armenian merchant princes. Then, I will look at the ways that "Silk Road" has been applied as a label in infrastructural development projects within and passing through the Republic of Armenia. Ultimately, this paper suggests that in both medieval and contemporary discourse, the Silk Road as an imaginary has significantly impacted politics in Armenia as a concept shaping how Armenians situate themselves in relation to worlds of commerce and culture.



## Ester Petrosyan

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Ester Petrosyan received her B.A. in Oriental Studies with minors in Arabic Studies from Yerevan State University in 2013. Her degree involved a year abroad at the Arabic Language Training Institute for non-Arabic speakers in Damascus (2010-2011). Currently, Ester is a first year MA student in the Department of Medieval Studies at the Central European University. Her interests include Medieval Garshuni manuscripts and the study of Syriac, Arabic, Armenian, and Biblical Hebrew. She plans to illumine the history of Armenians, Syriac-speaking Christians, and Arabs on the basis of hitherto unexplored Garshuni materials.

*"Syriac Manuscript 11: a Trilingual Dictionary kept in the Library of the Franciscan Order in Cairo (From Medieval Text to Medieval History)"*

Relations among Armenians, Syriac-speaking Christians, and Arabs began in ancient times and continue to this day. These three communities have often shared the same destiny, have struggled, suffered, and recovered together. One facet of their cooperation is the existence of a trilingual Syriac-Arabic-Armenian dictionary preserved in codex form. Though the original compilation has been lost, a copy is preserved as Syriac manuscript 11 in the collection of the Franciscan Order in Cairo.

It is a 17th century Garshuni manuscript written in the Serto script. The Armenian entries are mostly incomprehensible and unintelligible, and identifying them requires a thorough knowledge of Armenian dialects. The Arabic and especially the Syriac terms, in contrast, are much more straightforward. The work is based on the Arabic-Syriac lexicon of the Nestorian scholar Elias of Nisibis (975-1049) to which the columns of Armenian terms have been appended. The colophon indicates the manuscript was copied in the region of Gargar in Lori and from this we may deduce the existence there of a community of Syrian Orthodox Christians who spoke Armenian.

A full transcription of the manuscript will facilitate its further exploration. More broadly, my research base itself on the investigations of earlier scholars in the field of Armenian Garshuni Studies. This inquiry may lead me to other methods of examination and exploration to uncover the data it transmits.

There is still a large cache of unexamined manuscript material to investigate in the field of Armenian Garshuni, though scholars engaged on it today are very few. I hope that my research will encourage further inquiry in this sphere to bring to light the many valuable data this legacy contains which are currently inaccessible to the public domain.





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A native of Tbilisi, Milena Oganessian received her Diploma (a combined B.A. and M.A.) in Near East History (with a focus on Turkey) and International Relations from the Tbilisi Institute of Asia and Africa. Her minors included Turkish, Arabic, and Ottoman. Milena earned her M.A. in History from the University of Montana (UM), Missoula, MT. At present, she is a Ph.D. Candidate in Cultural Anthropology at UM. Concurrently, she is an Invited Lecturer at the University of Georgia in Tbilisi. Milena's research interests include Armenian intermarriage in Georgia, ethnic studies, and ethno-religious identities.

*"Georgian-Armenian Intermarriage in Georgia: Experiences, Identities, and Perceptions"*

From 1994 to 2007, the number of ethnically mixed marriages, including Georgian-Armenian marriages, registered in the former Soviet republic of Georgia decreased almost twofold (National Statistics Office of Georgia). Some scholars argue that endogamy, or marrying inside one's ethnic or religious group, has been common in the country (Melikishvili 2011; Sanikidze and Walker 2004). Most studies on mixed couples in Georgia were published around the collapse of the Soviet Union (Abesadze 1988, 1991, 1992; Shoshitashvili 1990), while more recent qualitative works touch briefly upon various aspects of intermarriage in Georgia as part of other research agendas (Melikishvili 2011; Tabukashvili 2013; Tsarakhova and Chkhikvadze 2004). In the USSR, research on ethnic studies, including ethnology, was viewed as a threat that could potentially shake the foundations of the Soviet multi-ethnic state. Thus, most of these works are often characterized as descriptive or lacking scientific rigor.

In my paper on Georgian-Armenian intermarriage in Georgia I will explore the experience of select mixed couples at the personal, interpersonal, and societal levels, utilizing qualitative techniques supported by quantitative data. The material is based on my dissertation fieldwork in Georgia. Granted the anti-Armenian rhetoric periodically employed by politicians and local media in Georgia, as documented by the Media Development Foundation's 2013 Media Monitoring Report, this study seeks to clarify certain aspects of the Georgian-Armenian inter-ethnic relationships in the country.



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Elli Ponomareva received her B. A. in Asian and African studies from Saint Petersburg State University in 2010 and her M. A. in 2012. Her second M. A. in Cultural Anthropology is from the European University at Saint Petersburg (2014), where she is currently a first year PhD student in the Department of Cultural Anthropology. Her research interests include Caucasian Studies, urban anthropology, and the anthropology of ethnicity. Elli has conducted fieldwork in Armenia and Georgia. She is employed in the Department of Foreign Languages at the North West Institute of Management.

*"Male Street Culture in Yerevan and Its Manifestation in Various Social Contexts"*

For several decades, neighborhood structure has played an exceptional role in the process of young male socialization in Yerevan. Through street male communities – qucha – teenage boys and young men learn the code of the street that regulates their interaction with peers within and outside their neighborhoods. What distinguishes the phenomenon in question from street male communities elsewhere is that participation in them is, with a few exceptions, universal for young males of all social backgrounds.

According to Elijah Anderson, the code of the street is 'a set of informal rules governing interpersonal public behavior, including violence'. These rules serve to facilitate conflict resolution in informal contexts. In this paper I argue that after leaving adolescent street communities Armenian men continue to apply the mechanisms of conflict resolution adopted on the street: in many cases in a formal setting (e.g. at university, in the army, in public institutions) former street life members tend to turn to informal conflict resolution strategies instead of following official laws and regulations.

Through observing male interaction in several neighborhoods and in various educational institutions in Yerevan, as well as conducting fifty interviews with both current and former street life members aged 13 to 63 and other Yerevan residents, I acquired data on the nature of relations young males form on the street. I pay special attention to instances where street models of behavior are transferred to formal settings. I apply Erving Goffman's dramaturgical perspective to analyze such instances.





## Ann Marie Jilozian

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Mrs. Ani Jilozian received her B.S. in Neuroscience and Music from Muhlenberg College in 2007 and her M.S. in Global Public Health from the Icahn School of Public Health at Mount Sinai in 2014. Over the course of the last year, Mrs. Jilozian designed and managed an educational reproductive health program for women living in rural Armenia. She recently developed a sexual education curriculum and leads workshops in Armenia on the topic of sexual and reproductive health and rights as well as facilitates research studies in the field of women's health and rights. She currently works as a public health consultant and grant writer.

*"Giving Women a Voice: Perceptions and Experiences with Contraception and Abortion in rural Armenia"*

**Background:** Abortion is still used as the primary means of family planning in Armenia, and critical barriers to modern contraceptives remain. Two abortion practices that often go unreported, medical abortion and sex selection, are in need of serious attention.

**Aim:** In an effort to better elucidate the possible skewing of the abortion figure, this paper investigates perceptions about and experiences with contraception and abortion as well as the familial and socio-cultural influences that shape the reliance on abortion among women of reproductive age in Armenia.

**Methods:** Convenience sampling was used to recruit women of reproductive age and health providers for the study. In-depth interviews were carried out with participants in the Armavir and Aragatsotn provinces of Armenia. Content analysis was employed to analyze the data.

**Results:** Several barriers continue to deter women from seeking modern contraception, including incorrect knowledge and misperceptions about modern contraceptives, as well as issues related to affordability, availability, and accessibility. Women and health providers noted that use of medical abortion was underreported and cited a number of reasons for the misuse of medical abortion, including lower cost in comparison with surgical abortion, negative perceptions about and experiences with surgical abortion, and misperceptions about drugs used to induce medical abortion. Reasons for son preference, a driver of illegal sex-selective abortion, was related to the overarching themes of poor socio-economic conditions and the Armenian mentality in regards to the relative value of males and females.

**Conclusions:** Initiatives to reduce the unmet need for family planning and reliance on unsafe abortion practices should focus on education and awareness raising, women's empowerment, and policy reforms to incentivize the use of modern contraceptives and reduce the number of unsafe abortions.

## Berekian Family Library

Mr. Ara Berekian and his family have generously decided to donate his father's Armenian collection to the UCLA Library.

Mr. Berekian's father Kacher Sarkis Berekian was born in Hajn in 1895 and began his collection there. A survivor of the Armenian Genocide, he relocated to Southern California, where he set up in business as a tailor in Pasadena on Fair Oaks Avenue. He married Nevarte Berekian (Apikian) and had his son Ara in 1925. Still a young man, he passed away in 1935.

The collection of Armenian materials he amassed consists of some thirty volumes. These include two manuscripts copied by Mr. Berekian that contain a series of poems in Western and Eastern Armenian by authors of the turn of the 20th century, to which he was especially devoted. In addition, several Mkhitarist translations from Homer and Virgil testify to his cultivated literary taste. Though most of the volumes are well known publications, some are rather rare, such as a pamphlet printed in Trabzon during the year of the Hamidian massacre there in 1895.

The Family is pleased to gift the collection to the UCLA Library where the volumes will be accessible to generations of students and other patrons who share the collector's passion for Armenian literature.



## UCLA Graduate Student Colloquium in Armenian Studies 2014-2015 Committee



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## The 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 by organizing a variety of events relevant to the Armenian community. AGSA is a student-run organization that strongly encourages member-initiated programming. In order to provide professional development and facilitate networking opportunities, 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.

AGSA is particularly proud of its Graduate Student Colloquium in Armenian Studies. This Thirteenth Annual Colloquium continues the tradition of years past in bringing intellectually diverse presenters from different parts of the globe to discuss stimulating and forward-looking Armenian issues. We would like to thank the Colloquium Committee for all of its hard work and dedication. We are certain that the Thirteenth Annual Graduate Student Colloquium in Armenian Studies will again prove a great inspiration to our current members and the Armenian community as a whole.

Thank You,

Your AGSA at UCLA

## Notes