

# Materiality & Textures of Armenian Studies





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Cover Image: Armenian rug  
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## NOTES FROM THE DIRECTOR

Dear Friends and Colleagues,

Welcome to a new academic year at the University of Michigan's Armenian Studies Program!

We have an exciting year ahead of us with two new Manoogian Post-doctoral fellows, Mehmet Polatel and David Leupold, a visiting fellow, Marie Aude Baronian, as well as a new cohort of graduate students: Armen Abkarian, Mano Sakayan and Arakel Minassian. I would like to welcome all six to our ASP community.

Built on the solid foundation of a rigorous curriculum offered by the two endowed chairs in Armenian studies: The Alex Manoogian Chair in Modern Armenian History (established in 1981) and the Marie Manoogian Chair in Armenian Language and Literature (established in 1987), every year we complement our curriculum with the most promising international scholars to create a vibrant intellectual community of Armenian studies by way of hosting workshops, lectures, and film screenings. Several universities in the US house endowed chairs for Armenian Studies, but none benefit from the menu of programs that enriches our chairs of Armenian Studies and thus creates a critical intellectual center of scholarship and teaching at the University of Michigan.

Every year we have a theme that connects our series of lectures and workshops. This year the theme of materiality stands out as the thread that weaves together much of the content of our programming, from the materiality of land and sea, to the stories, the textiles, the objects and films that encapsulate memories, whether nostalgic, contested or diasporic. I hope you will join us throughout the year to hear more about these textured encounters with the Armenian past and present.



Kathryn Babayan

We are soliciting your help to establish an Armenian Studies Graduate Student Fellowship fund that will cover tuition as costs for higher education are on the rise. I hope you will consider gifting to our endowment campaign that will ensure the future of the next generation of students in Armenian Studies.

As the Director of the Armenian Studies Program it has been an honor to work with our robust community of students and colleagues. I am thrilled to announce that Professor Melanie Tanielian, a historian of the modern Middle East and Humanitarianism at the Department of History will take over the directorship next year. I am confident that under her direction ASP will flourish!

A handwritten signature in blue ink that reads "Kathryn Babayan".



## FACULTY NEWS AND UPDATES

**Hakem Al-Rustom**, Alex Manoogian Professor of Modern Armenian History, Assistant Professor of History and Anthropology, has established a new interdisciplinary initiative titled *Global Theories of Critique* that brings together a community of thinkers and practitioners of theoretical, literary, and visual works at the University of Michigan to advance conversations between Critical and Postcolonial theories in non-European settings, including Armenian Studies. This Initiative is part of a new partnership that the University of Michigan and the American University in Cairo (AUC) has embarked on. Supported by a grant from the Andrew W. Mellon Foundation the initiative will focus on Public Humanities in the Global South. Al-Rustom serves as the Principal Investigator on the Michigan part of the grant that runs until 2020. The new initiative is a member of the International Consortium of Critical Theory, and will feature a monthly reading group and faculty exchanges between Ann Arbor and Cairo.



Hakem Al-Rustom

**Kathryn Babayan**, Associate Professor of Iranian History and Culture, has been awarded the Richard Hudson Research Professor of History for 2018-2019, which she will use to bring her manuscript, *The City as Anthology: Visualizing Cultures of Literacy in Early Modern Isfahan* to a close.

In January 2018, the Armenian National Academy of Sciences held a special session to mark the 75th anniversary of **Kevork Bardakjian**, Marie Manoogian Professor of Armenian Language and Literature. On this occasion, the Manuk Abeghyan Institute of Literature of the Academy of Sciences published, in Armenian translation, a collection titled *Պատմափոստաբանական հոդվածներ* [Historico-philological articles] comprising seven of his articles. Bardakjian's doctoral thesis from Oxford University, titled "Hagop Baronian's Political and Social Satire," was also translated and published in Turkish - *Sivri Dilli Dâhi: Hagop Baronian'ın Siyasi ve Toplumsal Hicvi* (2017). In addition to a few articles, this is Bardakjian's third book to appear in Turkish. Bardakjian spent his academic leave year traveling, researching, and presenting at several international conferences in Yerevan, Venice, Salzburg, Vienna, Berlin, and Jerusalem.



Kevork Bardakjian

**Ronald Grigor Suny**, William H. Sewell, Jr. Distinguished University Professor of History and Professor of Political Science, has completed a round of six conferences (in Estonia, France, Lebanon, Armenia, Georgia, and Spain) and a research trip through historic Armenia (Kars, Erzurum, Muş, Bitlis, and Van). He is currently finishing his biography of the young Stalin for Princeton University Press and a collection of essays on Soviet history for Verso Press.



Ronald Grigor Suny

**Melanie Tanielian**, Associate Professor of History, has been awarded the *ACLS/NEH International and Area Studies and Hanse-Wissenschaftskolleg, Institute for Advanced Study* fellowships to work on her new book project preliminarily titled *Transnational Lunacy: Madness, Society, and Citizenship in a World at War, 1914-1920*. She is currently on academic leave conducting archival research in Europe for this next book project.



Melanie Tanielian

Examining the socioeconomic, cultural, and legal contexts, this project interrogates the treatment of so-called "civilian lunatics" in Germany and Great Britain and their respective allies, the Ottoman Empire and the United States, during World War I. Through archival work and comparative analysis of psychiatric hospitals and the treatment of their patients in times of crisis, this project sheds light on inequitable national policies of entitlements based on civilians' positionality in the hierarchy of citizenship. Therein, the project contributes to an increasingly global history of World War I while paying close attention to local contexts.

### ASP FACULTY

**Hakem Al-Rustom**

Alex Manoogian Professor of Modern Armenian History

**Kathryn Babayan**

Director, Armenian Studies Program; Associate Professor of Iranian History and Culture

**Kevork Bardakjian**

Marie Manoogian Professor of Armenian Language and Literature

**Ronald G. Suny**

William H. Sewell, Jr. Distinguished University Professor of History

**Melanie Tanielian**

Associate Professor of History



## YEAR IN REVIEW

### LIMINALITY AND MEMORIAL PRACTICES

#### EXPLORING THE ARMENIAN IN-BETWEEN

How has liminality—geographic, literary, linguistic, temporal—shaped Armenian cultural production? How might we read it? And how might it shape the ways in which we approach Armenian literature as an object of study?

Last December, Maral Aktokmakyan, 2017-18 Manoogian Post-doctoral Fellow, and Michael Pifer, Lecturer, Department of Middle East Studies, organized a workshop at the University of Michigan titled *Literature and Liminality: Exploring the Armenian In-Between*. This workshop examined liminality—both as a theme and as a quality—in Armenian literature.

Rather than locating Armenia as a distinct interstice between otherwise ontologically stable powers, places, and ways of being, this workshop investigated the ways in which liminality in Armenian literature unsettles binary divisions of many kinds—between self and other, center and periphery, urban and rural, modern and premodern, native and foreign, and even Armenian and “Odar.” The workshop was structured around three presentations that spanned a broad period of time. Dr. Pifer presented on cross-cultural exchange on medieval Armenian poetry; Dr. Aktokmakyan presented a paper on the pre and post-genocide



The city of Ani, on the border between Turkey and Armenia

Armenian reality in Istanbul through the case of Hagop Mntzouri; and finally, David Kazanjian (University of Pennsylvania) spoke about his attempt to read a personal archive that narrated, in a literary and sometimes fictional manner, his family’s experiences in America after the fall of the Ottoman Empire. Catherine Brown (U-M) responded to these papers, and a fruitful group discussion ensued.

#### ARMENIAN MUSIC AND MEMORIAL PRACTICES

Taking place over two days, the workshop on *Armenian Music, Memorial Practices and the Global in the 21st Century* moved between the University of Michigan in Ann Arbor and St. John’s Armenian Apostolic Church in Southfield, Michigan, placing the fruitful discussions of the first day in a liturgical and performance setting on the second. The first day featured three papers that interrogated the theory and practice of Armenian music from a multidisciplinary perspective: Jonathan McCollum, a musicologist from Washington College, Christopher Sheklian, an anthropologist from the University of Michigan, and Aram Kerovpyan,

a musicologist and liturgical master chanter from Paris. McCollum’s paper critiqued the ways in which ethnomusicology has been largely ahistorical, and the urgent need to bring in the historical contexts, understand and situate Armenian and other non-Western European musical traditions.

Kerovpyan’s paper navigated Armenian liturgical music in the period of Ottoman modernization and its influence on Armenian liturgical formation, as well as the contribution of Armenian musicians to Ottoman music notation in the 19th century. His intervention

interrogated nationalism, as music became an existentialist aspect of Armenian culture whether in Turkey as a minority or in exile in the diaspora. Sheklian’s ethnographic paper demonstrated the ways in which Armenians in contemporary Turkey negotiate their minority-status in the face of the power of the Turkish state policies and ethnic nationalism by taking the way Armenian church chanters in Istanbul use Ottoman makam designations to refer to Armenian liturgical modes (*the tsayn*). The first two papers were followed by insightful and poignant responses by Alyssa Mathias, a PhD Candidate in the Department of Ethnomusicology at UCLA, and Roxana-Maria Aras, a PhD Student in the Department of Anthropology & History at the University of Michigan. Hakem Al-Rustom led an engaging open discussion generated by the papers and their responses.

That evening, the theme of Armenian exile and music production in the diaspora was further explored by the screening of the documentary film *Singing in Exile*, directed by Turi Finocchiaro and Nathalie Rossetti. *Singing in Exile* features Kerovpyan’s approach to interpreting and performing traditional liturgical Armenian music in France, and the challenges he faces in preserving one of the oldest liturgical forms in Christianity. A Q&A session with Aram Kerovpyan followed the screening.

On Saturday, the workshop moved to St. John’s Armenian Apostolic Church in Southfield, where the participants were given a tour of the Manoogian Museum located on the church’s premises. In the evening, participants, faculty and visitors from the University of Michigan, and members of the Detroit-area Armenian community had the opportunity to experience the liturgical setting for many of the musical practices discussed the day before. An Armenian Evening Service, the *Yeregoyan Jamerkutyun*, of the daily offices of the Armenian Apostolic Church, was led by Very Rev. Father Aren Jebejian, pastor of St. John’s, and Father Armash Bagdasarian, assistant pastor of St. John’s. They were joined by Deacon Rubik Mailian, choir director of St. John’s, and Aram Kerovpyan, who each led a *tas*, the alternating sides which sing much of the service antiphonally. In addition to psalms

chanted in English, attendants heard the beautiful *Luys Zuvart*, and the day’s *Hampartsi Hymn*, an example of the rotating *tsayn sharagans* or hymns described in Sheklian’s paper and heard in *Singing in Exile* the day before.

After the Evening Service, attendants moved to the Vartan Room, where Hachig Kazarian, a clarinetist, music teacher, and expert on Armenian folk styles of music, began his presentation with a lecture on Armenian folk music. Following his talk, Kazarian was joined by George Nigosian on guitar. Together they performed examples of the music Kazarian discussed, arranged by the performer himself. These arrangements blended liturgical and folk music, demonstrating beautifully the correspondences between the *tsayn* and *makams* discussed the day before. This virtuoso performance thrilled all who were present. The evening ended with a roundtable discussion between Aram Kerovpyan, Rubik Mailian, and Hachig Kazarian.

Taken together, the two days were an important intervention into a fledgling academic focus on Armenian music, demonstrating the value of placing those academic discussions in their lived and performative setting.



Workshop participants



## NINTH ANNUAL INTERNATIONAL GRADUATE STUDENT WORKSHOP

Our Ninth Annual International Graduate Student Workshop initiated an interdisciplinary discussion about Armenian childhood, children, and youth by bringing together a group of international graduate students in Armenian Studies. The organizers' goal was to bring Armenian Studies into conversation with Childhood Studies and its current perspectives, methodologies and cross-disciplinary frameworks. Over a period of two days, a group of young scholars from Armenia, Canada, Hungary, and the United States presented their research analyzing different interpretations of Armenian childhood(s) focusing on sexuality, violence, trauma, literature, and education.

The opening remarks by the organizers, Melanie Tanielian and Tuğçe Kayaal, invited participants to question the traditional notion of childhood dominated by characteristics such as innocence and vulnerability, to creatively think about representations of childhood rather than searching for the non-existing children's voices in their archives. The first panel, *Childhood and the Cultivating Belonging in Diasporic Experience*, examined music and memories (Alyssa Maria Mathias) and the Ministry of Diaspora's

*Ari Tun (Come Home)* program (Kristin Cavoukian), focusing on how these informed the ways in which Armenian children in the Diaspora cultivated their social belonging and Armenian identity. Childhood historian Stephanie Olsen's keynote speech, titled *Thoughts on New Trends in the History of Childhood: Emotions, Experience, and "Global History,"* introduced a methodological perspective using emotions as an analytical tool to study childhood and children's experiences in different historical and cultural contexts. Her more general theoretical and methodological frame generated important questions around children's agency, and highlighted possible mediums and themes to further integrate studies of Armenian children and youth into childhood studies on the global context.

The second day began with a panel, *Education and the Making of Armenian Childhood and Youth*, where panelists Asya Darbinyan, Éva Merenics, Jeremy Johnson, and Garine Palandjian focused on education and the making of Armenian childhood in World War I and post-genocide contexts. Considering lives in orphanages, Soviet period literacy campaigns,

and post-Soviet politics of primary school textbook production and distribution, the presentations focused on education's role in regulating the actions and experiences of Armenian children and in forging historically specific identities, nationalities, and ideological orientations. During the final panel, *Psychoanalysis and the Representation of Childhood and Youth Sexuality in Armenian Literature*, Yerevan State University students Marine Ghazaryan, Astghik

Soghoyan, and Sona Mnatsakanyan introduced their work on the representation of Armenian youth and sexuality in literary texts deploying psychoanalysis. The two-days of rigorous discussions came to an end with a roundtable discussion, wherein the participants reflected on theorizing historical and contemporary childhood in the context of Armenian Studies by focusing on themes and questions that emerged throughout the workshop.

## COMMUNITY OUTREACH

### WORKING TOGETHER WITH THE AGBU ALEX AND MARIE MANOOGIAN SCHOOL



Dikran Toumajan, Anahit Toumajan, Michael Pifer, Arshalouys Gharibian, Philomena Meechan, Tamissa Dakissian, and Sebouh Avedikian

On August 29th, the Armenian Studies Program partnered with the AGBU Alex and Marie Manoogian School in Southfield, Michigan, to host a day long workshop on modern pedagogical practices in the instruction of Western Armenian. The event was organized by Philomena Meechan and Phill Cameron of the Language Resource Center at U-M, as well as by Michael Pifer (U-M Middle East Studies). Six instructors of Western Armenian attended from the AGBU Manoogian School.

Participants in the workshop explored new ways of incorporating technology within the classroom, such

as creating interactive video lessons through Playposit and helping students to craft short audio essays in Armenian. These innovative methods provide engaging opportunities for students to deepen their knowledge of Armenian, as well as to use their language skills beyond the classroom.

The workshop concluded with a discussion on how the Armenian Studies Program at U-M might continue to partner with the AGBU Manoogian School, building further bridges between Ann Arbor and greater Detroit. All participants received continuing education credits from the state of Michigan.



Ninth Annual International Graduate Student Workshop participants



## MEET THE MANOOGIAN FELLOWS

### David Leupold

2018-19 Manoogian Post-doctoral Fellow

*Academic Interests: politics of memory and counter narratives, utopias of the past and the future, Soviet and post-Soviet studies (Caucasus and Central Asia).*

David Leupold earned his PhD in the Social Sciences from Humboldt-Universität zu Berlin in 2018. His dissertation titled “Bridging Memories on Contested Geographies” takes an interdisciplinary approach rooted in the fields of Anthropology, Modern History and Political Sociology. His dissertation explores biographical trajectories, the politics of memory and collective boundaries in the region around Lake Van.

*Tell us about your current project.*

In my ongoing research I explore national myth and collective forms of memory in the threefold-contested geography referred to as *Türkiye'nin Doğusu, Arevmdyan Hayastan* or *Bakurê Kurdistanê*. My focus lies in the relationship between biographical trajectories, memories on collective violence, and boundary imaginaries in the Van Lake area – a geography where collective violence stretches back continuously from the Armenian Genocide (1915) of the past to the Kurdish conflict (1984-today) of the present. My field work is spatially rooted in the extended region surrounding Lake Van (including Moks, Moush, Paghesh and Sasun) as an exemplary locus of memory at the intersection point where competing Armenian, Kurdish and Turkish national narratives collide. The region, which today is located within the territories of the Republic of Turkey, is characterized by substantial Armenian populations in the past and a Kurdish majority population in the present.

Grounded in the fields of late Ottoman history, political sociology and anthropology, my work is composed of three parts: reconstructing the history of competing national movements and collective violence in the late-Ottoman period, deconstructing official Armenian, Turkish and Kurdish accounts, and finally, juxtaposing these ‘official histories’



David Leupold

with the often challenging bottom-up narrations we find locally. For the latter, I conducted over 100 biographical-narrative interviews in Armenian, Turkish, Kurdish and Russian over a period of 12 months (2014-2015) in both Southeastern Turkey and the Republic of Armenia to establish narrative patterns that bridge memories of the Van Lake area across the divide of both the current residents (mainly: Sunni and Alevi Kurds) and those expelled (Armenians, Kurdish-speaking Yezidis).

*What attracted you to apply for our Manoogian post-doctoral fellowship?*

Last year I had the opportunity to present for the first time at the conference of the *Workshop on Armenian Turkish Scholarship* (WATS). WATS is an initiative spearheaded by Dr. Ronald G. Suny and Dr. Müge Göçek with the aim of creating a unique forum for researchers to engage in an informed discussion and critical debate on the destruction of the Ottoman Armenian community (1915-16). Thanks to the Manoogian post-doctoral fellowship, I can further



Yüksekova, Southeastern Turkey

benefit from the direct contact with these and other leading scholars in the field, and make good use of the rich resources available at the University of Michigan. Additionally, as a researcher interested in comparative studies on the politics of memory throughout the post-Soviet space, close collaboration between ASP and the Centre for Russian, East European and Eurasian Studies (CREEES) makes the University of Michigan's Armenian Studies Program a unique environment for me to further pursue my academic career.

*What do you hope to accomplish while you are a post-doctoral fellow?*

During my fellowship year I am planning to work with the leading scholars in the field of Soviet Studies (Professor Ronald G. Suny) and Social Anthropology (Professor Hakem Al-Rustom) to further my research and enrich the historical and theoretical sections of my monograph. I intend to rework my writings on the deconstruction and comparative analysis of competing

national struggles of the Armenian, Kurdish and Turkish peoples. I want to further investigate sources in Russian, Armenian and Kurdish (Kurmanji) that deal with the nationalities policies of the Soviet Union vis-à-vis Kurds in the Armenian SSR, to shed light on the role of Armenia-born Yezidi Kurdish intellectuals such as the novelist Erebê Şemo (Arab Shamilov, 1897-1978), the linguist Heciyê Cindî (Hajiye Jndi, 1908-1990) or poets like Şikoye Hesên (1928-1976) and Fêrîkê Ûsiv (1934-1997). These literati forged a novel, socialistic and secular notion of ‘Kurdishness’ on both sides of the iron curtain (Armenian SSR/Turkey). Additionally, I want to improve my theoretical discussions on ruins as artefacts rooted in space and their potentiality as vehicles of counter-memorialization.

*Tell us a little about the course you will teach in the Winter semester.*

My course titled *The Politics of Collective Remembering and Forgetting – (beyond) Turkish and Armenian State*



*Narratives on the Late-Ottoman Past* aims to provide a comprehensive and profound knowledge on the competing politics of memory and on how to make sense of events of collective violence (Armenian Genocide). Students will explore the narrative of 1915 in Armenian and Turkish history text books through a study of selected (and translated) primary sources

from Armenia and Turkey. Together we will critically examine the limits of national politics of memory and bottom-up approaches to reconciling memory. The course is designed for MA and advanced BA students from the fields of History, Sociology, Anthropology, Political Science, Middle Eastern and Caucasian Studies.

## Mehmet Polatel

2018-19 Manoogian Post-doctoral Fellow

*Academic interests: socioeconomic history, agrarian relations, violence, genocide, and the dispossession of Armenians in the late Ottoman period.*

**Mehmet Polatel** received his PhD from Boğaziçi University in Istanbul in 2017. His dissertation titled *Armenians and the Land Question in the Ottoman Empire, 1870-1914*, examines the emergence and transformation of the Armenian land question, and the links between the socioeconomic context, state policies and mass violence. He has co-authored a book with Uğur Ü. Üngör titled *Confiscation and Destruction: Young Turk Seizure of Armenian Properties* (London: Bloomsbury, 2011).



Mehmet Polatel

*Tell us about your current project.*

My current project examines the transformation of agrarian policies and power relations in the Çarsancak district of Mamuretülaziz (today's Elazığ) during the period between the 1850s and the end of the First World War. I focus on the experiences of Armenians living in the region. In my dissertation, I analyzed the emergence and transformation of the Armenian land question, examining the ways in which the political and legal framework concerning the seizure of lands belonging to Armenians had changed in the late Ottoman period. In my current project, I explore how such macro level transformations affected the socioeconomic and political life of Armenian peasants. Adopting a micro-history approach, I

will explore the links between developments at different levels of politics and discuss the ways in which Armenian peasants expressed their struggles.

*What attracted you to apply for our Manoogian post-doctoral fellowship?*

Since I started my graduate degree, I have been following the publications of faculty members of the Armenian Studies Program and the activities of the program. This fellowship will give me a chance to



*Harvest in the Dzvdsan [Elmalık] village of Van, Credit: Originally in Kephuni (Venice, 1905), p. 65; this image was taken from Raymond H. Kévorkian and Paul B. Paboudjian, 1915 Öncesinde Osmanlı İmparatorluğu'nda Ermeniler [Armenians in the Ottoman Empire before 1915] (Istanbul: Aras, 2012), p. 540.*

exchange opinions with these scholars and be part of the academic life provided by this distinguished institution. This was one of the reasons I applied for the Manoogian fellowship. Secondly, the University of Michigan has a rich collection of sources related to the topic of my dissertation and my current research project. My research will greatly benefit from the opportunity to access these valuable sources.

*What do you hope to accomplish while you are a post-doctoral fellow?*

I am planning to work on my book manuscript which is based on my dissertation. I will also continue my research and publish a few articles based on this research. And finally, I will explore the possibilities of new collaborations with faculty and visiting scholars at the university.

*Tell us a little about the course you will teach in the Winter semester.*

In the Winter semester I will teach a course about minorities in Turkey. The course examines the effects on the lives of different ethnic and religious minorities during the shift from empire to nation-state, from the Ottomans to the Turkish Republic. This historic shift brought about a radical transformation in the policies of the central government and state elites toward ethnic and religious groups. Throughout the semester we will discuss changes in state policies to explore the links between nationalism, citizenship, and policies of exclusion and violence, with a particular focus on the experiences of Armenian, Greek, Jewish, Assyrian, Alawite, and Kurdish populations in Turkey.



## Marie Aude Baronian

2018-19 Manoogian Visiting Scholar

Marie-Aude Baronian is Associate Professor in visual culture and film at the University of Amsterdam where she teaches in the field of media and memory, film-philosophy, fashion studies, and French thought. She has extensively lectured and published on film and visual arts in relation to issues of memory, archive, testimony, and the Armenian diaspora. She has authored a number of articles on different artists, philosophers, and designers. Her most recent monographs include *Mémoire et Image. Regards sur la Catastrophe arménienne* (L'Age d'Homme, 2013) and *Screening Memory: The Prosthetic Images of Atom Egoyan* (Editions Académie Royale Belgique, 2017). Currently she is working on textile, clothing, and fashion in filmic practices and cultural theory which is the topic of her next book project.



Marie Aude Baronian

*We are thrilled to have you back at ASP this coming Winter 2019 and wanted to hear about the new directions your scholarship has taken since your last Manoogian Visiting Fellowship in 2014. In your recent contribution to our volume on "An Armenian Mediterranean" you write about a turn in your research, drawing on the motif of textiles as a way of thinking more broadly about Armenian diasporic visual culture. Tell us about the visual practices that weave images together with textiles? What is the purchase of situating textiles alongside filmic images to interrogate the contours of what you term, "the aesthetics of displacement"?*

The essay "Weaving Images: Textile, Displacement and Reframing the Borders of Armenian Visual Culture" that I wrote for the volume *An Armenian Mediterranean* was indeed the perfect opportunity for me to reflect on what I have done so far vis à vis Armenian diasporic visual culture (e.g cinematic and artistic practices) and also to (re)think other motifs such as textiles that are, in my view, at once typically Armenian and at the same time poised to open up avenues beyond Armenian geographies. I very much

like the idea that textiles are equally material, tangible, and identifiable (even cliqué) artifacts that pervade every Armenian household, and imaginary, just as they contain a wide range of meanings, values, and sensibilities. Though some studies on Armenian textiles do exist (usually describing their historical origins and modes of fabrication), I think it is worth considering them from a more transdisciplinary perspective and bringing into dialogue various disciplines: how, for example are textile objects addressed and represented in artistic and literary works, as well as in anthropological studies? How do Armenian textiles travel from one generation to another? And what do they mean beyond the Armenian "territory": how do textiles translate certain journeys? Even though Armenian textiles have a very rich heritage that most Armenians cherish, we still need to analyze them and deconstruct their signification in both historical and existential way. My interest in textiles is actually in line with another area of my expertise: namely clothing and fashion design. For many years, I have been giving seminars and writing on the role of clothing and fashion in cultural theory and continental philosophy. I quickly realized that such topics are also significant for Armenian and diasporic studies. For instance, clothing and fabrics are very powerful vectors of memory (which I often compare to photographic objects) that, in a context of traumatic displacement, have even more meaningful and vital functions.

Moreover, Armenians have distinctive craft skills that were employed to weave fabrics and to work in the fashion industries in the West. All in all, what I have previously named "an aesthetics of displacement" vis à vis certain diasporic, artistic and filmic practices are also at stake when it comes to textiles and fashion: they are versatile objects and motifs that travel across time and space, they leave their marks on the Armenian diasporic imaginary. Armenian textiles are everything except frozen: their genealogies and "lives" are mobile and dynamic. They very well could be fascinating objects to study non-Armenian subjects.

*You are co-organizing our 10th International Graduate Student Workshop this coming April 2019 together with our graduate student, Dzovinar Derderian. The theme you have chosen to focus on is materiality and the significance of objects for the field of Armenian Studies. How are you envisioning the workshop in terms of opening new vistas for the next generation of scholars working on Armenian subjects?*

This topic clearly draws from my interest in Armenian objects such as textiles but as you put it, it is also in line with what Dzovinar and I believe to be critical steps Armenian studies needs to take: to open up the field from within, that is, to welcome a wide range of disciplines that are in one way or the other related to the field of Armenian studies. And from the outside: that is, to disclose the added value and benefits of Armenian research for other sorts of studies that are not related to it but could potentially be interested in their findings. But in order to do this, it is important to continuously question what we do, how we do it, and for whom. It would be exciting, for example, to bring together young scholars from various fields to reflect upon the place of objects in their research. What does it mean to research Armenian manuscripts? What is the materiality of a family (photographic) portrait that circulates from one home to another? It is also an opportunity to think about the typical iconic Armenian objects (e.g. manuscripts, carpets) alongside everyday

objects. Moreover, material culture has become an important thing in the humanities and it is relevant to look at it from an Armenian studies perspective. Or, to give another example, the Metropolitan Museum in New York is currently holding a great exhibition on Armenia that showcases more than 400 objects. This is a great case study! I am very curious about their selection, the provenance of their objects, the ways the items are displayed, and the narratives around them. It would be great to have scholars working on museum studies to present at the workshop. If we agree that Armenian culture should be showcased and celebrated, it also requires a reflective and critical eye: what are the benefits but also the limitations of such "mummification?" And the challenge is obviously to make objects tangible and emotionally intriguing and enriching for the next generations. In other words, the idea of the workshop is to think *with* the objects, *through* the objects in order to reveal their tacit narratives and emotions.





## MATERIALITY & TEXTURES OF ARMENIAN STUDIES

### MEDITERRANITY FROM THE EDGE

October 27, 2018

Organizers: **Michael Pifer**, Lecturer, Department of Middle East Studies, U-M, and **Cameron Cross**, Assistant Professor of Iranian Studies, Department of Middle East Studies, U-M.

On October 27, the Armenian Studies Program sponsored a workshop titled *Mediterraninity from the Edge* at the *Mediterranean Seminar*, which was meeting at the University of Michigan this year. Organized by Michael Pifer and Cameron Cross, the panel sought to offer a “view from the edge” into Mediterranean studies by looking at it from areas traditionally considered marginal to the Mediterranean world, either in terms of geography or representation in the field: Armenia, the Caucasus, Ethiopia, and the Iranian plateau.

The papers in this workshop explore the various ways in which the cultural production of Armenia and other “peripheral” regions interfaced with the pre-modern Mediterranean world. It therefore invites a broader conversation about notions of periphery, border, and contact across so-called national, linguistic, or religious communities—concepts that



Credit: Hana Mattar

can be productive and problematic in equal measure. As the panel suggests, “marginality” as a concept can be utilized to rethink Mediterranean interconnectivity, both culturally and geographically, by considering every spot on the map as both a center and an edge.

### CONTESTED LANDSCAPES, COMPETING NARRATIVES

ARMENIAN AND GLOBAL PERSPECTIVES

February 22, 2019

Organizers: **Ronald G. Suny**, William H. Sewell, Jr. Distinguished University Professor of History, U-M, **David Leupold** and **Mehmet Polatel**, 2018-19 Manoogian Post-doctoral Fellows, U-M.

This Workshop will be devoted to the multi-faceted topic of contested historical landscapes. Bridging Armenian and global perspectives—encompassing a vast geography from Southeastern Europe to the Middle East and the post-Soviet space—the workshop participants will explore competing narratives on cultural heritage, history and, ultimately, homeland. Drawing from the mutually-enriching expertise of different academic disciplines—from history and political science to sociology and anthropology—this workshop will excavate from the debris of 20th century landscapes silenced narratives on disappeared populations, alien homelands and collective violence.



Garmravank and Lake Van, Credit: Anoush Suny

### VIEWS OF THE OTTOMAN EMPIRE: DISCOVERING THE VISUAL RECORD IN MOTION

2019 DR. BERJ H. HAIDOSTIAN ANNUAL DISTINGUISHED LECTURE

March 14, 2019

**Jay Weissberg**, Director of the Pordenone Silent Film Festival and film critic for *Variety*.

A wave of handsome volumes about photography in the Ottoman Empire have appeared in the past decade, straddling an uneasy border between nostalgic evocations of a voiceless time just beyond our grasp, and visual markers guiding us to a more complex reading of a challenging historical epoch. The reproductions of these images are a fairly easy task that enable widespread distribution, but what of the hours of footage from the same period, largely sitting uncatalogued in film archives across the globe? Mostly shot by Western cameramen sent by studios such as Lumière, Pathé, Urban and Edison, these actualities, ranging from views of the ruins at Ani to street performers in Constantinople, panoramas of minarets in Sarajevo to newsreels of Sultan Mehmed V, are now largely inaccessible and poorly researched.

The surviving record for Armenia is particularly problematic, existing in unidentified fragments recording refugees from the genocide or international inspectors sent to investigate the massacres. “Views of the Ottoman Empire” is a project begun in 2014 by several archivists and independent scholars to identify what moving images remain, research their history, distribution and reception, and screen curated programs in both the countries where they were initially shot and among diasporic communities for whom film provides an emotional connection that is difficult to quantify. This lecture will discuss the identification and reevaluation of these little-seen films, alongside thoughts regarding their meaning for audiences today.



Museo del Cinema, Turin, Italy



**ARMENIAN STUDIES AND MATERIAL OBJECTS**  
TENTH ANNUAL INTERNATIONAL GRADUATE STUDENT WORKSHOP  
April 26 and 27, 2019

Organizers: **Marie-Aude Baronian**, Senior Lecturer at the University of Amsterdam and 2018-19 Manoogian Visiting Professor, U-M, and **Dzovinar Derderian**, PhD Candidate, Department of Middle East Studies, U-M.



*A Room of Objects in the Village of Gülek, Turkey, Credit: Dzovinar Derderian*

Inspired by the interdisciplinary possibilities and the innovative scholarly avenues that the study of materiality can open in the field of Armenian Studies, the 2019 International Graduate Student Workshop will focus on the theme of material objects. The exploration of society, culture and politics through material objects will provide opportunities to discover the ordinary or the everyday practices and experiences of Armenian communities across space and time. In addition to the disciplines of anthropology, history, literature and political science, this workshop will engage fields such as design and textile studies, media and film studies, art and architecture, archeology and museum studies, that have remained at the margins of Armenian studies. Moving beyond merely interpreting material objects as symbols or icons, this workshop will ask how that which is deemed material mediates human relations

and fosters or translates forms of engagement and dialogue. Thus this workshop aims to question and flex the multiple meanings of materiality, by exploring the historical, social, political, economic, artistic and cultural processes that constitute and give meaning to material objects. How do material objects gain signification, agency and shape the human subject? How can materiality help us understand various conceptualizations of affects and emotions, religion, identity, history, memory, ethics, the media, etc. among different Armenian communities across space and time? Such expansive questions about material objects will allow for novel methodological approaches and bring Armenian Studies in conversation with other fields and disciplines that have been exploring and questioning the meanings and roles of material objects in the world.

**MULTIDISCIPLINARY WORKSHOP FOR ARMENIAN STUDIES**

The 2017-2018 academic year has been a vibrant one for our *Multidisciplinary Workshop for Armenian Studies* (MWAS) with the organization of six workshops. MWAS continues to provide an intellectual space for stimulating discussions that transpire between students, faculty, postdocs and visiting scholars interested in the intersection of Armenian Studies with other fields and disciplines.

In our first workshop held on October 25, 2017, we discussed the paper of our post-doctoral fellow, Dr. Christopher Sheklian (Department of Anthropology). His paper titled "Glory, Dominion, and Honor: Armenian Concepts of Authority and Political Theology" reflected on the genealogies of critical concepts of sovereignty to reevaluate Armenian exegetical and hermeneutical traditions with those forms of Christian hermeneutics that historically shaped modern secular practices of political representation.

On December 7, 2017 MWAS participants workshopped Professor David Kazanjian's (Department of English and Comparative Literature at the University of Pennsylvania) forthcoming book chapter titled "Diasporic Flânerie: From Armenian Ruinenlust to Armenia's Walkscapes" that explored diasporic ways of theorizing ruins.

During our MWAS's January meeting we discussed Professor Hakem al-Rustom's (Department of History and Anthropology) paper titled "The 'Orient' Within? Armenians and Kemalist Orientalism." The conversation centered around concepts of Kemalism and Orientalism.

In February, MWAS invited our second post-doctoral fellow, Dr. Maral Aktokmakyán (Department of Comparative Literature) to present her work titled "Matteos Mamurian's English Letters or Belated Letters of Armenian Modernity," where concepts of Armenian modernity and the modern were examined.

The events sponsored by MWAS also provided a supportive environment for graduate students to showcase their own research, workshop dissertation chapters, and establish networks with established scholars in the field of Armenian Studies.

On November 8, 2017 MWAS provided a forum for our graduate student, Dzovinar Derderian (Department of Middle East Studies) to workshop her dissertation chapter titled "Journeys to the Archives: The Logics and Affect of Ottoman and Armenian Archives." The participants suggested alternative ways of structuring her chapter.

On April 4, 2018 another graduate student, Jeremy Johnson (Department of Anthropology-History) presented his dissertation chapter titled, "Mapping Revolutionary Agnotology: Topologies and Topographies of Illiteracy in the Early Soviet South Caucasus (Armenia, Georgia, and Azerbaijan)." Johnson discussed the maps he had prepared as part of a digital humanities project, treating them as tools to analyze his data on illiteracy.

2018-19 marks MWAS's seven year anniversary. This year, two graduate students, Armen Abkarian (Department of History) and Dzovinar Derderian (Department of Middle East Studies) are co-organizing the workshops. Throughout the semester MWAS plans to discuss dissertation chapters and working papers of graduate students and post-doctoral fellows from the departments of Political Science, Comparative Literature, Sociology and History.



## PROFILES AND REFLECTIONS

### 2018-19 ASP GRADUATE STUDENTS

Welcome to our new graduate students!



Arakel Minassian

**Arakel Minassian** is an MA student at the Center for Russian, East European, and Eurasian Studies whose research is focused on Armenian politics in the post-Soviet period. Minassian earned his BA with Honours from McMaster University where he wrote an undergraduate thesis as a novella about Monte Melkonian, an Armenian-American who emigrated to Armenia and fought in the Nagorno-Karabakh War. As an MA student, Minassian hopes to build on his knowledge by gaining an interdisciplinary grounding in the post-Soviet space.



Armen Abkarian

**Armen Abkarian** is a PhD student at the Department of History who is interested in medieval social, political, and cultural history of the Caucasus and Anatolia. Before coming to University of Michigan, Abkarian completed his MA in Middle Eastern Studies at the University of Chicago. As a student there, he researched Armenian manuscript colophons as an alternative source for the history of the Mongol Empire.



Mano Sakayan

**Mano Sakayan** graduated from Boston University with a degree in International Relations in 2015, and received his MA in Middle Eastern Studies from Harvard University in 2018. Sakayan's research interests include the socio-economic and political status of minorities, and the politicization and construction of sectarian and national identifications in the Levant in the transition from empire to nation-states. At the University of Michigan, Sakayan aims to further study the articulation of identities of minority groups (such as Armenians) in the historiography of Lebanon and Syria, and the role these minorities have played in the construction of nation-states concurrently as Levantine and transnational diasporic communities.

### CONTINUING STUDENTS

#### Ali Bolcakan

PhD candidate, Department of Comparative Literature  
Area of concentration: Armenian, Greek, and Turkish language debates and literatures in the late Ottoman Empire and early Republican Turkey

#### Dzovinar Derderian

PhD candidate, Department of Middle East Studies  
Area of concentration: 19th-century Ottoman social and cultural history

#### Tuğçe Kayaal

PhD candidate, Department of Middle East Studies  
Area of concentration: History of childhood and youth in the Middle East; gender and sexuality in the late Ottoman Empire; social and cultural history of World War I

Congratulations to our 2018 graduate **Jeremy Johnson!**

### ASP FELLOWSHIP RECIPIENTS

#### Dzovinar Derderian

PhD Candidate, Department of Middle East Studies

*During the 2017-18 academic year Dzovinar Derderian received the Haiganoosh Mengushian/Ajemian Memorial Student Travel Award to present her work at the McGill University, and the Agnes H. and R. A. Yarmain Fellowship to complete the full draft of her dissertation.*

On March 21, 2018 I presented one of my dissertation chapters at McGill University's Indian Ocean World Center in Montreal, Canada. My talk was titled "Movement and Mobilization of Belongings in the Ottoman East, 1850s-1870s". The lecture focused on labor migrants from Van working in Istanbul and their political engagements. This was the first time that I gave a lecture to an audience of scholars outside of my regional field. The experience helped me frame my work in a way that would appeal to scholars of diverse geographic and disciplinary interests. The questions of audience helped me refine my arguments, and pointed me to questions I need to elaborate on in my dissertation so as to strengthen my argument. Moreover, my trip to Montreal allowed me to establish ties with scholars of diverse disciplinary backgrounds, which I will maintain throughout my career.



Dzovinar Derderian



During the 2017-2018 academic year, thanks to the Yarmain fellowship, I was able to complete a full draft of my dissertation, which consists of six chapters. I presented my first chapter that focuses on “The Logic and Affect of Ottoman and Armenian Archives” at the Multidisciplinary Workshop for Armenian Studies in October, 2017 and received significant feedback which I incorporated into my first chapter and revised it during the Winter semester. I also presented my third chapter titled “Negotiating Senses of Belonging through *Pandukhts* (Itinerants), 1850s-1870s” at the Middle East Studies Association conference in Washington, DC, at a panel I had co-organized on the theme of “Circulation and Migration: Armenian Migrants in the Ottoman Empire and Beyond”. This

presentation also helped me revise my chapter. Throughout the semester, I was able to discuss my chapters with different professors and peers, whose feedback and comments on my dissertation helped me reformulate and tighten my chapters. I also prepared a syllabus for a course that I taught in the Spring semester of 2018. The course was titled “What’s Love Got to Do with It? Marriage in the Middle East”. This experience helped me exercise my teaching skills and gain a better sense of the existing scholarship on marriage in the field of Middle Eastern studies. This historiographical background will now help me reframe a paper I had written on marriage-related petitions in the nineteenth-century Ottoman Empire and submit it for publication.

**Jeremy Johnson**

PhD, Interdepartmental Program in Anthropology and History

*Recipient of Haiganoosh Mengushian/Ajemian Memorial Student Travel Award*

I received the *Haiganoosh Mengushian/Ajemian* travel grant from ASP for my participation in the SOYUZ conference at Yale University, March 1-3. SOYUZ: The Research Network for Postsocialist Cultural Studies, is the largest organization focusing on the study of culture in post-Socialist societies (broadly defined). The conference was a joint effort between members of the American Anthropological Association and the Association for Slavic, East European and Eurasian Studies. While many of the participants focused on the post-socialisms of East Europe and Eurasia, the conference included scholars working on post-socialism in Southeast Asia, East Africa and Latin America.



Jeremy Johnson

I presented a paper titled “Your Document Cannot Exist: Histories of Silence and Agnotological Performances in Post-Socialist State Soviet Archives.” This paper explored the relationship between neo-liberal flows of capital and ideology and the production of archival silences by institutional actors. Using my fieldwork in Georgia and Armenia, I explored my own archival experiences ethnographically, challenging predominant narratives about archival silences in post-socialist spaces which often fail to

examine the politics of the constant reconstitution of the archive as part of the larger shifting processes of the commodification of history. I also addressed the role of neoliberal international NGOs and diasporan organizations in the archival practices and institutional memories of Soviet archives in the Caucasus.

The conference was very useful for me. I was able to meet many peers who work in anthropology

and cultural studies. After the conference, I was approached to be the representative of SOYUZ on the ASEES board. If my election is confirmed by the

current board, I will have an important role in shaping the future of the organization.

**Tuğçe Kayaal**

PhD Candidate, Department of Middle East Studies, Armenian and Turkish Studies Programs, Graduate Certificate Student in Women’s Studies

*Recipient of Haiganoosh Mengushian/Ajemian Memorial Student Travel Award*

Thanks to the *Haiganoosh Mengushian/Ajemian* award granted to me by ASP, I was able to conduct my research at the archives in Konya and Ankara in July and late August. In Ankara, I worked on the wartime newspapers and advice literature at Milli Kütüphane (The National Library of Turkey). Most of these documents targeting youth in the Ottoman capital city and its provinces constitute the backbone of my project as they provide the wartime notions and political discourses on how appropriate sexuality for youth should be. In Ankara, I visited the library of the Turkish Historical Society. The rich visual archive of this library allowed me to bolster my argument with visual materials, including pictures of orphans in provincial orphanages in Konya during their physical education classes. In Konya, I spent a few weeks at the *Yazma Eserler Kütüphanesi* (The Manuscript Library of Konya). The rich printed and manuscript archive of this library also includes literature published between 1911 and 1924 on youth sexuality focusing on sexual health and behaviors such as masturbation. Through my ASP summer research grant, I had an opportunity to conduct further research and acquire valuable additional primary sources that are important to finalize my dissertation.



Tuğçe Kayaal

My dissertation project titled *Bodies in War: Politics of Sexuality and War Orphans in Konya (1913-1923)*, explores the disciplining of war orphans’ sexuality by the state and non-state institutions in the city of Konya during the last decade of the Ottoman Empire. I argue that in a period marked by continuous military conflicts, war orphans became associated with the notions of sexual “deviancy,” and they became a source of moral panic at the local and national levels.



The Cover of *Children's World*, a weekly magazine for children, June 19, 1913



As opposed to pre-modern periods, war orphans, who did not meet the norms and expectations that defined the ideal Ottoman child, were more than a charity case; they were perceived to be the triggers and targets of “perverse” sexual desires on the part of both their coevals and adults. In addition to surveying the ways of regulating the sexual behaviors and orientations of war orphans, my project brings attention to the experiences and

### Jane Kitaevich

PhD Candidate, Department of Political Science

#### *Recipient of Haiganoosh Mengushian/Ajemian Memorial Student Travel Award*

The literature on conflict and political economy has produced ample discussions on the negative impact of war on macro-economic indicators, such as GDP, investment level, tax collection, trade, as well as the growth of corruption and black market as a result of a decrease in regional stability (Gupta, 2006; Nitsch, 2003; Dikumara, 2001; Shieh, 2002; Addison, 2002).

Yet, to this day, the cases of war remain the primary instances of violence whose impact on the socio-economic development have been studied extensively, thus limiting our understanding of the relationship between violence—more broadly speaking—and development. My research project attempted to address this gap by looking at the case of the Nagorno Karabakh conflict and the distributive politics of Armenia to understand what is the impact of conflict on economic development when a conflict becomes a part and parcel of everyday life by spanning years, if not decades. Given the scarcity of such detailed data, it is only appropriate to use a single case study to collect rich, micro-level data that would allow us to be better-positioned to explore these relationships. The duration of the Nagorno Karabkh conflict and its varying degrees of violence over the years offer a unique laboratory to understand the dynamics of political economy and state accountability in states with ongoing conflicts, and their impact on the lives of regular people. This project offered me a fantastic opportunity to delve deeper into a question I would not have been able

actions of these children. In my chapters I focus on various discourses on youth sexuality and how such discourses stigmatized the sexual orientations and behaviors of war orphans. These chapters cover topics including male same-sex desire and behaviors among orphans, cross-generational sexual practices, and the “sexualization of the enemy” with a particular focus on Armenian orphans in Konya.

to pursue without the micro-level data that I have gathered. The *Haiganoosh Mengushian/Ajemian* grant from the Armenian Studies Program allowed me to cover my ticket and living expenses for two weeks. During my fieldwork, I conducted interviews with some officials involved in budget formation, as well as several think tank analysts to get a sense of how easy it is to make changes to the budget and to the funds available for public goods provision. I was also fortunate to have several volunteer research assistants who helped me construct a list of incidents that occurred on the line of contact, including a brief description of the incident and its date. We tried to complement this information on public goods expenditure by going through four newspapers of different degree of affiliation with the government and varying political ideologies—Aravot, Golos Armenii, Hayastani Hanrapetutyun, Yerkir, Zhamanak, Hetq (1995-2015). For each newspaper, we collected any announcements and/or references to examples of the delivery of public goods—for instance, we marked down the opening of a park, a provision of energy subsidies, paving streets, etc. While the budgetary data reveals the amount of funds allocated to a particular government activity, such public notes are more reflective of what has been actually delivered. While this information is incomplete, the lack of any other attempt to systematically organize such data makes it valuable in its own right. Finally, I have added electoral information to the dataset in order to control for its possible effects on distributive decisions.



Jane Kitaevich

I am looking forward to presenting my tentative findings from this project at the Midwest Political Science Association Conference in Chicago in April, the Association for the Study of Nationalities in May, and the European Political Science Association in June. I will be delighted to share my progress as

this project develops further, and I am incredibly grateful for the support I received from the Institute to make my research possible. Once my dataset is finalized, it will be publicly available to encourage further testing of my conjecture, as well as, hopefully, inspire similar data collection in other countries.

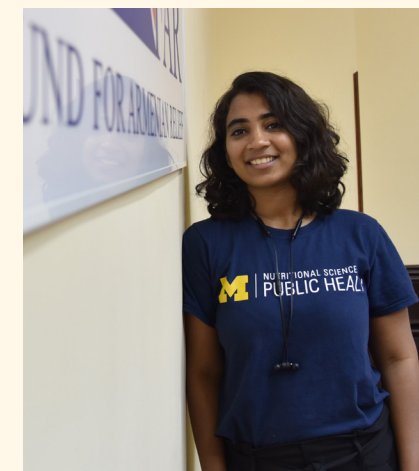
### Swathi Gopala Krishna Shetty

Master of Public Health Student School of Public Health

#### *Recipient of Haiganoosh Mengushian/Ajemian Memorial Student Travel Award*

Armenia or “Hayastan” has been not just a mere internship, but a journey of self-discovery professionally and most importantly personally. Though being an international student studying in a very diverse university, I have never before experienced or worked with people with such diverse cultural and ethnic background, as I did in Yerevan, Armenia.

I worked at two institutions as part of my summer internships—Fund for Armenian Relief (FAR) and Meline’s Garden. At FAR my work objectives included conducting trend analysis on the nutritional status of children in Armenia, literature reviews on the countries having similar nutrition concerns, and



Swathi Gopala Krishna Shetty





Kindergarten in Berd, kids practicing traditional dance

evaluating their current nutrition and BCP (Break the Chain of Poverty) programs to design and propose a meal plan for kindergartens. At Meline's Garden, which is currently trying to incorporate agricultural alternatives within Armenia by cultivating and supplying quinoa, chia, and coconut oil, I was involved in social media and organizational activities. These multiple aims gave me an opportunity to engage in different projects at this organization, from research, marketing, content writing to poster making, photography and video editing. I also worked on a project with the World Food Program, Armenia.

In Armenia, smoking is a significant public health concern, and I helped organize a cigarette butt

clean-up drive in public parks of Yerevan. I hosted an interactive talk show on ills of smoking and passive smoking, and conducted a workshop on healthy lifestyle for the LGBT community in Armenia. Hosting an interactive talk show on smoking for volunteers from around the world helped me understand the power of standing up for what I believe in, and the importance of knowing how to communicate that to the audience. My work with the LGBT community made me realize the importance of acceptance at an individual and social level. None of these would have been possible without the grant I received from the Armenian Studies Program, and I would like to express my heartfelt gratitude for awarding me the *Haiganoosh Mengushian/Ajemian Memorial Student Travel Award!*

## OUR DONORS

We gratefully acknowledge the following individuals for their generous contributions in 2017-18 (September 1, 2017-August 31, 2018). A special thanks to donors of books to the ASP library.

We would like to thank **Dr. Lois A. Aroian** for her estate bequeathal in support of graduate student scholarships in Armenian Studies. Dr. Aroian's gift will establish this Fund in the name of her parents, **Leo A. and Arminé G. Aroian Armenian Studies Scholarship**. Dr. Aroian received her PhD in 1978 from the Department of History at the University of Michigan, Ann Arbor. A historian, diplomat, and Presbyterian pastor, Dr. Aroian lives in East Jordan, Michigan. We are grateful for her generosity and vision in supporting future generations of students in Armenian Studies at the Armenian Studies Program, U-M.

Lastly, we extend a very warm thank you to the **Alex and Marie Manoogian Foundation**.

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## 2018-19 EVENT CALENDAR

### WEDNESDAY, SEPT 12 | 7-8:30 PM

#### Lecture

"The Emergence and Transformation of the Armenian Land Question," **Mehmet Polateli**, 2018-19 Manoogian Post-doctoral Fellow, U-M.  
Room 1010, Weiser Hall, 500 Church Street, Ann Arbor, MI 48109.



### THURSDAY-SATURDAY, SEPT 27-29 | 9 AM-4 PM

#### Conference

"Destination: Detroit - Communities of Migration in Metro Detroit."  
U-M Detroit Center, 3663 Woodward Avenue, Detroit, MI 48201.

### THURSDAY, SEPT 27 | 2:30-4 PM

#### Panel

"Diasporic Intersections" in association with *Destination: Detroit - Communities of Migration in Metro Detroit Conference (Sept 27-29)*.  
Speaker: **Christopher Sheklian**, 2017-18 Manoogian Post-doctoral Fellow, U-M, "Existing Diasporic Connections and Religiosity Among Armenian Refugees in Detroit."  
U-M Detroit Center, 3663 Woodward Avenue, Detroit, MI 48201.

### SATURDAY, OCT 27 | 2:30-4 PM

#### Workshop

"Mediterranean from the Edge" in association with the *Margins of the Mediterranean Seminar*.  
Organizers: **Michael Pifer**, Lecturer, Department of Middle East Studies, U-M, and **Cameron Cross**, Assistant Professor of Iranian Studies, Department of Middle East Studies, U-M.  
Room 555, Weiser Hall, 500 Church Street, Ann Arbor, MI 48109.

### WEDNESDAY, NOV 28 | 4-5:30 PM

#### Lecture

"The Armenian Cause, Statehood, and Democracy: Reflections on Levon Ter-Petrossian's Writings," **Arman Grigoryan**, Assistant Professor, Department of International Relations, Lehigh University.  
Room 555, Weiser Hall, 500 Church Street, Ann Arbor, MI 48109.

### WEDNESDAY, JAN 23 | 4-5:30 PM

#### Lecture

"Bridging Memories in a Contested Geography – Eastern Turkey between Western Armenia and Northern Kurdistan," **David Leupold**, 2018-19 Manoogian Post-doctoral Fellow, U-M.  
Room 555, Weiser Hall, 500 Church Street, Ann Arbor, MI 48109.

### FRIDAY, FEB 22 | 10 AM-5 PM

#### Workshop

"Contested Landscapes, Competing Narratives: Armenian and Global Perspectives."  
Organizers: **Ronald G. Suny**, William H. Sewell, Jr. Distinguished University Professor of History, U-M, **David Leupold** and **Mehmet Polateli**, 2018-19 Manoogian Post-doctoral Fellows, U-M.  
Room 455, Weiser Hall, 500 Church Street, Ann Arbor, MI 48109.

### THURSDAY, MAR 14 | 7-9 PM

#### Dr. Berj H. Haidostian Annual Distinguished Lecture

"Views of the Ottoman Empire: Discovering the Visual Record in Motion," **Jay Weissberg**, Director of the Pordenone Silent Film Festival and film critic for *Variety*.  
Room 1010, Weiser Hall, 500 Church Street, Ann Arbor, MI 48109.

### FRIDAY-SATURDAY, APR 26-27 | 10 AM-5 PM

#### Tenth Annual International Graduate Student Workshop

#### "Armenian Studies and Material Objects."

Organizers: **Marie-Aude Baronian**, Senior Lecturer at the University of Amsterdam and 2018-19 Manoogian Visiting Professor, U-M, and **Dzovinar Derderian**, PhD Candidate, Department of Middle East Studies, U-M.  
Room 455, Weiser Hall, 500 Church Street, Ann Arbor, MI 48109.



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#### The Armenian Studies Program serves the university and community by:

- Preparing the next generation of scholars in the field of Armenian studies
- Offering a comprehensive university-level education in Armenian studies, including undergraduate majors, MA and PhD degrees, and post-doctoral studies
- Teaching language, culture, literature, history, anthropology, international relations, and political science
- Reaching out to the larger community with an intensive program of public lectures, workshops, and international conferences
- Answering student and researcher questions on Armenian history and culture from the US and throughout the world

The Armenian Studies Program at the University of Michigan, Ann Arbor, has been here for you since our founding in 1981; we want to be there in the future, and do more.

