

FEBRUARY 11-12, 2016
ROYCE HALL 314

2016

UCLA
COLLOQUIA
in **ARMENIAN**
STUDIES

HAKOB OF JULFA, 16TH CENTURY

ՅԱԿՈԲ ՅՈՒԼՖԱՅԱՆԻ ԳՐԱՆՈՒԹՅՈՒՆ

Welcome
to the
2016

UCLA

COLLOQUIA

in **ARMENIAN**

STUDIES

FEBRUARY 11-12, 2016
ROYCE HALL 314



14TH ANNUAL
**ARMENIAN STUDIES
GRADUATE STUDENT
COLLOQUIUM**

FEBRUARY 11-12, 2016
UCLA ROYCE HALL ROOM 314

Dear Guests and Speakers,

The Armenian Graduate Student Association at UCLA (AGSA) is honored to welcome you to the 14th Annual Armenian Studies Graduate Student Colloquium. This important event unites scholars from all around the world enlightening UCLA students, faculty, and the Los Angeles community at large about new breakthroughs and developments in the field of Armenian studies.

The AGSA at UCLA serves as a tight interprofessional network among graduate students at UCLA who are of Armenian descent or have a special interest in the culture and history of the Armenian people. We also serve the purpose of educating our members about Armenian culture and history, as well as the current socioeconomic state of the country and the large Armenian diaspora. This event serves as an important opportunity to grow our network beyond the boundaries of UCLA, and we are greatly excited about this possibility.

We are confident that our colloquium will further broaden your knowledge about the field. Furthermore, we hope that this event will spark new collaborative opportunities and also provide you with some key resources for your scholarly work. Thank you for your attendance. We extend you a warm welcome.

With Best Regards,
Armenian Graduate Student Association at UCLA

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.



©COPYRIGHT: HUY MOELLER PHOTOCINE

Recently an introductory class in Armenian Music has been added, currently taught by Dr. Karenn Chutjian Presti, and a Research Program in Armenian Archaeology and Ethnography was endowed by Ms. Zaruhi Sara Chitjian

at the Cotsen Institute of Archaeology in memory of her parents.

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, 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.

Last year the Program was involved in establishing memoranda of understanding between UCLA and the American University of Armenia, the Matenadaran Institute of Ancient Manuscripts, and the

UCLA'S RICH ARMENOLOGICAL HOLDINGS WERE FORMED BY THE BEQUEST OF THE LIBRARY OF DR. K.M. KHANTAMOUR IN THE LATE 60S, AND SUBSEQUENTLY ENHANCED BY THE ACCESSION OF THE MINASSIAN COLLECTION OF MANUSCRIPTS

National Library in Yerevan and is currently engaged in various collaborative projects with these institutions.

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.



PROFESSOR
S. PETER COWE

**Narekatsi Chair
 of Armenian Studies**

Near East Languages & Cultures
 University of California, Los Angeles

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 Late Antique

and medieval Armenian intellectual history, in which connection he has contributed most of the Armenian entries to the series *The Textual History of the Bible* (Brill), *Muslim-Christian dialogue*, for which he has written the later Armenian entries to the series *Christian-Muslim Relations, A Bibliographical History*, and modern Armenian nationalism, on which he has produced an extended essay (*Le Muséon*, 2013). 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, last year he was 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, New Jersey. Next month he will be leading a graduate workshop on the contemporary construction of Armenian identity at the American University of Armenia.



PROFESSOR
**SEBOUH
ASLANIAN**

**Richard Hovannisian Chair in
Modern Armenian History**

Department of History

University of California, Los Angeles

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

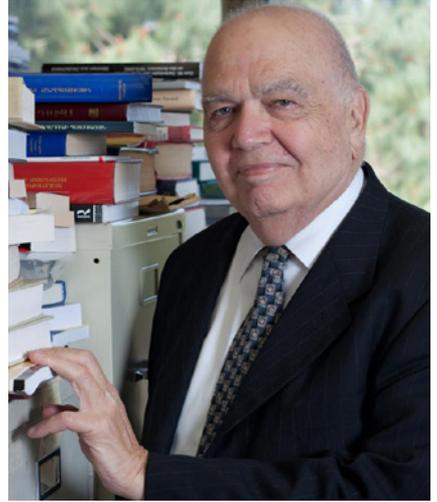
Department of History at UCLA. Prior to his arrival at UCLA, Professor Aslanian taught at CSULB, Cornell University, the University of Michigan, Chicago University, and Whitman College. From 2009 to 2010, Aslanian was a Mellon Foundation Postdoctoral fellow in world history at Cornell. Aslanian specializes 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.

PROFESSOR
EMERITUS
**RICHARD
HOVANNISIAN**

Armenian and Near Eastern History
Department of History
University of California, Los Angeles

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. 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 KESHISHIAN

Near East Languages & Cultures
University of California, Los Angeles

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. Her most recent work, the Armenian national epic “The Daredevils of Sasun,” was staged in 2015 with the participation of her UCLA students.





DR. HAGOP GULLUDJIAN

Near East Languages & Cultures
University of California, Los Angeles

Hagop Gulludjian is Lecturer in Western Armenian at UCLA and has been an Associate Professor of Armenian Studies at the School of Oriental Studies of the Universidad del Salvador, Buenos Aires, where he initiated Armenian Studies classes. He has researched and occasionally published about a wide range of topics concerning Armenian Studies, as well as the interrelation of technology and culture. He has been publisher and editor of numerous periodical publications, and has also assisted the Argentine government in technology policy issues. His current research is focused on medieval Armenian poetry; virtuality, culture, and diasporas; and modern to postmodern Armenian literature in Diaspora.

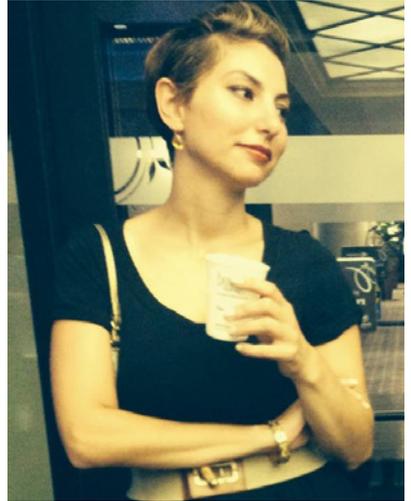
DR. SHUSHAN KARAPETIAN

Near East Languages & Cultures
University of California, Los Angeles

Shushan Karapetian received a PhD in Near Eastern Languages and Cultures from UCLA in 2014, where she has taught Armenian Studies courses over the past six years. This year she began her tenure as the first Postdoctoral Fellow in the Armenian Studies Program, which entails the expansion of her research on

Armenian heritage speakers and the development and instruction of an entirely new course entitled Language in Diaspora: Armenian as a Heritage Language. Her dissertation, “‘How Do I Teach My Kids My Broken Armenian?’: A Study of Eastern Armenian Heritage Language Speakers in Los Angeles,” was recently announced as the winner of the Society for Armenian Studies Distinguished Dissertation Award for 2011-2014. 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.

Dr. Karapetian is also very involved with the Center for World Languages and the National Heritage Language Resource Center at UCLA, where she is Program Director of the Center’s High School Heritage Program, which will offer language classes for heritage speakers of Armenian, Russian, Persian, Korean, and Japanese. 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.





DR. KARENN CHUTJIAN PRESTI

Herb Alpert School of Music
University of California, Los Angeles

Karenn Chutjian Presti considers herself very fortunate in being able to work in the three fields she is passionate about: music, history, and language. As a pianist, Dr. Presti has performed extensively as a soloist and collaborator, working with instrumentalists and singers in venues

ranging from Pasadena's Ambassador Auditorium to a "superbly offered" evening of art song in Bavaria's Stadttheater Ingolstadt. Dr. Presti's undergraduate studies in piano performance at the San Francisco Conservatory led to her graduation as valedictorian and her graduate work at USC's Thornton School of Music, where she was employed as staff accompanist while working with professors Kevin Fitz-Gerald (piano), Lucinda Carver (harpsichord), and Richard H. Dekmejian (political science).

Dr. Presti's work in musicology and Armenian studies has seen fruition in her many lectures, including that on the world premiere of Ian Krouse's Armenian Requiem (Royce Hall), and a lecture-recital, "Armenian Art Song" (Schoenberg Hall, USC). Her dissertation, "The Reality of Socialist Realism: Socialist Realism and its Application to Soviet Armenian Composers," gave Dr. Presti the distinction of being the only doctoral candidate in music at USC who simultaneously completed an academic field in political science. Fluent in Armenian, Italian, German, and literate in French and Spanish, Dr. Presti also works as a pianist and operatic language coach in UCLA's Herb Alpert School of Music.

DR. ZARA POGOSSIAN

Center for Religious Studies
Ruhr-Universität Bochum

Zara Pogossian is a researcher at the Center for Religious Studies at Ruhr-Universität-Bochum, within the project JewsEast funded by the European Research Council. She holds an MA and Ph.D. in Medieval Studies from the Central European University (Budapest, Hungary).



Her field of specialization is Eastern Christian Churches and their history, with a particular emphasis on the history of Armenia and the Armenian Church during the Middle Ages. Her research is focused on Armenian apocalyptic traditions, especially from the Cilician period (XI-XIII centuries), but she has explored those also during the Mongol domination of Greater Armenia in the XIII century. She has analyzed the representation of Jews and Muslims in this type of sources. Currently Dr. Pogossian is preparing a critical edition of an Armenian Apocalyptic text possibly from the VII century known as Agatangel "On the End of the World." In her research Dr. Pogossian has explored such diverse topics as female asceticism and ascetic communities in early Christian Armenia, the role of women in the spread of Christianity in Armenia, monastic establishments and territory control, as well as monasteries in an inter-religious perspective. She is the author of a book acclaimed by reviewers ("The Letter of Love and Concord", Brill 2011), as well as numerous articles and book reviews. Pogossian has been the recipient of several prestigious fellowships, such as from the Alexander von Humboldt Foundation (at the University of Tübingen), Käte Hamburger Collegium at the Center for Religious Studies: Study of the Dynamics in the History of Religions (at the University of Bochum, Germany) and the International Consortium for Research in the Humanities: Fate, Freedom and Prognostication. Strategies for Coping with the Future in East Asia and Europe (University of Erlangen, Germany). She has organized several international conferences and workshops in Germany, Hungary, Italy and France. Pogossian is on the editorial board of an on-line journal *Entangled Religions* and is the treasurer of the Armenian National Committee of Byzantine Studies (part of the International Association of Byzantine Studies). She regularly serves on the evaluation committees of the European Institutes for Advanced Study (EURIAS) and the Shota Rustaveli National Science Foundation (Tbilisi, Georgia).

GUEST LECTURER

3:00 PM – 4:00 PM

CMRS Distinguished Visiting Scholar

PROFESSOR ZARA POGOSSIAN

*Center for Religious Studies at
Ruhr-Universität Bochum*

*"Medieval Armenian Monastic Establishments and
Royal/Princely Power"*

4:10 PM – 4:30 PM

COFFEE/TEA BREAK

OPENING REMARKS

4:35 PM – 4:50 PM

Director of 2016 Undergraduate Colloquium
in Armenian Studies

ANI DER GRIGORIAN

*Department of Anthropology and
International Development Studies
University of California, Los Angeles*

Armenian Studies Professor
& Narekatsi Chair

PROFESSOR S. PETER COWE

*Near Eastern Languages and Cultures,
University of California, Los Angeles*

PANEL 1

Psychology of Genocide and the Hyphenated Armenian Identity

CHAIR: ANI GURDOGLUYAN

Department of Sociology/Armenian Studies, University of California, Los Angeles

4:50 PM – 5:10 PM

ANOUSH BAGHDASSARIAN

*Department of Psychology and Spanish
Claremont-McKenna College*

"Threats, Fear, and Genocide"

5:10 PM – 5:30 PM

ARAM GHOOGASIAN

*Department of English and History
University of California, Los Angeles*

"My Heart's in the Highlands: William Saroyan and the Diasporic Condition"

5:30 PM – 5:40 PM

DISCUSSION PERIOD

PANEL 2

Gender and Sexuality: Armenian Experiences from the Past to the Present

CHAIR: ARENI DER GRIGORIAN

Department of Anthropology and Gender Studies, University of California, Los Angeles

5:40 PM – 6:00 PM

CARLA KEKEJIAN

*Department of English and Education
University of California, Irvine*

"Armenian Women's Sign Language: How Silenced Women Came to Speak"

6:00 PM – 6:20 PM

KRISTINE JERMAKIAN

*Department of Pharmaceutical Sciences and
Women's Studies
University of California, Irvine*

"Defining the Futurity of the Queer Armenian Subaltern"

6:20 PM – 6:30 PM

DISCUSSION PERIOD

6:30 PM – 6:45 PM

COFFEE/TEA BREAK



ANOUSH BAGHDASSARIAN

Claremont McKenna College

abaghdassarian17@students.claremontmckenna.edu

Anoush Baghdassarian is currently a junior at Claremont McKenna College dual majoring in Psychology and Spanish with a sequence in Human Rights. She plans to head to law school after college to become a human rights lawyer and work on cases of crimes against humanity. Anoush is also the published author of a historical fiction play entitled *Found*. The play is about the Armenian Genocide and has been presented at book events in California, New York, Uruguay, and Argentina, as well as staged in New York and California. Anoush has interned with the Luisa Hairabedian Foundation, the Cardozo Law Institute in Holocaust and Human Rights, and with the Refugee Representation Project. At Claremont McKenna, Anoush is a research assistant at the Mgrublian Center for Human Rights.

“Threats, Fear, and Genocide”

No power so effectively robs the mind of all its powers of acting and reasoning as fear. Fear is a powerful, paralyzing, and terrifying emotion that can eliminate any drop of reason in an individual and cause worse repercussions in a society. In this paper I will argue that it is this fear which drove Turkish society to view the Armenians as a threat and enemy and instill a hatred that allowed, required, and justified the mechanisms of moral disengagement in the Turkish people to be able to commit a genocide against the Armenians without doubt and regret as a defensive act necessary for society’s survival. So often we look at the causes for genocide, but we do not analyze the people who commit the act. When we do, we think of the perpetrators of mass atrocity and crimes against humanity as evil and perhaps even insane, however, what about the common man who participated in the killing because he was able to convince himself that what he was doing was right? The men acting under the leaders’ orders? How do common people commit such “evil” acts? The first point to realize is that to them, what they are doing is not “evil,” but rather necessary in order to ensure their survival and that of their people. It is justified, and rational, and the only way to ensure safety. They are so scared by what the alternative might bring that they convince themselves through social psychology’s mechanisms of moral disengagement that they are the victims and are acting heroically. By analyzing the psychology of the perpetrators of genocide, specifically of the Armenian Genocide in this case, we can begin to further understand an incomprehensible phenomenon and grasp the first steps in creating this genocidal mindset. This analysis is exceedingly important because if we can learn and understand this part of human psychology, it is the most helpful information we have to understanding why history repeats itself and the most useful information we have to stopping the repetition—since, after all, we are the same human beings falling into the faults of human nature and repeating the past without thinking. This paper will employ psychological analysis to explain the power of fear, and many historical sources to highlight the fears Turkish officials harbored regarding the Armenians, in addition to the ways in which the Armenians were constructed in Turkish society as an existential threat that had to be exterminated.



ARAM GHOOGASIAN

University of California, Los Angeles
aghoogasian@ucla.edu

Aram Ghoogasian is a fourth-year English and History student at the University of California, Los Angeles. He has worked as an opinion columnist for the school newspaper, The Daily Bruin, since 2013 and a member of the paper's Editorial Board since the spring of 2015.

“My Heart’s in the Highlands: William Saroyan and the Diasporic Condition”

While many authors characterize William Saroyan’s literary corpus as a light-hearted celebration of humanity, his works about Armenian-American life reveal a more complex image. The idealized picture of the diasporic condition Saroyan presents in a number of his texts is consistently disrupted by the material social and historical conditions that underlie them along with the numerous self-contradictions that can be found throughout his Armenian-centered works. Living in the United States puts his first and second generation Armenian immigrant characters in a position where they cannot reclaim a former way of life or return to the ethnically cleansed Western Armenian homeland. At the same time, they are rendered unable to successfully recreate the conditions of the homeland in the diaspora or fully integrate into the American mainstream despite being racialized as white by the United States legal system in 1909. Saroyan’s works and their contradictions, when viewed in their proper context, display the paradoxical nature of immigrant life while simultaneously contributing to the discussion of what it means to be a “hyphenated” American.



CARLA KEKEJIAN

University of California, Irvine

ckekejia@uci.edu

Carla Kekejian is a fourth-year undergraduate student at UC Irvine with a double-major in English and Education Sciences and a specialization in English Language Learning.

Upon graduation from UC Irvine this spring, she plans to continue her education and pursue a doctorate in speech, language, and hearing sciences. She hopes to prepare for a clinical as well as academic teaching and research-oriented career studying language learning, memory, and processing in monolinguals and bilinguals.

Carla has a love for Armenian folk music and enjoys interpreting Sayat Nova's writings during her free time. Her favorite monastery in Armenia is Haghpat in the province of Lori and her favorite Armenian dance is without a doubt Tamzara.

"Armenian Women's Sign Language: How Silenced Women Came to Speak"

My paper aims to gather information regarding Armenian Women's Sign Language, also known as Caucasian Sign Language. It is a non-deaf, defunct sign language employed in Armenia. It is believed to have been a gestural form of communication that developed due to a "silence ban between married women and affinal relatives."

This study strives to explore how Armenian women were silenced in various public and even private spaces—silenced to the point of having to create their own language. Specifically, this research hopes to expose the powerful story of how these silenced women eventually broke free from speech restrictions and regained ownership of their voices. The story of how silenced Armenian women came to speak is undoubtedly one of resistance, resilience, and empowerment. Through this study I hope to tell the story of the Armenian women who for so long were unable to speak.



KRISTINE JERMAKIAN

University of California, Irvine

kjermaki@uci.edu

Kristine Jermakian is currently a fourth year pharmaceutical sciences major and women's studies double major at UC Irvine.

“Defining the Futurity of the Queer Armenian Subaltern”

In this research paper I plan to explore the ways in which queer and trans Armenian narratives are made both visible and invisible and examine discourse surrounding the emergence of queer and trans spaces in the Armenian community in an attempt to further queer futurity. Discourses of futurity often become elevated through rhetoric that implies a causal relationship between the past and present, but, when discussing the relation of bodies to one another and hopes of a futurity, this can be a point of violence that renders bodies invisible. Can the (queer) Armenian subaltern really forge a space to speak in such a way that resists dominant representations and thus presents us with hope for a queer futurity or must they leave the subaltern? According to feminist theory as well as queer theory, non-normative bodies have always had to create their own space in order to be heard, hence the use of theory which informs of different narratives along with the theoretical frameworks for inclusion and exclusion of certain bodies and the relationship of bodies to other bodies, as well as different apparatuses of power, institutions, and representation. The subaltern thus exists as marked identities that have the need to negotiate state identities in order to survive as well as form a space of possibility and futurity. The queer and trans Armenian body is rendered illegible by Armenian society in being cast as the subaltern unable to express their own narratives and knowledge. Illegibility threatens Armenian normative ideologies concerning sex and gender, resulting in queerness often being transmitted covertly. This has everything to do with the fact that leaving too much of a trace has often meant that the queer subject has left themselves open to attack. Instead of being clearly available as visible evidence, queerness has instead existed as innuendo, gossip, fleeting moments, and performances that are meant to be interacted with by those within its epistemological sphere—while evaporating at the touch of those who would eliminate the queer possibility. Using Jose Estaban Munoz's emphasis of affective relationships and Elizabeth Freeman's emphasis of bodily experiences of pain informing “queer social contours”, the community of the marginalized has the potential to exist in moments of the “not-yet-here” and is thus able to queer normative time and queer physical relationships with other bodies. I will explore the ways in which a history of violence against the queer and trans Armenian subject opens up the possibility of organizing. The queer Armenian subject, although invisible in Armenian society, exists via ephemeral moments, where queerness can exist within gossip, in secret, hidden away from the public, through affective relationships. For the Armenian queer and trans subaltern, narratives exist through the relation with one another, and it is through covert interactions that I will argue that the queer Armenian subaltern can indeed forge their knowledge outside normative pedagogies while simultaneously forming a community legible through a similar corporeal pain and struggle.

PANEL 3

Contemporary Realities from the Republic of Armenia to Los Angeles

CHAIR: MARIAM HOVHANNISYAN

Department of Cognitive Science, *University of California, Los Angeles*

6:45 PM – 7:05 PM

MARGARITA BAGHDASARIAN

*Department of Political Science and
Armenian Studies
University of California, Los Angeles*

"Social Media as a Resource for Mobilization in
Electric Yerevan Protests"

7:05 PM – 7:25 PM

MIKAEL MATOSSIAN

*Department of Environmental Science
University of California, Los Angeles*

"Clean Energy in Armenia"

7:25 PM – 7:45 PM

MARAL SAKAYAN

*Department of Molecular, Cell, and
Development Biology and Civic Engagement
University of California, Los Angeles*

"Health and Literacy Disparities in the Newly
Immigrant Armenian Population"

7:45 PM – 8:00 PM

DISCUSSION PERIOD

8:00 PM – 9:00 PM

RECEPTION

*Reception & Award Ceremony
Royce Hall 306*



MARGARITA BAGHDASARYAN

University of California, Los Angeles
mbaghdasaryan@ucla.edu

Margarita Baghdasaryan is an undergraduate studying Political Science and Armenian Studies at the University of California, Los Angeles, graduating in June 2016. She has a strong interest in post-communist transition and democratic development in Eurasian states as well as the development and spread of popular ideologies and large-scale protest movements.

“Social Media as a Resource for Mobilization in Electric Yerevan Protests”

The paper discusses the role of social media as a necessary resource in contemporary social movements by examining the Electric Yerevan protests of June 2015. It closely analyzes data retrieved from social media websites such as Facebook and Twitter, and examines how the main opposition group, No To Plunder, and others utilized social media as a resource to mobilize the public. It argues that social media played an instrumental role in the Electric Yerevan protests, which led to the successful halt in electricity price hikes. Furthermore, it proposes a closer examination of social media as an essential resource in public mobilization for contemporary social movements.



MIKAEL MATOSSIAN

University of California, Los Angeles
matossian@ucla.edu

Mikael Matossian graduated from the University of California, Los Angeles, in 2015 with a bachelor of science in environmental science, concentrating in environmental engineering. He is currently serving as a CivicSpark AmeriCorps fellow for the City of Santa Monica's Office of Sustainability & the Environment. Upon completing the fellowship, Mikael plans on pursuing a master's degree in energy systems. His main research interests include energy efficiency and renewable energy technologies applied to the Republic of Armenia.

"Clean Energy in Armenia"

In the Republic of Armenia, the energy industry is currently driven largely by the usage of non-renewable resources including natural gas and uranium fuel. Given the lack of such resources naturally occurring within Armenia's borders, the government has turned to foreign entities to satisfy energy demands. Eighty percent of the state's energy industry is held by corporations based in the Russian Federation, along with smaller energy infrastructure systems owned by Iranian and American companies. Foreign dominance in the industry, along with a complex energy tariff structure and a lack of trained energy engineers has hindered progress toward fully developing clean energy technologies (defined in this study as energy efficiency and renewable energies). Despite this, there is a considerable amount of actual potential in energy savings and generation from renewable resources such as building retrofits, solar photovoltaic, solar water heating, and wind power, respectively. The benefits of utilizing such clean energy processes in Armenia include (1) less greenhouse gas emissions that result from the use of traditional energy sources, (2) new energy industry jobs for Armenian citizens, and (3) improved national energy security. This paper analyzes the current state of the Armenian energy industry at large, and explores the scientific potential of clean energy within the country's borders. It identifies the most feasible and beneficial options for Armenia to currently pursue clean energy development.



MARAL SAKAYAN

University of California, Los Angeles

msakayan@gmail.com

Maral Sakayan is a fourth-year undergraduate student at UCLA majoring in Molecular, Cell, and Developmental Biology and minoring in Civic Engagement. Following graduation in the spring, she plans to pursue a Masters in Public Health, prior to applying to medical school.

“Health and Literacy Disparities in the Newly Immigrant Armenian Population”

To better understand the health of a population, medicine must not only explore the clinical causes of disease but must also strive to understand the way in which social determinants and cultural influences have a lasting impact on a community’s health. In this regard, it is valuable to explore the time frame between when Armenians newly migrate to America and when they have been settled in the U.S. for many years. For Armenians in the Diaspora, health and literacy disparities, which affect access to medical care, particularly in the vulnerable immigrant population, is a significant determinant of the future health of Armenians living in the U.S.

Three pre-med students wanted to answer these questions by establishing a student organization, Armenians for Health Advancement (AHA) at UCLA, which hosts educational and health clinics, free of cost, for the newly immigrant Armenian population at the Armenian Relief Society (ARS) of Western USA in Glendale.

AHA conducted first-hand interviews and collected data regarding the participants’ demographics and lifestyle, perception on medicine, and access to health care in America. Additionally, they traced the participants’ blood pressure measurements over the months as they educated them on the risks of hypertension and ways to lower one’s blood pressure.

Literacy disparities are a dominant determinant of health wellness for this population, as most participants are monolingual in Armenian and Persian, which often prevents them from receiving the health care and education necessary to effectively manage and improve their health.

This primary aim of the data collected, in combination with the hypertension screenings and education, is to make connections between the clinic participants’ blood pressure, lifestyle, and health care access and the duration of their residency in the US.

UNDERGRADUATE COMMITTEE MEMBERS



Dr. Peter Cowe
(Faculty Advisor)



Jesse Siragan
Arlen



Ani Der Grigorian
*Anthropology
and International
Development Studies*



Ani Gurdogluyan
*Sociology and
Armenian Studies*



Areni Der Grigorian
*Anthropology and
Gender Studies*



Maral Sakayan
*Molecular, Cell, and
Development Biology
and Civic Engagement*



Mariam Hovhannisyan
Cognitive Science

OPENING REMARKS

9:30 AM – 10:00 AM

BREAKFAST

*UCLA Royce Hall
Room 314*

10:00 AM – 10:10 AM

Director of 2016 Graduate Colloquium
in Armenian Studies

ANI SHAHINIAN

*Near Eastern Languages and Cultures
University of California, Los Angeles*

Armenian Studies Professor
& Narekatsi Chair

PROFESSOR S. PETER COWE

*Near Eastern Languages and Cultures,
University of California, Los Angeles*

PANEL 1

19th Century Literature,
Media, and Identity

CHAIR: CEYDA STEELE

Near Eastern Languages and Cultures, University of California, Los Angeles

10:10 AM – 10:30 AM

LUSINE SARGSYAN

Yerevan State University (Armenia)

"The Manuscript Heritage of an Armenian
Intellectual from Gherla: Zacharia Gabrushian"

10:30 AM – 10:50 AM

MARIETA BAZINYAN

Yerevan State University (Armenia)

"Constructing a Nation: Identity Markers of
Armenians According to the Periodical Mshak
(1872-1892)"

10:50 AM – 11:00 AM

DISCUSSION PERIOD



LUSINE SARGSYAN

*Yerevan State University, Yerevan;
B.A. and M.A. degrees at the UNESCO
Chair of Armenian Art History, PhD
Student at Yerevan State University*

sargsianlusin@gmail.com

Lusine Sargsyan received her B.A. in Art History from Yerevan State University in 2008, and her M.A. in 2010. Currently she is working on her PhD at the Department of the History of Armenian Art at the same institution. Since 2010 she has also worked at the same department as Assistant Professor. Her research interests include medieval Armenian art and the art of the Armenian Diaspora from the medieval period to the present. Her current projects include studying the art of the 14th century Armenian miniaturist Avag Tsaghkogh, compiling a catalogue of the Armenian manuscripts of Romania, and examining the history of the Armenian scriptoria of Romania.

“The Manuscript Heritage of an Armenian Intellectual from Gherla - Zacharia Gabrushian”

Zacharia Gabrushian (1794-1870) played a significant role in the life of the Armenian community of Transylvania in the 19th century. The object of this paper is to present an overview of his manuscript legacy, which is of potential interest not only to linguists and literary critics, but also historians and art historians.

Over forty years of creative achievement Gabrushian produced a rich collection of manuscripts, of which I have been able to identify thirty-eight bearing his autograph. They embrace such topics as religious songs, prayers and poems, theological and pedagogical works, Armenian-Hungarian-Latin dictionaries, as well as albums of heraldic illustrations. While most are in Armenian, some were composed in Latin and Hungarian. Most of them are kept in the Gherla Fund of the National Archives of Cluj-Napoca, whose holdings are complemented by those of the Matenadaran Institute in Yerevan and the library of the Mekhitarist Congregation in Vienna.

My paper seeks to examine the manuscripts’ artistic decoration and the peculiarities of the script, as well as providing a brief description of their contents. Gabrushian’s literary heritage is important not only for its artistic merit, but also for the coverage it affords of the lifestyle and customs of the Armenians of Transylvania, the detailed information it adduces on features of the Armenian-Catholic rite, and the light it sheds on the now defunct Armenian dialect of Transylvania.



MARIETA BAZINYAN

*MA Student in Arabic Studies,
Yerevan State University*

marieta.bazinyan@gmail.com

Marieta Bazinyan received her B.A. in Arabic Studies from Yerevan State University in 2014. Currently she is a second year MA student in the Department of Oriental Studies at YSU. In 2013 she co-founded middleorient.

com, a bilingual online platform which aims to become a bridge between scholars and students of Arabic and Islamic and Middle Eastern studies in Armenia and worldwide. Bazinyan has written articles on the creation of different ideologies in the Middle East. Her research interests include ideology, nationalism, Medieval Islamic political thought, mytho-political aspects of Islam, and contemporary Islamic movements and trends.

“Constructing a Nation: Identity Markers of Armenians According to *Mshak* Periodical (1872-1892)”

The formation of national identity is a complex process, and in order to achieve a sound understanding of the processes relating to the debates on the components of national identity in contemporary Armenian society, the analysis of an earlier stage of national identity formation is valuable. Paradoxically, very few studies have explored how the 19th century Armenian print media shaped the discourse on Armenian identity.

The purpose of this study is to provide an analysis of Armenian identity markers as formulated by the liberal Armenian periodical *Mshak* (Cultivator) published in Tbilisi. Although the periodical continued until 1921, the time span selected for this study was 1872-1892. The choice was mainly conditioned by the fact that after the death of the periodical's first editor, Grigor Artsruni, in 1892, the paper published very little related to the topic of national identity due to the lack of a permanent editor in the years immediately following Artsruni's death and the imperial politics of censorship.

The study of *Mshak's* liberal perspective on the nation building process reveals the vigorous attempts the paper undertook to redefine Armenian national identity. According to *Mshak*, a nation rests upon a relationship of tribe or rather kinship, together with language, and homeland. Interestingly, the issue of kinship is hardly discussed apart from its listing among identity markers. This contrasts with the important emphasis accorded to the factors of language and homeland.

PANEL 2

Early 20th Century Ottoman-Armenian History

CHAIR: SONA TAJIRYAN

Department of History, University of California, Los Angeles

11:00 AM – 11:20 AM

DAVID LEUPOLD

Humboldt-Universität zu Berlin (Germany)

"Van & Bitlis between Western Armenia and Northern Kurdistan – Memory, Collective Violence, and Collectivity"

11:20 AM – 11:40 AM

ARI SEKERYAN

University of Oxford (UK)

"The Armenian Community at the End of the Ottoman Empire: Reflections in the Armenian Press 1918-1923"

11:40 AM – 11:50 AM

DISCUSSION PERIOD

11:50 AM – 12:00 PM

COFFEE/TEA BREAK

PANEL 3

Medieval Armenian Literature

CHAIR: JESSE ARLEN

Near Eastern Languages and Cultures, University of California, Los Angeles

12:00 PM – 12:20 PM

MARI MAMYAN

Yerevan State University (Armenia)

"The Apocryphal Gospel of Nicodemus in Medieval Armenia"

12:20 PM – 12:40 PM

ERIN PIÑÓN

Southern Methodist University (US)

"Lions and Tigers and Trdat—Oh My! Zoomorphic Figures in the Armenian Christianization Myth"

12:40 PM – 12:50 PM

DISCUSSION PERIOD

12:50 PM – 2:20 PM

LUNCH



DAVID LEUPOLD

*Humboldt-Universität zu Berlin,
PhD Student*

david.leupold@student.hu-berlin.de

David Leupold received a B.A. in Contemporary Middle Eastern Studies from the Otto-Friedrich University in Bamberg and an M.A. in Comparative Social Sciences from the Humboldt University in Berlin and the Middle East Technical University in Ankara. In his Master's thesis, which has been published partially as an essay, he explored multilingualism and memory in the context of a Turkophone Armenian family from Cilicia. Currently he is a second year PhD student at the Berlin Graduate School of Social Sciences. His research interests include collective violence, the politics of remembering and forgetting, and memory as a form of local resistance. Leupold works as a freelance author at *The Social Science Post*. He is also interested in the analysis of contemporary Armenian, Persian, Kurdish, and Turkish literature.

“Van & Bitlis between Western Armenia and Northern Kurdistan – Memory, Collective Violence and Collectivity”

In my research I explore collective violence, memory, and national collectivity in the Lake Van region, a geography tentatively comprising the former Bitlis and Van vilayet. This region is set in a threefold-contested geography: officially located within the territorial borders of Turkey, it marks the intersection point of a recollected Western Armenia and an imagined Northern Kurdistan. Utilizing biographical-narrative interview technique (acc. to Schütz), I analyze accounts of both current residents and those expelled during the genocide of 1915 (Armenians, Assyrians, and Yezidis).

Last year I conducted extensive interviews in Armenia (58), Turkey (52) and Georgia (3) in Armenian, Turkish, Kurdish, Georgian, and Russian.^[1] In Armenia I compiled the accounts of 46 Armenians and 13 Yezidis from the Zuqurî tribe in four provinces: Aragatsotn, Armavir, Kotayk, and Ararat. In Georgia I compiled the accounts of 3 Assyrians from Van-Gadalawa in Tbilisi-Gukia. In the Lake Van region I compiled the accounts of 43 Sunni Kurds, 3 Alevi Kurds, and 6 Crypto-Armenians.

In so doing, I seek to determine the basic mnemonic patterns instrumental in making sense of the region's troublesome history: from inter-religiously segregated cohabitation during the Ottoman period over contestation of imperial collectivity towards the irrevocable collapse of the archaic millet-system. Particular importance is attached to the role of remembering and silencing/denying acts of collective violence in the formation of both national and non-national collectives as well as territorial perceptions.

[1] For Russian and Georgian I was assisted by an interpreter.



ARI SEKERYAN

*The University of Oxford, Faculty of
Oriental Studies, Doctor of Philosophy
Student*

ari.sekeryan@herford.ox.ac.uk

Ari Sekeryan is studying for a DPhil in Oriental Studies at the University of Oxford. His thesis focuses on the Armistice period (1918-1923) as reflected mainly in the Ottoman and Armenian press. He received a Bachelor's degree in Turcology from Istanbul University and a Master of Arts degree in History from Bogazici University. He has published two translations from Ottoman Turkish; *Ermeni Edebiyati Numuneleri 1913 (An Anthology of Armenian Literature 1913)* and *1909 Adana Katliami-Uc Rapor (The Adana Massacre 1909 - Three Reports)* which were published by Aras Publishing in Istanbul.

“The Armenian Community at the End of the Ottoman Empire: Reflections in the Armenian press 1918-1923”

In recent historiography, the vast majority of academic studies shed light on the Armenian deportation of 1915, focusing on the facts that make the events genocide. Nevertheless, the postwar period and the aftermath of the catastrophe have been inefficiently examined. This paper is motivated by a curiosity to remedy the omission in recent historiography of treatment of what native Armenians suffered as survivors in the aftermath of exile and what they witnessed in Anatolia. It is largely based on articles published in Armenian dailies with an uninterrupted print run during and after the war. It analyzes the general mood of the Armenian community after the Great War by reflecting on articles and reports published over the years 1918-1922, just after the ceasefire agreement and the Allied occupation of Istanbul and some parts of Anatolia. During the postwar period, after the Armistice of Mudros, the Armenian dailies published many reports regarding the condition of Armenian orphans and the population that continued to live in their native towns and cities in Anatolia. Therefore, these reports and eye-witness accounts shed light on the mood of survivors and the Armenian existence in Anatolia after the war. After examining the background of the Armistice period, the paper analyzes two major points, first the Armenian orphans as survivors and secondly the Armenians that survived the exile in Anatolia and sent reports to the press. In this way the paper aims to offer a modest contribution to the established historiography of Ottoman Armenians in the late Ottoman Empire.



MARI MAMYÁN

*Yerevan State University, Yerevan,
Armenia, PhD Student in History*

marimamyán87@gmail.com

Mari Mamyán received her B.A. in Theology from Yerevan State University in 2009 and her M.A. in 2011. She is currently studying for her Ph.D. at the same institution. Concurrently, she has held the position of junior researcher in the department of Researching and Editing Ancient Armenian Texts at the Matenadaran Institute of Ancient Manuscripts since October 2013. Mamyán was employed as an Armenian tutor for young Diasporan adults at “Birthright Armenia” and collaborated with the Armenian Biblical Society on writing articles for an online dictionary (February-October, 2015). Her research interests include Apocrypha/Pseudepigrapha, Christian Theology, and Medieval Armenian Literature.

“The Apocryphal Gospel of Nicodemus in Medieval Armenia”

This paper deals with the relatively little examined topic of an Armenian apocryphon pertaining to Christ’s Passion. The Armenian tradition of this cycle includes the *Gospel of Nicodemus* (“Acts of Pilate”), a passion gospel, which, like many other apocryphal legends, fills out the gaps in narrative of Christ’s life found in the canonical gospels. The main aim of this paper is to present the characteristics of the Armenian version of this work, which, though circulating widely in medieval Armenia, was never included in official lists of apocryphal writings.

This Armenian apocryphon is characterized by several features deserving a more thorough discussion. a) The Armenian version reflects the preliminary form of the gospel and, despite the fact that it was translated from Greek, evinces some traces of Syriac origin, too. b) In the Armenian textual tradition the work is mainly titled “Memorial of what happened to Jesus Christ before Pontius Pilate” and is often attributed to James, the Lord’s brother. c) It preserves only the first part of the gospel, treating Jesus’ trial and resurrection. d) The second section, the “Harrowing of Hell” (“Descensus Christi ad Infernos”), relating Christ’s descent to the underworld and the deliverance of the righteous, has not been found in Armenian so far. However, the fact that it was extensively utilized in homilies by Armenian authors beginning with the 5th-century historian Egishe, suggests that an Armenian version once existed.



ERIN MARIE PIÑON

Southern Methodist University

erinpinon@gmail.com

Erin Piñon received her B.A. in Art History from Tufts University in 2013, and her M.A. in Art History from Southern Methodist University in 2015. Currently, she is serving as the Margret McDermott Graduate Fellow for American Art at the Dallas Museum of Art. Erin recently returned from a joint research venture between the Matenadaran Institute of Ancient Manuscripts in Yerevan and the archives on San Lazzaro degli Armeni in the Venetian Lagoon. Her current research interests include Early Modern Armenian manuscripts and incunabula, penned, painted, printed, and bound in loci of the Armenian Diaspora.

“Lions and Tigers and Trdat—Oh My! Zoomorphic Figures in the Armenian Christianization Myth”

The illustration of Armenia’s Christianization is rare. This paper investigates a surviving narrative illustration of the conversion sequence in a sixteenth-century illuminated manuscript (Matenadaran no. 1920). Five illustrations dedicated to Agathangelos’ *History of the Armenians* and painted by the prolific artist Vardan Baghishetsi in 1569 depict the fluctuating physical form of Trdat, pagan king of Armenia. In the story, as in the illustrations, Trdat is transformed from human to animal—and more abstractly, from pagan to Christian. When read in conjunction with the text, it is evident that his physical appearance, more than his temperament, literally fluctuates on the basis of his tolerance of, and later conversion to, Christianity. These rare illustrations reveal a fundamental moment in Armenian life and thought, which has not been extensively illustrated or studied.

I will trace the visual representation of King Trdat to demonstrate a conscious effort by the illustrator to marry Trdat’s fluctuating bestial form to his early denunciation of the Christian faith. Trdat’s conversion to Christianity receives attention because it can be visualized—his morality can be read on his body. Visual models and literary tropes demonstrate that the savage depiction of humans in animal form, or bearing zoomorphic appendages, is a visual technique used by the Armenians from the fifth through sixteenth centuries, a method ingrained into the Armenian artistic production, just as Christianity was woven into the Armenian notion of nationhood. I use these supporting images to understand how Armenians have come to convey religious Otherness and to understand why this iconography reappears in the sixteenth-century.

PANEL 4 Medieval Armenian Art

CHAIR: MARINE AYKAZYAN

French and Francophone Studies, University of California, Los Angeles

2:20 PM – 2:40 PM

GOHAR GRIGORYAN

University of Fribourg (Switzerland)

"Changes in the Demonstration of Power as the Outcome of a New Political Situation: A Study of the Images of the First Three Kings of the Armenian state of Cilicia (12th - 13th cc.)"

2:40 PM – 3:00 PM

PIRUZA HAYRAPETYAN

Central European University (Hungary)

"The Armenian Ganj-Hymn: an "Originally Armenian" or "Borrowed" Genre - Reshaping the Debate"

3:00 PM – 3:10 PM

DISCUSSION PERIOD

PANEL 5 Prehistory/Archaeology

CHAIR: KRISTINE MARTIROSYAN-OLSHANSKY

Department of Archaeology, University of California, Los Angeles

3:10 PM – 3:30 PM

LEVON AGHIKYAN

Institute of Archaeology and Ethnography of the National Academy of Armenia (Armenia)

"The First Chalcolithic Period Burials in Armenia"

3:35 PM – 3:40 PM

DISCUSSION PERIOD



GOHAR GRIGORYAN

*University of Fribourg (Switzerland),
PhD Student in Medieval Art History*

gohar.grigoryan@unifr.ch

Gohar Grigoryan received her B.A. (2010) and M.A. (2012) in Art History from Yerevan State University. Currently she is working on her Ph.D. thesis on “The Royal Portraits of the Armenian Kingdom of Cilicia (1198-1375)” in the Department of Medieval Art History at the University of Fribourg, Switzerland. She is also employed as a researcher in the Department of Art History and Scriptorium Studies at the Mesrop Maštoc’ Institute of Ancient Manuscripts (Matenadaran). Her main research interests include Armenian medieval royal imagery, intercultural contacts and exchanges in the eastern Mediterranean from the 11th to the 14th century, codicology, medieval Armenian artworks, and early Armenian printed books.

“Changes in the Demonstration of Power as the Outcome of a New Political Situation: A Study of the Images of the First Three Kings of the Armenian state of Cilicia (12th - 13th cc.)”

In the 1240s, when the Mongols reached the borders of the Sultanate of Rum and achieved a decisive victory against the Seljuks at the battle of Köse Dağ (1243), they posed a serious threat to the Levant. Het'um I (1226-1270) of the Armenian kingdom of Cilicia hurried to cooperate with them to avoid a possible Mongol invasion. The Armenians accepted Mongol suzerainty until the beginning of the 14th century. That new political orientation clearly influenced the idea of kingship in the Armenian court, which heretofore was mainly oriented to Latin traditions (e.g. under Levon I). As a result, Cilician royal artists inaugurated a parallel use of symbols typical of Mongol rule. These new tendencies in the visual expression of power are well reflected in royal artworks of the 13th century created both in Cilicia and other territories under Mongol domination. This paper presents the initial results of my research, suggesting a new interpretation of some well-known Cilician artworks based on contemporary Armenian-Mongol relations and a comparison of expressions of power employed by earlier Cilician rulers. Apart from art works (miniatures, coins, seals) and literary sources, this study also treats textiles and medieval traditions of representing royal dress as an expression of power and sovereignty.



PIRUZA HAYRAPETYAN

*Central European University
(Budapest, Hungary), PhD Student in
Medieval Studies*

hayrapetyan_piruza@phd.ceu.edu

Piruza Hayrapetyan received her BA in Armenian Philology (2005) and MA in World Literature and Literary Theory (2007) from Yerevan State University. Thereafter she was employed at the Matenadaran Institute of Ancient Manuscripts as a cataloger in the department of the Codicology and Bibliography (2008-2014). She received her second MA in Medieval Studies from the Central European University, Budapest (2014) where she is now a first-year Ph.D. student in the same department, studying literary connections between Armenian *Ganj* compositions and Syriac hymns (*memrē*, *madrāshē*, etc). Her interests include medieval Armenian, Syriac, and Byzantine hymnography/poetry, literary-cultural transmissions among these traditions, and literary theory and criticism.

“The Armenian *Ganj*-Hymn: an ‘Originally Armenian’ or ‘Borrowed’ Genre - Reshaping the Debate”

The question of the literary connections of *ganj* has never been a subject of a comprehensive study. Based on the several structural features shared by the *ganj* and the *žamagr k'ayin k'aroz* (breviary sermon), it has been argued that Grigor Narekac'i employed the *k'aroz* as a literary model for his new compositions. Thus, by directly linking the *ganj* to the Armenian *žamagr k'ayin k'aroz*, Armine K'yoškeryan argued for the genre's indigenous origin.

This paper challenges that view, arguing that it hindered the development of comparative studies of the *ganj* within the framework of Armenian literature. It will therefore take its starting point from a restatement of the research question. Instead of asking whether the origin of the *ganj* was internal or external, it will focus on what literary impulses (internal and external) did the *ganj* receive from other hymnological genres? What is the extent and level of the *ganj*'s literary dependence upon these genres?

The paper investigates the *ganj* genre's literary connections with (i) the Armenian *k'aroz*, (ii) the Syriac *madrashā* and *memrā*, and (iii) the Byzantine *kontakion*, representing a one-level comparison that concentrates purely on its literary-poetic form. In this way, it aims at posing the question of the genre's origin and development into a wider literary context, eschewing rigid boundaries between literary traditions that were once characterized by intense interaction.



LEVON AGHIKYAN

*Institute of Archaeology and
Ethnography of National Academy
of Armenia*

aghikyan@mail.ru

Levon Aghikyan received his B.A. in Bioarchaeology from The Department of Cultural Studies at Erevan State University in 2011 and his M.A. in The Department of Archaeology and Ethnography at the same university in 2013. In 2010-2011 he worked as a Laboratory Assistant there, becoming a Senior Laboratory Assistant at Erevan History Museum the following year. Currently, he serves as a Senior Laboratory Assistant at the Institute of Archaeology and Ethnography of the National Academy of Armenia. Since 2014 he is also a member of The Association for Sustainable Human Development in Armenia.

“The First Chalcolithic Period Burials in Armenia”

Archaeological investigations of the last decade have made significant contributions to the study of the Chalcolithic period (Copper Age) in Armenia, especially its middle and final phases with the discovery of numerous archaeological sites dating between 4800 – 3400 calibrated BCE. The Chalcolithic period dates between 5200 - 3400 BCE in the Southern Caucasus and represents the first use of metals, specifically copper, in the region. The main goal of this paper is to describe the Chalcolithic tombs, which were previously unknown on the territory of Armenia. In fact, such finds are rare throughout the entire region – one in Georgia, and less than a dozen in Azerbaijan - the earliest ones dating to c. 4000 - 3700 BCE.

Scientific investigations conducted over the years 2007-2011 at the burial ground of Aknalich, located on the Ararat Plain uncovered the first known Chalcolithic period tombs in Armenia. Each tomb contained a single burial with few accompanying burial goods. Bioarchaeological studies of the human remains indicate that ancient inhabitants of the Ararat plain practiced artificial deformation and trepanation (drilling of a hole) of the cranium. This is the first evidence of prehistoric cranial artificial modification in Armenia and the first Chalcolithic example in the region. The discovery of these tombs enables us to investigate the burial practices and beliefs of the Chalcolithic inhabitants of the Armenian Highlands for the first time, and since funerary practices are reflective of general social beliefs and norms, they add to our understanding of the Chalcolithic cultures.

PANEL 6

Literature and Media in the 20th Century

CHAIR: CHRISTINE THOMASSIAN

Near Eastern Languages and Cultures, University of California, Los Angeles

3:40 PM – 4:00 PM

ANNA GEVORGYAN

Yerevan State University (Armenia)

"Maro the Fighter": How Soviet Armenian Media
Created "New Soviet Women"

4:00 PM – 4:20 PM

NARINE JALLATYAN

University of California, Los Angeles (US)

"Island languages and linguistic islands: Diasporic
poetry of Vahe Oshagan and Edouard Glissant"

4:20 PM – 4:30 PM

DISCUSSION PERIOD

4:30 PM – 4:50 PM

COFFEE/TEA BREAK



ANNA GEVORGYAN

*YSU Center for Civilization and Cultural
Studies, PhD Student in History*

anna.gevorgyan@ysu.am

Anna Gevorgyan received her B.A. in Iranian Studies from Yerevan State University in 2007, and her M.A. in 2009. Currently she is studying for her Ph.D. at the YSU Center for Civilization and Cultural Studies. Since 2009 she has been working at the same center. She also serves as a lecturer in Master's program in Gender Studies at the YSU Department of Applied Sociology. During fall semester 2013 she was a visiting scholar at Arizona State University's School of Public Transformation.

“Maro the Fighter”: How Soviet Armenian Media Created “New Soviet Women”

(A case study of the Avangard newspaper (1923-1926))

This paper analyzes the discourse of the *Avangard* newspaper as that relates to the construction of the new Soviet Armenian woman. It seeks to investigate the tools the newspaper used to popularize ideas on gender equality, women's empowerment, and their political and social activity.

After establishing the Soviet state, the ideologists of the Bolshevik Party aspired to create the “New Soviet citizen.” This figure would then take an active part in building a society where social equality would dominate. New daily practices were created to produce this new man. They defined, for example, gender equality, equal responsibility, and equal opportunities. Those practices also granted women the right to vote and promoted their political and civic engagement. Bolshevik ideologists employed party meetings, party agitators, work collectives, educational centers, and particularly schools kids/youth institutes (pioneers, comsomsols), NGOs, professional unions and, of course, print media to popularize the characteristics of those new Soviet daily practices.

The Armenian Soviet State was no exception, and its Bolshevik leaders, too, utilized print media as one of the tools for to diffuse these new norms. This paper examines early experiments to develop a Soviet gender policy within a three-year timeframe when both the state and society attempted, sometimes in a rather primitive fashion, to forge a path toward the formation of Soviet gender equality.



NARINE JALLATYAN

*University of California, Los Angeles,
PhD Student in Comparative
Literature*

njallaty@gmail.com

I am a fourth year Ph.D. student in the department of Comparative Literature at UCLA. My field of interest includes 20th century Caribbean poetry and the poetic production of the Armenian Diaspora within the theoretical framework of post-colonial and diaspora studies. Armenian poets of interest include Vahe Oshagan and Krikor Beledian, as well as Dereck Walcott and Edouard Glissant from the English and French Caribbean. My research explores ways in which the discourse of poetry thinks, feels, or addresses the impact of a traumatic past on language that bears the marks of such trauma. I have an M.A degree in Comparative Literature and a B.A degree in International Development Studies, both from UCLA. I was born in Gyumri, Armenia and moved to Los Angeles with my family in 2003.

“Island Languages and Linguistic Islands: Diasporic Poetry of Vahe Oshagan and Edouard Glissant”

This paper is part of a work in progress that aims at creating a dialogue between the works of the Caribbean poet Edouard Glissant and the Armenian diasporan poet Vahe Oshagan in their entirety. Here I focus on a single volume of poems from each author: *Suburbs* (1991) by Vahe Oshagan, and *A field of Islands* by Edouard Glissant (1962). I am interested in the ways poetic discourse addresses or speaks of past trauma, how it confronts the inadequacy of language in the face of such trauma, and how poetry thinks through new paradigms of identity that go beyond rooting identity in the past as opposed to the present. I argue that Oshagan and Glissant are involved in a similar project of foregrounding poetic discourse as a unique space charged with possibility to mitigate what other discourses fail to remedy. With similar yet singular historical experiences of uprootedness and dis-placement that these poets are writing out of, their poetry offers refuge for what language, apparently by its very nature, leaves out. To engage these questions, the paper offers a detailed analysis of what we can call the ‘poetic voice’ in both volumes. Essentially a de-localized voice, language is islandized and likened to an island, in Oshagan - in the sense of being torn and broken apart - losing a single source of enunciation, while also providing shelter for the remnant meaning falling out of the ‘mold’ of the word. For Glissant, poetic discourse foregrounds the centrality of place – and therefore of dis-placement, as constitutive of language and vice versa. These are some ways in which Glissant and Oshagan open up horizons to think and theorize the diaspora or the diasporic condition; that is, our present moment.

PANEL 7

Contemporary Armenian
Issues in Southern Caucasia

CHAIR: ANATOLII TOKMANTCEV

Near Eastern Languages and Cultures, *University of California, Los Angeles*

4:50 PM – 5:10 PM

ELLI PONOMAREVA

*European University at St. Petersburg
(Russia)*

"The Language Situation in the Armenian Community
of Tbilisi"

5:10 PM – 5:30 PM

BABKEN DER GRIGOIRAN

London School of Economics (UK)

"Caucusing in the Caucasus: Redistributive Conflict
as Emancipatory Civil Society Development in
Armenia"

5:30 PM – 5:50 PM

GARY GLASS JR.

University of Missouri (US)

"The Differential Success of Rural Armenian Families
in the Transition to a Market Economy as a Result of
their Social Helping Networks"

5:50 PM – 6:00 PM

DISCUSSION PERIOD

6:00 PM – 6:10 PM

GUEST SPEAKER:

PROFESSOR ZARA POGOSSIAN

*Center for Religious Studies at
Ruhr-Universität Bochum*



ELLI PONOMAREVA

*European University at Saint
Petersburg, PhD Student in Cultural
Anthropology*

elli.ponomareva@gmail.com

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

“The Language Situation in the Armenian Community of Tbilisi”

The paper will explore the language situation of the Armenian community of Tbilisi. I will discuss the hierarchies created in the community based on language competence and language use as well as its members' linguistic ideologies. The data were collected through fieldwork conducted in Tbilisi in 2015. The methodology employed included participant observation, interviewing, and collection of linguistic biographies.

Linguistically the Armenians of Tbilisi represent a heterogeneous community as the set of languages a member of that community knows is varied. Most Tbilisi Armenians are either bilingual or trilingual in Armenian, Russian, and Georgian in different combinations. For centuries multilingualism was characteristic of all inhabitants of the city, not exclusively the Armenians. However, the trend gradually changed towards monolingualism in the 20th century with growing numbers of rural migrants settling in the city. Tbilisi Armenians, though, have retained multilingualism to the present day. Relying on the scarce existing sources, I will try to retrace the mutable and complex language situation in the Armenian community of Tbilisi.

Using the term coined by Carol Myers-Scotton, in this paper I argue that code switching is an unmarked choice for Armenians of Tbilisi. Beyond representing the norm, code switching appears to be an important practice for the community. Among Tbilisi Armenians the ability to code switch is perceived as distinguishing natives of the city from newcomers. This phenomenon is used by the Armenians as one of the proofs of their native status in Tbilisi in heated debates with the Georgians.



BABKEN DER GRIGORIAN

London School of Economics (UK)

b.der-grigorian@lse.ac.uk

Babken Der Grigorian is a post-graduate student of Political Economy at the London School of Economics focusing on economic development and fiscal policy in the Republic of Armenia. His academic interests include redistributive conflicts in non-democratic contexts. He has spent the last several years documenting and participating in various social movements in Armenia. He received his MSc in Politics and Communication from the LSE, in 2011 and his BA in Political Science from UCLA in 2008. He is based in Yerevan, Armenia.

“Caucusing in the Caucasus: Redistributive Conflict as Emancipatory Civil Society Development in Armenia”

In recent years, Armenia has witnessed the emergence of a new wave of social movement formation, qualitatively distinct in its ability to self-organize, address concrete socio-economic issues, and achieve stated goals. As these movements have matured, they have grown increasingly political, presenting a credible challenge to entrenched political power and its corresponding redistributive policies (taxation, fiscal policy, etc.). This research tracks the development of this new wave of mobilization, by analyzing their emergence, efficacy, and their contribution to broader democratization and economic development efforts.

The study situates social movements within a wider framework of civil society development that identifies a vibrant and functional civil society as a requisite for sustainable democratic governance. It also places redistributive conflict at the heart of economic development by focusing on the underlying socio-economic factors that contribute to social movement mobilization in a non-democratic context. Grounded in a Gramscian perspective, it introduces the concept of emancipatory civil society for fostering a homegrown development agenda, and builds on resource mobilization theory (RMT), by focusing attention on movements as an extension of the traditional political sphere with rational actors. It also borrows from new social movement theory (NSM) the notions of a self-limiting movement and collective identity formation.

The research addresses two complementary questions. First, what are the socio-economic factors that underly the emergence of this new wave of social movements in Armenia? Second, to what extent can it provide a platform for consolidating a homegrown development agenda? It provides empirical evidence of the intrinsically political nature of civil society and documents social resistance in the face of state regression towards authoritarianism, using semi-structured interviews with movement organizers and participants, along with three years of participant observation of protests and activist meetings.



GARY GLASS JR.

*University of Missouri, Columbia,
PhD in Sustainable Development*

gdgvfb@mail.missouri.edu

Gary Glass Jr. received his BA in Sociology from the University of California, Santa Cruz in 2005. He served in the United States Peace Corps in Armenia (2007-2009) and Panzhua China (2009 -2011). In 2013, he received an MS in Rural Sociology Analytical Processes, and will complete a PhD in Sustainable Development from the University of Missouri in May 2016. He has lectured extensively at universities throughout Armenia and the United States on the subject of gender equality with particular attention to the status of women in Armenia.

“The Differential Success of Rural Armenian Families in the Transition to a Market Economy as a Result of their Social Helping Networks”

A large body of research indicates that the diversification of social helping networks in post-soviet Armenia provided a means for Armenian families to preserve their national identity as during multiple occupations throughout history. Although the economic importance of social helping networks is often overlooked, they have become an essential component of economic support in rural communities during the economic transition in Armenia (Keshishian & Harutyunyan 2013; Sahakyan, & Atanesyan 2006; Babajanian, 2008; Babajanian & Hagen-Zanker 2012). Based on extensive archival research and three years of ongoing field work in rural Armenia, this paper provides evidence that rural networks of kin that functioned to preserve identity during historical occupations of Armenia are used as a means of creating economic opportunity in the transition to a market economy. Findings from surveys and focus groups (2015) of household networks and sources of income in two remote, subsistence-farming villages are compared with two villages that have access to specialized agriculture or heavy industry in the Vayots Dzor and Syunik regions of Armenia. This research contributes to our understanding of the value of social helping networks as a determinant of the differential success of rural Armenian families over the transition following the collapse of the Soviet Union.

2016 GRADUATE STUDENT COLLOQUIUM IN ARMENIAN STUDIES

GRADUATE COMMITTEE MEMBERS



Dr. Peter Cowe
(Faculty Advisor)



Anatolii
Tokmantsev



Andre
Maroutian



Ani
Shahinian



Ani
Honarchian



Ceyda
Steele



Christine
Thomassian



Jesse Siragan
Arlen



Kristine
Martirosyan-Olshansky



Narine
Jallatyan



Marine
Aykazyan



Sona
Tajiryan



Xi Yang



Dr. Shushan
Karapetian



Rosie Vartyter
Aroush



Ara
Soghomonian

A C K N O W L E D G M E N T S

Campus Programs Committee of the Program Activities Board (CPC)

Center for Medieval and Renaissance Studies

Center for European and Russian Studies

Center for the Study of Religion

Gustav E. Von Grunebaum Center for Near Eastern Studies

Department of Linguistics, UCLA

Near Eastern Languages and Cultures, UCLA

Department of Comparative Literature, UCLA

Center for the Study of Women, UCLA

The Research Program in Armenian Archaeology and Ethnography
established by Zaruhi Sara Chiljian at the Cotsen Institute of Archaeology

Dean of Humanities Discretionary Fund, UCLA

National Association for Armenian Studies and Research (NAASR)

The Society for Armenian Studies (SAS)

S P E C I A L T H A N K S

Anahit Manoukian

Isamara Ramirez

Orlando Luna

&

**Nairi Restaurant
and Banquet Hall**

5065 Hollywood Blvd
Los Angeles, CA 90027
Phone: (323) 666-9911

SPECIAL THANKS

Grigor Albaryan and

Maggie's Pastry

6530 Lankershim Blvd #L

North Hollywood, CA 91606

Phone: (818) 506-6265



SPECIAL THANKS

Arno Yeretzian and

Abril
Armenian
Bookstore

Ապրիլ
Գրատուն

415 E Broadway

Glendale, CA 91205

Phone: (818) 243-4112





Խաչն փայլել յարև եկել: այսէ փայլակն:
 Կաբէիկէան շորս փողն Կոնէ:՝

Ս յահոբ մեղապարտս յեղեանոր
 յորմամ Կոն փառ աւբ դատել զ
 մեղան որս:

FOR MORE INFORMATION, EMAIL US AT
 COLLOQUIUM.AGSA@GSA.ASUCLA.UCLA.EDU