



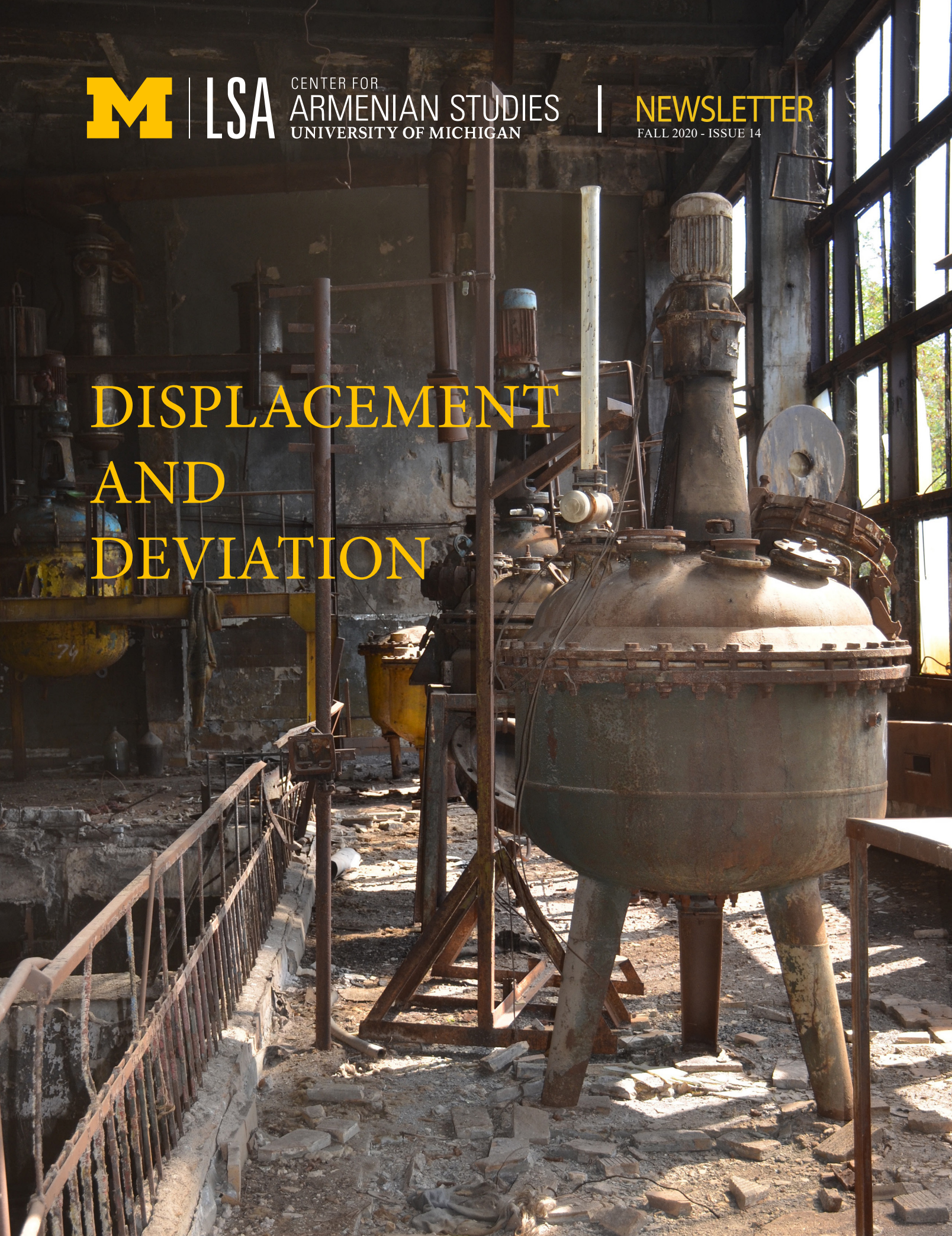
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CENTER FOR
ARMENIAN STUDIES
UNIVERSITY OF MICHIGAN

NEWSLETTER

FALL 2020 - ISSUE 14

DISPLACEMENT AND DEVIATION



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Photo by Lori Khatchadourian

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NOTES FROM THE DIRECTOR

Dear Friends and Colleagues,

On a Good Note

I am writing with some wonderful and exciting news. Even though last semester was marked with cancelations and disappointments as we missed much of our rich intellectual engagement and scholarly community due to COVID-19 restrictions, we were able to make significant progress towards our goals of promoting and advancing the study of all things Armenian.

First, we are now able to announce that our long record of excellence and the fantastic work by our previous director Dr. Kathryn Babayan, in terms of graduate student education and programming, earned us full university support to transform the Armenian Studies Program into the University of Michigan's **Center for Armenian Studies**. This is a tremendous achievement that has been long in the making and highlights the growth of our mission to promote the study of the history, language, and culture of Armenia and Armenians. It will be able to offer many more opportunities to students and our community in Ann Arbor and Metro Detroit, and expand the available resources for a new generation of scholars in the field. The promotion of the program into the Center for Armenian Studies will serve as a powerful magnet for focusing university-wide academic activity related to Armenian Studies, increase visibility, and further signal the serious intellectual commitment of the center in advancing new directions in the field in the future. The center, of course, will continue its existing program that has attracted a cohort of excellent international scholars with the intention of expanding its reach and visibility abroad, especially in Armenia.

Second, we received a sizeable gift from the family of Edward Hagop Noroian and Jane Plasman to endow a named student merit scholarship, awarded on a yearly basis to the brightest and most promising students, as well as a named-endowed lecture series to support bringing renowned scholars of Armenian art, language, culture, history, and politics to Ann Arbor. We are most grateful for the Noroian-Plasman family's support and are looking forward to a long and fruitful partnership. (Please read more about this wonderful opportunity on page 10).



Melanie Tanielian

A Theme Befitting the Times

This brings me to what is in store this coming year. The Center for Armenian Studies is pleased to announce ***Displacement and Deviation*** as its theme for the 2020-21 academic year. In the last months, we all, in one way or another, experienced some form of displacement in our daily lives; from work offices to improvised workspaces in our home's basements, bedrooms, kitchens, or porches; from classrooms to zoom rooms; from dorms in Michigan to temporary shelters or parents' homes in other states or countries. We moved with speed into isolation with family, strangers, or into solitude as shelter-in-place orders were issued and routinely prolonged in Michigan and around the globe. The demands for social justice voiced in light of the deaths of George Floyd, Breonna Taylor, Ahmaud Arbery, and the many other Black Americans moved many of us from isolation to the streets of our cities. Now we look in shock at the destruction of Beirut and the violence in response to protests against the government's negligence. Beirut, the diaspora home city of many of our friends and families, yet again aching. The most recent large-scale military attack on Nagorno-Karabakh by Azerbaijani forces signaled the re-eruption of violence in this three-decade long conflict. We watch in despair, as the media in the United States has largely ignored the conflict and the international community is moving

slowly to condemn the fighting and demand a return to peace-negotiations. In the meantime, civilians are under fire, young men are mobilized to the battlefields, and Armenians are displaced from cities, towns, villages, and homes in a renewed struggle for survival. Nothing but deviations from the normative, normal, and routine ways we encounter the world now is our everyday reality. To various degrees, *Displacement and Deviations* has become the new normal of our current moment.

Displacement and Deviation clearly are not foreign to the Armenian community and there might be a way for us to relate our current experiences to that of Armenians' past and present. There is no single place where Armenians have lived historically, just as there is no singular understanding of 'Armenian-ness' over time. Indeed, both displacement and deviation (from the Latin *de* "off, away" and *via* "way") would therefore seem to be tightly woven into the Armenian experience, no matter how internally diverse. In light of current instabilities, uncertainties, and potential openings for change, we are looking forward to unraveling what *Displacement and Deviations* mean and have meant in an Armenian context. How might we treat *Displacement and Deviation* as particular lenses for viewing Armenian history and cultural production, both modern and pre-modern? What might a history of deviation, or of being out-of-place in multiple ways, mean in the Armenian context? And most importantly, I would argue, what might happen if we ourselves deviate from received assumptions about Armenian history and cultural production?

Our 2020-21 Program

Our two Manoogian Postdoctoral Fellows, Dr. Alex MacFarlane and Dr. Ari Şekeryan, explore these broad themes in very different temporal and archival landscapes. Joining us from the UK, Dr. MacFarlane studies the medieval Armenian reception (and eventual rewriting) of the *Alexander Romance*. The *Alexander Romance* is a series of tales about the life of Alexander the Great that were enormously popular in the pre-modern world. By examining the ways in which Armenian Christians actively changed the romance, inserting their own values and interpretations into the narrative in the course of their opening lecture for the center, Dr. MacFarlane helped to decenter a broader reception of the history of Alexander's life in other cultural contexts. They highlight how marvelous tales of monsters and places where one could fall off the edge of the world traveled through time, space, and

languages. The Caucasus herein was a central locale of intersecting cultures and languages. As Dr. Harsha Ram (University of California, Berkeley) points out, the 10th-century Arab historian and geographer Al-Mas'udi long ago called the Caucasus "jabal al-alsun," the "mountain of tongues," referencing the densely compacted presence of topographical variation and cultural-linguistic diversity. A two-part webinar, titled *Scripts, Sounds, and Songs: Mediating History in the Caucasus and Beyond*, will deliver us into the medieval scene of traveling poems, songs, and texts. The conversation, the organizers Dr. Michael Pifer, Dr. MacFarlane, and Armen Abkarian hope, will lead us to not only consider multi-lingual archives read in contrapuntally fashion, but also in what ways might, for instance, medieval Armenian ballads, heterographic wonder tales, or modern filmmaking mediate different histories of shared, fraught space? How do the past and present meet and negotiate the meaning of the other in various forms of cultural labor?

We will be diving more deeply into the discussion of *Displacement and Deviation* in modern Armenian film by engaging with filmmakers Gariné Torossian and Tamara Stepanyan. Torossian explores film form, hybrid film and video technologies, and themes of belonging, identity, and the body. Displacement and deviations are made visible in their imagery and urge us to question the very ground we stand on. We began our filmscreening sequence with a conversation between Professor Marie Aude Baronian and Gariné Torossian based on a viewing of Torossian's short films (*Visions, Girl from Moush, Drowning in Flames, Pomegranate Tree, Sparklehorse, Babies on the Sun, Shadowy Encounters, Hypnotize/Mezmerize-System of a Down*). The films visualized for us the heterogeneity of Armenianness in vision and sound. The corpus of Stepanyan's work is emphasizing movement, may that be the train on which lovers meet or as in the case of our screening the seasonal movement of village men juxtaposed with long periods of waiting, preparations, and anticipation. The undulations of seasons is marked by deviation from the norm, periods of adjustment, and the establishment of a different normal. The screening of Stepanyan's film will also be followed by a discussion with the director. We hope you will watch and come prepared with many questions.

On the other end of the spectrum, moving us into the modern era, we have a number of lectures and workshops that continue to probe this year's theme. In the fall, we will welcome Dr. Lori Khatchadourian

(Cornell University) whose exciting new project is both a visual treat as well as an intellectual one. Dr. Khatchadourian's career has led her, like this year's program, to consider a theme across vastly different spaces, as she examines materiality of empire across temporal and disciplinary boundaries—ancient and modern, archaeological and ethnographic. Giving us a little insight into what's to come, Dr. Khatchadourian will introduce her newest work on decommissioned Soviet factories across Armenia, wherein she examines deviant projects at the margins of global capitalism that are aimed at retaining industrial lifeways and make a living under conditions of ruination.

Our second Manoogian Postdoctoral Fellow, Dr. Şekeryan, will start off our winter semester by shedding light on an entire generation of displaced people: the Armenian orphans and refugees. The focus of Dr. Şekeryan's work is the Ottoman Empire during the Armistice period (1918-1923). Scrutinizing the Ottoman and Armenian press of the immediate post-WWI years, Dr. Şekeryan will showcase not only the political transformation within the Armenian community, but also how the Ottoman Armenian community was able to organize in the midst of unfathomable political turmoil. From his work it is clear that, although uprooted in more ways than one, this generation of Armenians would go on to play a pivotal role in the urban landscape of post-war Istanbul and beyond. Dr. Şekeryan has been working with Dr. Ronald Suny (U-M) to broaden the conversation from the Armenian experience of what has been dubbed the Wilsonian Moment to the many other "minority" communities of the empire. In a two-day workshop, a group of experts will revisit and re-explore the Ottoman Armistice and the transition from empire to ethno-nation-state from hitherto neglected perspectives of Ottoman "minorities," such as Kurds, Arabs, Greek Orthodox, etc. Where is it that displacement leads the political conversation? Where do deviations become productive tools of political discourse?

Our two guest speakers for the winter semester too are interested in the notion of displacement. David Gutman's new book, *The Politics of Armenian Migration to North America, 1885-1915: Migrants, Smugglers and Dubious Citizens*, explores geographical and ideological boundary crossings. Dr. Gutman does so in the context of the Armenian migratory experiences in the late nineteenth and early twentieth centuries. Whether displaced by violence or economic needs, an estimated 80,000 Armenians migrated

from their ancestral homelands between 1885 and 1915. What was their experience as they moved across borders and state lines? Importantly, he argues that the Armenian past sheds light on themes such as displacement, smuggling, deportation, and the criminalization of migration that are central to the issue of global migration in the 21st century.

The award-winning flutist and author Sato Moughalian will present the displacement of one individual for this year's Dr. Berj H. Haidostian Distinguished Lecture, that of her grandfather, David Ohannessian. Ohannessian was born in a small Anatolian mountain village and mastered the centuries-old art form of tile making in Kütahya. With the eye of a keen scholar and the heart of a granddaughter, Moughalian recounts her grandfather's encounter with violent nationalism in the waning years of the Ottoman Empire, his arrest, and eventual deportation during the Armenian Genocide. Ohannessian's numerous displacements moved him across geographies and with him his art and skills, as he established a ceramic workshop in Jerusalem under the British Mandate. While Ohannessian's body moved across geographies, anyone who has been to Jerusalem knows that his art moved across time. We hope that this incredible line-up of scholars will attract many of you to 'dial in' from wherever you might find yourselves.

An Expression of Gratitude

Never would I have thought that I would be tasked with steering our center through this severe moment of global crisis. We will have to work with diligence, perseverance, and great patience as we continue to navigate through financial restrictions, another semester of virtual engagement, and continued displacements from our routines and schedules. I must say that I am honored and impressed by how our community took on the challenge. From staff to students, postdoctoral fellows, to faculty everyone was ready to adjust with grit and wonderful creativity to the circumstances that necessitated swift changes in our work.

And for that I am very grateful.



Melanie Tanielian
Director, Center for Armenian Studies

FACULTY NEWS AND UPDATES



Kevork Bardakjian

A LIFETIME OF SERVICE TO ARMENIAN STUDIES

Over the decades that I have worked with my colleague and friend Kevork Bardakjian, I often urged him to toot his own horn louder, that is, to tell us all about his many achievements. But I was usually unsuccessful. Kevork prided himself on his refusal to advertise himself, perhaps in the conviction that the work he was doing would speak for itself. His modesty was in character with his quiet dedication to the field, to serious scholarship, to the painstaking search for the realities of the Armenian past. Every once in a while, far too infrequently, I would knock on his office door and find him surrounded by piles of books and printed articles, toiling away at some obscure point of philology, some difficult puzzle in middle Armenian, some textual complexity. I had the feeling that he was never happier than when he was tucked away in that office with those books, his mind far away from the mundane everyday world outside.

The interview here takes us inside Kevork's work and shows how he developed Armenian Studies at the

University of Michigan. We finally have his own take on those years of building our program. But besides that particular monument, the Armenian Studies Program (ASP), Kevork's own scholarship is also a foundation on which other scholars have built and will continue to build. He was and is the scholar's scholar, the one to whom others wrote or phoned to clear up one of those obscurities that plague our underdeveloped understanding of the millennia through which Armenians have struggled to maintain their culture. Kevork follows in a long line, not only of builders of Armenian understanding, but of those who over centuries worked in their own cells to recover and preserve a fragile, threatened history, a beset language that many fear may disappear, and a literature that requires love and attention.

*Ronald Grigor Suny,
William H. Sewell Jr. Distinguished University Professor of History;
Professor of Political Science, U-M.*

Kevork Bardakjian: In His Own Words

You have held the Marie Manoogian Chair in Armenian Language and Literature since its endowment in 1987. What are some of your fondest memories from your time as the Chair? What inspired you over the years to keep up your work in the field of Armenian Studies?

I have had countless memorable occasions over my thirty-three year tenure as holder of the Marie Manoogian Chair. Perhaps the earliest was the news I received about Mr. Alex Manoogian's decision to endow the Chair with me in mind and my meeting with him and his wife, Mrs. Marie Manoogian. This came nearly five years after I spent a year as Visiting Professor at U-M's Slavic Department in 1982-83. Ron Suny, Edmond Azadian, the late Ben Stolz, then Chair of the Slavic Department, and Mrs. Alice Haidostian worked tirelessly to have the Chair established. It was Ron who called me with the good news that Mr. Manoogian had generously agreed to endow the Chair.

I fondly remember my time as the Director and Principal Instructor of the U-M Summer Language Institute in Yerevan, 1988-2010. Initiated by Mr. Alex Manoogian, I led a group of academics (Aram Yengoyan, David Colonne) and four students to Armenia after a two-week long lecture series on Armenian literature in August 1987. The trip resulted in the *U-M Summer Language Institute*, a two-month long intensive language course, that I would say put the program on the map. I am proud to have been able to set up this program with the immense support from Mr. Alex



Celebrating the establishment of the Marie Manoogian Chair of Armenian Language and Literature.

Standing, left to right: Kevork Bardakjian, Ronald Suny, Robert Thomson, Ben Bagdikian. Seated, left to right: Richard Hovannisian, Nina Garsoïan, and Avedis Sanjian.

Manoogian, Mrs. Rita Balian, the AGBU President's Club, and the Diaspora Committee of Soviet Armenia. Mingling and working with the students was a delightful experience. Armenian Students Cultural Association (ASCA) actively organized trips, outings, pizza-nights, and most famously, the Hye Hop annual dance, attended by hundreds of community members from Ann Arbor, Detroit, New York, Chicago, Los Angeles, and other places. ASCA's functions and activities helped shape a campus community and at every turn was warmly supported by Detroit Armenians.

Over the years, the courses in language, literature, and culture I taught attracted large numbers of students, initially of Armenian origin but who were very soon far outnumbered by non-Armenians. It was gratifying to see Armenian topics becoming an integral part of the larger regional and cultural studies.

Working with Ron Suny was a memorable experience. He established the Armenian Studies Program upon his arrival in 1981 and initiated numerous functions, like the popular Armenian Odyssey; film festivals (Atom Egoyan, et al); musical evenings with the celebrated Chilingirian Quartet, ASP Newsletter, for example. Ron and I planned the annual program together with numerous lectures, conferences, and publications.

You have been teaching Armenian language and literature for several decades at U-M. What did you enjoy most about teaching?

Thinking back to my teaching of undergraduate students, I enjoyed making the topic fully clear and accessible and, therefore, interesting. I tried to open and walk into their minds to help them develop their natural gifts and talents, 'find' themselves, build up healthy self-confidence, with training for clearly written and spoken expression. I aimed at helping students to create an appropriate context for Armenian culture, history, and language in a wider and comparative perspective, emphasizing practical applicability and relevance to contemporary realities. I always had students lead the discussions for various academic and social purposes. With few exceptions, the students enjoyed my at times 'suspenseful' humor. In the many years of teaching, I cultivated interpersonal relations and organized extracurricular activities. All these helped create warm bonds with the students which I found to be enjoyable and gratifying.

As for graduates, I liked individual tutorials. Besides insisting that students study at least two extra languages as basic tools for their research, I met with them every other week and sometimes more frequently to follow and direct their research. I asked them to write mini-essays, essays, and mini-theses for discussion and always thought that writing something should be a daily practice. From the very outset I made it clear to them that it was they, not me, who would write the dissertation; that I would promptly read their drafts for observations but would never rewrite it for them. Guiding principles: not what to write, but how to write; not what to think, but how to think; not what to say but how to say. They may follow but never duplicate me. In addition, simple techniques: how to prepare and update bibliography; how to sift and assimilate research; not to confuse a convoluted style for sophistication; how to choose decisively from a number of competing (and compelling) options; not to be carried away by attractive secondary material; and similar graduate-student-malaises. The idea was to extend trustworthy and luminous intellectual bridges between our minds; to help the student shape their own scholarly/academic individuality; use of sound criteria and daring imagination; not to get mired in theory and to go from the material under study to theory or, where needed, to fashion it themselves. And a few other things.

You served as the Director of the Armenian Studies Program (currently Center for Armenian Studies) from 1995 to 2007. What were the highlights and accomplishments of the program that you are most proud of?

One important step was to reach an agreement with the leadership of the International Institute (II) to appoint a Director for the ASP every three years and that this position would be compensated with a stipend and research funds. Moreover, we insisted on the formation of a Steering Committee staffed by chairs of Near Eastern Studies (NES) (now Middle East Studies), History, Center for Russian, East European, and Eurasian Studies, and Center for Middle Eastern and North African Studies. As before, an Advisory Committee (to be appointed by Manoogian Foundation and U-M) would complement the ASP activities and initiatives. Another highlight was, as already mentioned, the founding, directorship and instruction of the U-M Summer Armenian Language Institute (1988-2010). Its success was a rewarding accomplishment, and I am happy to report that many of its graduates now hold professorial and professional

positions in various fields.

In 1997 we moved the Marie Manoogian Chair from the Slavic Department to Near Eastern Studies (now Middle East Studies) in view of historical and cultural background. This move facilitated the admittance of doctoral students in the field of Armenian Studies through NES and the initiation of a major and minor in Armenian Studies in 1998. Moreover, we worked hard to establish research funds for our students (Agnes, Harry, and Richard Yarmain Fellowship Fund & Arsen Sanjian Fellowship Fund), purchased books for the library (Harry Ardashes Paul Memorial Fund), endowed support for lectures such as the Dr. Berj H. Haidostian Memorial lecture fund in 1997, and many more generous gifts from organizations such as The Cultural Society of Armenians from Istanbul, The Armen and Bersabe Jerejian Cultural Foundation, as well as individuals such as Martin and Diane Shoushanian, Mike Kojaian, as well as Louise Simone and Richard Manoogian.

I helped build up the Armenian Collection from a 1500 to 20,000 volume collection by the late-1990s. We purchased personal collections of Vahe-Vahian (a famous Diaspora poet) and Gersam Aharonian (a community leader) of Beirut comprising 2,500 and 1,500 titles respectively. A major purchase was the Abajian collection of Istanbul, 4,700 volumes dating from the 18th to the mid-19th century. I personally inspected the collection in Istanbul. We solicited books from the Armenian community of Detroit. I purchased and carried back hundreds of books from Yerevan. I arranged for exchange programs with the Armenian National Academy of Sciences and the National Library of Armenia.

What are your plans after retirement?

COVID-19 has temporarily (it seems!) disrupted our plans to spend half the year in Ann Arbor and the other half in Yerevan working with graduate students at the Matenadaran, the Academy of Sciences, and Yerevan State University. There is a long list of unfinished projects awaiting completion. I will keep busy but will have time to follow the activities of CAS.

CAS FACULTY

HAKEM AL-RUSTOM

Alex Manoogian Professor of Modern Armenian History

KATHRYN BABAYAN

Professor of Iranian History and Culture

KEVORK BARDAKJIAN

Professor Emeritus of Armenian Languages and Literatures

MICHAEL PIFER

Lecturer of Armenian Languages & Literature, Department of Middle East Studies

RONALD GRIGOR SUNY

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

MELANIE TANIELIAN

Director, Center for Armenian Studies
Associate Professor of History

KATHRYN BABAYAN was recently promoted to full professor of Iranian History and Culture. Her book, *The City as Anthology: Eroticism and Urbanity in Early Modern Isfahan* is forthcoming from Stanford University Press in 2021. With this book, Dr. Babayan tells a new history of seventeenth-century Isfahan at the transformative moment it became a cosmopolitan center of imperial rule. Bringing people's lives into view for a city with no extant state or civic archives — mainly looking at everyday texts and objects, from portraits, letters, and poems to marriage contracts and talismans — Dr. Babayan reimagines the archive of anthologies to recover how residents shaped their communities and crafted their urban, religious, and sexual selves.

MICHAEL PIFER is teaching "From Kim Kardashian to Movses Khorenatsi: Deciphering the Armenian Experience" this Fall semester, which is a new course in the CAS curriculum. Recently, he was appointed as an Associate Member of the project "Armenia Entangled: Reimagining Cultural Encounters and Connectivity in Medieval Eurasia," funded by the European Research Council. His book, *Kindred Voices: A Literary History of Medieval Anatolia*, is forthcoming from Yale University Press in 2021.

RECENT PUBLICATIONS



RONALD GRIGOR SUNY has been keeping busy during the pandemic. He has two books currently in press: a biography of the young Stalin from his birth to the Russian Revolution of 1917 called *Stalin, Passage to Revolution* (Princeton University Press); and a book of his essays, *Red Flag Wounded: Stalinism and the Fate of the Soviet Experiment* (Verso Books). He has been writing a monthly column on current affairs for the Turkish-Armenian newspaper in Istanbul, *Agos*, under the banner *Michigan Mektupları* (Letters from Michigan). Currently, he is using the time in quarantine to continue writing his book on nationalism: *Forging the Nation: The Making and Faking of Nationalisms*.

MELANIE TANIELIAN is currently writing an article about German missionary humanitarian intervention in the aftermath of massacres of Armenians in Adana in 1909. The article frames the work of missionaries in the context of a global capitalist economy of empathy and horror. In addition, she is working with Erdağ Göknar (Duke University) and Hülya Adak (Sabanci University) on an edited volume that looks at the material, visual, and literary representations of the Armenian Catastrophe of 1915. The Hanse-Wissenschaftskolleg in Delmenhorst, Germany is supporting Tanielian's third project by sponsoring an international study group, with scholars from Canada, the United States, Germany, Japan, the United Kingdom, Italy, France, and the Netherlands, that meets twice a year to investigate *Madness, Medicine, and Mortalities During World War I*. All the while, she is working on the research for her second monograph preliminarily titled, *Transnational Lunacy: Madness, Society, and Citizenship in a World at War, 1914-1919*.

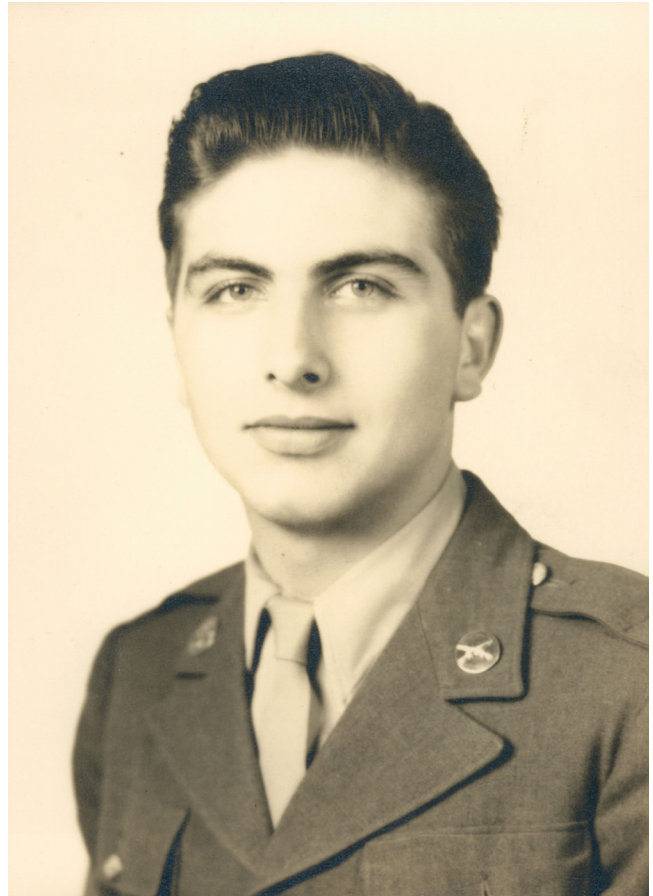
LEGACY OF LOVE AND PASSION

ESTABLISHING EDWARD HAGOP NOROIAN FUND IN ARMENIAN STUDIES

Over the last four decades the Center for Armenian Studies (CAS) in the University of Michigan's College of Literature, Science, and the Arts has flourished due to the great support of our community here in Michigan and beyond. We are, especially under the current circumstances, happy to announce the endowment of two new funds that will greatly benefit our students, as well as promote the advancement of Armenian Studies more broadly. In the Spring/Summer semester of 2020, Ms. Jane E. Plasman generously donated to CAS a gift that establishes two funds: the Edward Hagop Noroian Scholarship Fund, a merit-based scholarship awarded to the best and brightest of our students, and the Edward Hagop Noroian Lectureship Fund, which will support an annual lecture series related to Armenia and Armenian Studies. This substantial contribution will enrich the center's programming and fulfill its mission to educate a new generation of students in the field.

Ms. Plasman's gift honors the character and many achievements of her late husband Edward Hagop Noroian. Ms. Plasman, a University of Michigan graduate, received a BA from the College of Literature, Science, and the Arts, with a concentration in Speech Pathology and Audiology. Plasman went on to receive her MA from Western Michigan University, also with a concentration in Speech Pathology and Audiology. While she was a practicing speech pathologist for many years, this gift pays tribute to the memory of the man she married and loved for more than 35 years.

Born in 1928 in Lawrence, Massachusetts to immigrant Armenian parents of modest means, Edward Hagop Noroian rose to become a leading figure in the public health arena. After serving in the military, Noroian earned a Bachelor's degree in history from Long Island University. After graduating from Columbia University with a Master's degree in history, he was drawn to the growing challenges of healthcare. He courageously changed his career trajectory and enrolled in the Master's degree program in Public Health at Yale University. With a keen eye to historical contexts and equipped with a degree from Yale, he took on a series of hospital administrative positions. From his



Edward Hagop Noroian

humble beginnings as a teenage elevator operator at Presbyterian Hospital in New York City and with many "stops" in between, he eventually served as Executive VicePresident and Chief Operating Officer at the very same premier hospital where he got his start. There he relentlessly addressed what he saw as needed expansion of patient care, taking steps to modernize the medical center, build a new community hospital, develop a nursing home, set up a home healthcare agency, and pioneer a high-risk patient referral center. He was instrumental in spinning off PHRI/Presbyterian Health Resources, Inc. where he served as President. Noroian was also President of Professional Health Services, Inc., a cutting-edge healthcare consulting firm that specialized in assisting hospital management in turn-around situations both in the US and abroad.



Edward Hagop Noroian

Somewhat unusual for a senior executive, he cared as much about the people with whom he worked as he did about high standards of performance and results. Over the course of his professional life, Noroian distinguished himself as a mentor to many colleagues. His influence extended further through numerous published articles, papers, and book reviews presented around the globe. Importantly, he was not only known for his professional excellence, but also for his gracious humanity, generosity, his love of laughter, and his big smile. He never lost his love of history and looked for opportunities to feed his passion. That passion contributed to his enthusiasm for travel, both for pleasure and in the role of speaker, delivering papers and talks on public health issues at teaching hospitals and professional conferences around the globe.

Edward Hagop Noroian died on Thursday, January 24, 2019, in Canaan, Connecticut at the age of 91. With this gift, Jane E. Plasman wishes to keep Edward Noroian's legacy alive through future generations and hopes that it will have a positive impact on students enrolled in the Center for Armenian Studies for years to come. With this support, CAS will continue and expand on its mission to prepare professionals and develop rising scholars, encouraging new directions of research and addressing important questions in the field of Armenian studies.



Jane Plasman and Edward Noroian

MEET THE MANOOGIAN FELLOWS

ALEX MACFARLANE

2020-21 Manoogian Postdoctoral Fellow

Alex MacFarlane earned their PhD from the University of Oxford in 2020. Their dissertation titled “Alexander Re-Mapped: Geography and Identity in the ‘Alexander Romance’ in Armenia” examines how medieval Armenian literary traditors composed ‘kafas’ (short, monorhymed poems) to accompany the *Alexander Romance*. Using these ‘kafas’, Dr. MacFarlane is able to situate the text’s more fantastical parts – where Alexander journeys to the edges of the world – within a broader Christian cosmology. Dr. MacFarlane’s current research interests include the translation and circulation of wonder tales in the medieval and early modern Caucasus and Middle East, especially the *Alexander Romance* and the *History of the City of Brass*.

How did you first become interested in Medieval literature and specifically Armenian Medieval literature?

I took a very meandering path to medieval Armenian literature. I started looking at literary connections between ancient Near Eastern literature about kings like Sargon the Great and the Greek *Alexander Romance* (the legendary version of Alexander the Great’s life), a topic that was already receiving some research attention. In the course of my MA in Ancient History, reading more about the *Alexander Romance*’s later lives in other languages, I kept encountering references to its Armenian iteration, with the caveat that many scholars were unable to directly engage with the text because they didn’t know Armenian. So I wrote an MA thesis based on English-language materials, then went to do a second Masters to learn Classical Armenian, and worked on the Armenian *Alexander Romance* for my PhD thesis. To summarize, I started out learning Akkadian and Sumerian, and now I am thinking about 19th-century Armenian and Georgian print. It has been a journey!

What are you currently working on? Tell us about your project(s).

I have remained interested throughout my research in literary connections, so now I am working on the



Alex MacFarlane

Alexander Romance amid other texts in the medieval and early modern Caucasus and the Middle East, especially the *History of the City of Brass*. In the past months of lockdown in London, I have been writing an article about a manuscript that contains the Armenian *History of the City of Brass* with poems about Alexander added later to the bottom, investigating connections between these texts on the page-by-page level.

You are very active on twitter. What utility do you see in social media for you as a scholar?

As a scholar, I enjoy the breadth of materials Twitter exposes me to: I can read about medieval Indonesia, look at images of digitized manuscripts from West Africa or the Caucasus or Japan, hear about new publications. Via Twitter, I have joined a weekly Georgian conversation session over Zoom, which has let me practice my language skills and make friends. Plus, it is fun.

What do you hope to accomplish during your postdoctoral year?

While I am at the Center for Armenian Studies, I will be

working on a new project that builds on my previous interests in wonder tales and individual manuscripts. The project centers on a 19th-century manuscript that contains an anthology of wonder tales, including the *History of the City of Brass*, written in the Armenian language but using Georgian mkhedruli script. I am interested in looking at the social position of this manuscript within the multilingual and linguistically shifting setting of the Caucasus. Not much has been written about Armenian written in Georgian script (compared to, say, Armeno-Turkish, when Turkish is written in Armenian script), in large part because it seems to have been much less common, so I am really looking forward to digging into why some texts were produced in this way, as well as this particular manuscript's relationship to 19th-century Armenian and Georgian literature in both manuscript and print.

You have spent some time in Armenian archives, what was your most memorable discovery?

I have been to the Matenadaran twice to look at manuscripts, either directly or on the reading room PCs that let visitors see digitized files. In both cases, I have known what I am looking for and I go in to hand-copy the relevant texts, with the discoveries tending to happen later as I slowly work through my copied

materials. That said, I did open the digitized files for one little manuscript of poetry to find a tiny person drawn at the bottom of one page, which was a delight. However, it is usually months or even years later that I start to see the connections between poems I copied in the Matenadaran, and that is when I get the most excited.

You will be teaching a course in the winter 2021, what is the topic of the course and what would you like students to take away from it?

I will teach a course on Armenian marvel literature, broadly defined, which I take to include such diverse texts as the *Alexander Romance*, the *History of the City of Brass*, a hagiography often found in manuscripts and printed books with wonder tales, fables, and more. My goal is to show students how these texts are connected to each other, both within the Armenian language and across linguistic lines as part of a wider landscape of wonder tales in the Caucasus and the Middle East. These literary connections ultimately speak to human connections, through acts of translation and transmission, and I hope to illuminate some of this connected landscape.



View of Tiflis/Tbilisi including Metekhi Church of Assumption, 1858. Credit: Alexander Ivanitsky

ARI SEKERYAN

2020-21 Manoogian Postdoctoral Fellow



Ari Şekeryan

Ari Şekeryan received his PhD from the University of Oxford in 2018. His thesis, titled “The Armenians in the Ottoman Empire after the First World War (1918-1923),” bridges the disciplines of history, international relations, and area studies by analyzing the minority-majority relations in the final years of the Ottoman Empire, primarily focusing on the relations between the Armenians and Turks. His research was grounded in detailed archival research conducted at the library of the Armenian Mekhitarist Congregation in Vienna, Austria; the Prime Minister’s Ottoman Archives in Istanbul, Turkey; and the National Library of Yerevan, Armenia. He edited *The Adana Massacre 1909: Three Reports and An Anthology of Armenian Literature 1913*. His latest articles appeared in the British Journal of Middle Eastern Studies, Turkish Studies, the Journal of the Ottoman and Turkish Studies Association, and War in History. Dr. Şekeryan was a fellow at the Institute for Research in the Humanities at the University of Wisconsin-Madison in 2019 and the Kazan Visiting Professor in Armenian Studies at California State University, Fresno during Spring 2020.

When did you first become interested in Armenian history?

My interest in Armenian history began when I was working at Aras Publishing House in Istanbul. Teaching Armenian history is prohibited in Armenian schools in Turkey. Even though I went to Getronagan Armenian High School, my knowledge about Armenian history was limited. We only had Armenian literature classes, but the content was limited due to strict state regulations. Therefore, I became more interested in Armenian literature and history when I started to read pieces from famed Armenian authors while I was working at Aras. At the same time, I decided to pursue a master’s degree at Boğaziçi University where I had the chance to study the late Ottoman period and the minorities in the Ottoman Empire. These two institutions had a great impact on my intellectual development.

The story of how I became interested in my own particular field is quite interesting. When I was visiting the Bayazid State Library to check a few issues of Turkish and Armenian dailies for a book project that we were working on at Aras, a librarian, after seeing my name on request forms, brought several volumes of Armenian newspapers in front of me, asking me to help them in cataloging. No one knew Armenian among the library staff and I felt obligated to help them. These volumes of newspapers were the volumes of *Zhamanag* daily in 1918 and 1919. I helped the library staff in cataloging these volumes and afterward, I visited the library twice a week to read the news items, articles, and editorials. I was surprised when I realized the significant gap that exists in Armenian historiography regarding the Armistice years (1918-1923). The Armistice years generally only occupied a few pages in books about the Armenian genocide and the focus was either on the military tribunals which were set up by the Ottoman government to punish the perpetrators of the genocide or on the newly established Armenian Republic in the Caucasus. The story of Armenian survivors in Anatolia, the political activities of Armenians in Istanbul, the Armenian orphans and women during the Armistice years, the rise of the Turkish national movement and its implications for the Armenians were all important topics that needed further research.

You completed your PhD at Oxford University, what attracted you to that program?



*Group photo of Corfu/Kerkyra Lord Mayor's Fund orphanage wards.
Credit: Houshamadyan, Nounia Yeramian Collection - Athens*

While completing my Master's degree at Boğaziçi University in 2014, my professors encouraged me to pursue a PhD degree in the US or Western Europe to become a scholar in the fields of late Ottoman and Armenian histories as the topic that I wanted to study has been a taboo in Turkish society. In addition, the idea of pursuing a PhD degree outside of Turkey seemed a challenge I wanted to take up. I started applying for PhD programs in the US and the UK. My goal was to study at Oxford University and I was accepted to the program. Luckily, I was also awarded the Calouste Gulbenkian Foundation's Armenian Studies scholarship and Luys Foundation's scholarship, which covered my living expenses as well as tuition fees. Oxford's Faculty of Oriental Studies, the rich collection of Bodleian Library and the intellectually challenging environment of the university were the major factors in making up my mind. I am grateful to my supervisors Professor Theo Maarten Van Lint and Dr. Hratch Tchilingirian for their support throughout my Oxford journey.

What are you currently working on? Tell us about your project(s).

I am currently working on two projects and will start a third project soon. My first project is my book manuscript, *Armenians and the End of Ottomans: After Genocide, 1918-1923*, which is a revision of my PhD dissertation. Benefiting from theories in minority claim-making literature, such as ethnic bargaining and security dilemma, the study argues that the Ottoman Armenians struggled to reorganize their political and social life after the wartime genocide, choosing to establish alliances with the Allied Powers to create an independent 'Western Armenia' to ultimately unite with the existing Armenian state in the Caucasus. This shared vision among Ottoman Armenians crystallized a new political agenda, which I call the collective political position of Ottoman Armenians. This transformation of the political position among Ottoman Armenians is at the core of this study. I use Armenian and Ottoman Turkish media sources published in Istanbul during the Armistice years (1918-1923) to track the post-war relationship between Ottoman society in general and the Armenian community in particular. The social and political reorganizations of the Armenian community and the gradual change in political position in the dying years of the Ottoman Empire are a primary theme in

this work.

Secondly, I am writing a journal article about the neglected story of Armenian orphans in Corfu, who were transferred from Istanbul in 1923 following the defeat of Greek forces by Turkish Nationalists. This article analyzes how the local population, especially Armenian refugees and orphans, suffered during the Italian bombardment of the island in 1923 and how the Armenian press approached the incident. By bringing Armenian newspapers into the conversation, this article will contribute to the historiography of interwar humanitarian relief efforts with regard to Armenian refugees and orphans.

My third project will be a second book manuscript about the history of Armenian orphans and refugees. In this project, I will analyze the story of Armenian orphans and refugees and the impacts of social and political developments of the period on Armenian survivors by examining Ottoman and Armenian archival documents as well as the press. The study argues that after the First World War, Ottoman Armenians crystallized a new political agenda in which Armenian orphans and refugees played a central role as they were recognized as the nucleus of the post-genocide Armenian nation. The research contributes to the historiography on the subject matter in two ways. First, it provides details of the hitherto neglected story of Armenian refugees and orphans during the Armistice years. Secondly, it benefits primarily from a collection of Armenian and Ottoman Turkish newspapers to analyze relief activities of the Armenian community in the Ottoman Empire, the Republic of Armenia, and the diaspora. These sources have been minimally examined by scholars to date. Thus, this study will contribute to the body of literature by bringing scantily utilized sources into the discussion.

What do you hope to accomplish during your postdoctoral year?

My goal is to complete the two projects I mentioned above - my first book and the article about the Armenian orphans. Furthermore, the postdoctoral fellowship will provide me with the opportunity to make progress on my new research project. I will also have the chance of enhancing my teaching portfolio by offering a course in the Department of History.

You have spent some time in Armenian archives, what was your most memorable discovery?

I spent a few months at the National Library of Armenia

in Yerevan and the library of the Armenian Mekhitarist Congregation in Vienna. When I visited these archives, it was exciting to have a chance to go over the sources that are not available online. I found several Armenian dailies published during the Armistice years that were not listed in catalogs. No marks were left on those newspapers previously which means perhaps only a few scholars have read those pages. This was exciting for me as a historian.

You will be teaching a course in the winter 2021, what is the topic of the course and what would you like students to take away from it?

I will be teaching a course on the history of the Armenian genocide, entitled "Genocide in the Twentieth Century: The Armenian Case". The course is a survey of the genocide in the Ottoman Empire and an analysis of the Armenian community in the Ottoman Empire and modern Turkey in the 19th and 20th centuries. In this course, we will analyze the political and social developments in the Ottoman Empire during the 19th and early 20th centuries and pay particular attention to the political developments regarding Ottoman Armenians, the genocide of 1915, and the post-genocide Armenian communities in Turkey, Soviet Armenia, and diaspora. The course is designed for advanced undergraduate and graduate students who want to deepen their knowledge on the late Ottoman history and genocide.



YEAR IN REVIEW

GENERATIONS AND LEGACIES

Louise Manoogian Simone's Vision for Armenian Studies

Louise Manoogian Simone was a consummate patron of many things Armenian. Thanks to her generosity, the Center for Armenian Studies (previously known as Armenian Studies Program) has been uniquely poised to train and support a new generation of scholars in Armenian Studies. To honor the memory of Ms. Manoogian Simone, on September 13 and 14, 2019 former directors, visiting and postdoctoral fellows and students of the center came together to share their memories, present their innovative work, and celebrate the life and legacy of Ms. Manoogian Simone in a two-day conference. Please see our 2019 newsletter for a full account of the conference.



Melanie Tanielian

PLURICENTRIC ARMENIAN IN A DIASPORIC CONTEXT

On September 18, 2019, the center organized a round table discussion with Dr. Shushan Karapetian (University of Southern California), Dr. Tamar Boyadjian (Michigan State University), and Dr. Vahe Sahakyan (UM-Dearborn) to discuss the dynamic community of Armenian language speakers and learners in Los Angeles — a uniquely heterogeneous case differing in terms of country of origin, time of immigration, socioeconomic status, and linguistic standard/dialect.

In recent years, a significant demographic shift in the Los Angeles area has resulted in the increase of the number of speakers of Eastern Armenian. This naturally has caused higher enrollments of Eastern Armenian students in Los Angeles' Armenian day schools and language classes at the college level. The primary language of instruction for the Armenian curriculum in Los Angeles, however, is primarily Western Armenian. Dr. Karapetian noted the unique situation Eastern Armenian students came to face. Her work and discussion highlighted for us the difficult



*From left to right:
Shushan Karapetian, Vahe Sahakyan, and Tamar Boyadjian*

experiences of a growing number of heritage language speakers, for whom the home variant of their heritage language differs from the standard taught at school. Moreover, for language instructors and teachers this poses, Dr. Karapetian explained, a number of problems in the classroom as well as instructional quandaries, as heritage speakers who have partially or fully acquired one variant of a language are unfamiliar with the standard taught at their schools. To address

these difficulties, Dr. Karapetian discussed the process of second dialect acquisition, which involves the learning of a new variety of the same language and made some useful pedagogical recommendations. Dr. Sahakyan provided some background and context on peculiarities of diaspora communities and particularly addressed the unique case of the Los Angeles Armenian community, while Dr. Boyadjian shared her experience in that community as an Armenian woman and as a scholar who continues producing in Western Armenian.

This round table was part of an effort by the Society for Armenian Studies to open a discussion on Western Armenian as highlighted by its latest publication - "Western Armenian in the 21st Century: Challenges and New Approaches" (Fresno, CA: The Press at Fresno State, 2018) edited by Bedross Der Matossian and Barlow Der Mugrdchian.

AFTERLIVES OF CATASTROPHES

"Western Armenia" in Comparative Perspective

On February 13 and 14, 2020, the center hosted a workshop devoted to exploring the afterlives of the catastrophe of 1915 in both the region known simultaneously as Western Armenia, Eastern Turkey, and Northern Kurdistan, as well as in the diasporic communities that originated in that contested geography. The two-day workshop was organized in collaboration with colleagues from the University of Pennsylvania. The workshop opened with an evening panel, "On the Afterlives of Catastrophe," which included a talk by Dr. Ayşe Parla (Boston University) titled "A Ghost in the Courtroom:



From left to right: David Marriott, David Kazanjian, and Ayşe Parla



Workshop participants

Genocide, Justice, and a Speculative Reading of the Trial of Soghomon Tehlirian." Dr. Parla's discussion was an innovative and thoughtful new reading of the trial transcripts, wherein the ghost of Tehlirian's mother took center stage. Our second speaker was the renowned philosopher and poet Dr. David Marriott (Pennsylvania State University) who led us into a theoretical discussion of what he framed as "The Unhomely." Dr. Marriott's work urges his readers, and in this case his audience, to consider an existence that is not only haunted by violence, but that is a state of "deathliness." A state which Marriott sees as defining Black American experiences of day-to-day events as one in "which the world tells you, 'you are needed, needed as the destination for its aggressivity and renewal'" (From *Afropessimism*, by Frank B. Wilderson III). Following the two presentations, Dr. David Kazanjian (University of Pennsylvania) moderated a discussion between the two speakers on the themes of the uncanny, deathliness, and ghostliness in relation to histories of violence.

The second day of the workshop included two panels and a roundtable discussion. The first panel, "Remnants," explored themes of memory, artifacts, and landscape in the geography of Eastern Anatolia. Dr. Anoush Tamar Suni, 2019-20 Manoogian Postdoctoral Fellow, presented the first paper, "Echoes of the Past in Spaces of Ruin: Afterlives of Genocide in Van." Dr. Suni discussed the widespread phenomenon of treasure hunting for mythical buried Armenian gold in Eastern Anatolia. Moving between her personal experience, ethnographic research, and her analysis, Dr. Suni unearthed layers of violence that mark the everyday in the region. U-M graduate student Özge Korkmaz followed with a discussion of the unique history of the Kurdish Bruki tribe in relation to the Armenian genocide in the Van region. Here memory of violence was the overarching theme. Deanna Cachoian-Schanz

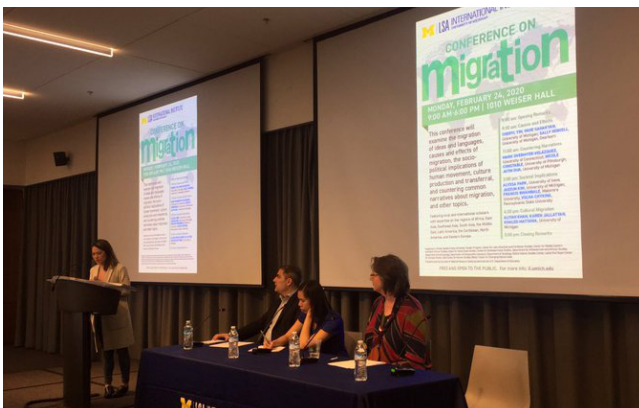
(University of Pennsylvania) presented a fantastic paper, “Animating Archives and Tales of Hearsay: A Case Study in Historical Redaction” that had resulted from her collaboration with a colleague in Turkey. The project was to create an alternative feminist archive of the memories and histories of a shared ancestral town. The panel concluded with a discussion by Dr. Helmut Puff (U-M), who drew together the themes of the panel and suggested that the original research presented opened up possibilities for new theorizations of violence and lent itself to a revision of the categories of victim and perpetrator.

The second panel of the day, “Diasporas,” explored the dynamics of diaspora communities after catastrophic events. Dr. Karen Jallatyan, 2019-20 Manoogian Postdoctoral Fellow, took a comparative approach in his paper, “Of Stones of Haiti and Hayastan: Towards a Critically Comparative Discourse of Diasporic Becoming.” Dr. Jallatyan remarked on the resonances between the Armenian and Haitian communities through an analysis of two films by diasporan filmmakers. Arakel Minassian (U-M) then presented a paper titled “The Complexity of Returning to Western Armenia in Anna Davt’yan’s “Diarbek’ir: k’ur.” Engaging with the experience of Anna Davt’yan, a writer and journalist from Yerevan, Armenia, Minassian highlighted the complexities of inter-ethnic relations as they are straddled by the past, present and future. Dr. Marlon Sales (U-M) offered reflections from the vantage point of the ongoing debates in translation studies. The workshop concluded with a lively roundtable discussion led by Dr. Kazanjian and Dr. Parla, who highlighted and synthesized the myriad insights brought forth in the papers and posed further questions leading towards a related conference planned at the University of Pennsylvania.

INTERNATIONAL INSTITUTE CONFERENCE ON MIGRATION

The International Institute Conference on Migration took place on February 24, 2020, bringing together international and local scholars, students, staff, and members of the public for expert presentations and incisive discussions. The conference shed light on issues and questions related to migration through interdisciplinary and inter-regional lenses. The topics included migration of ideas and languages, causes and effects of migration, the socio-political implications of human movement, culture production, and transferal. The conference attracted a large audience ready to interact with scholars and students brought together by the International Institute.

Armenian migration was presented by former and current Manoogian fellows. Dr. Vahe Sahakyan, Researcher and Senior Information Resources Specialist at UM-Dearborn and former Manoogian fellow, highlighted the Armenian cultural spaces in France, Lebanon, and the US to analyze the processes of negotiation and diasporization. Dr. Sahakyan challenged ethnocentric approaches to immigrant integration by exploring the process of diasporization and the multiple crossings and mixings it entails. For diasporization to occur, Dr. Sahakyan argued, immigrant collectivities need to engage in multifaceted negotiations in their attempts to integrate into local societies and simultaneously create spaces that will help their descendants connect to their heritage culture. The process of negotiations begins in the liminal stage of migrancy and entails *transculturation* as a crucial component that makes diasporic permanence possible.



From left to right:
Katherine Downs, Vahe Sahakyan, Cheryl Yin, and Sally Howell



From left to right:
Khaled Mattawa, Aliyah Khan, and Karen Jallatyan

Dr. Karen Jallatyan, 2019-20 Manoogian Postdoctoral Fellow, examined diasporic literature to recognize the emergent tradition of diasporic becoming among Armenians. Herein, Dr. Jallatyan discussed three distinct moments of diasporic becoming from three Western Armenian poets a generation apart: Nigoghos Sarafian (1902-1972), Vahé Oshagan (1922-2000), and Krikor Beledian (b. 1945). He argued that bringing together these and other writers' works provides an opportunity to push back against homogenizing modes of thinking that reduce diasporic experiences into easily understandable and consumable 'immigrant' identities. In doing so, diasporic communities gain a chance to live their condition of dispersion more authentically and creatively.



Anoush Suni

COMMUNITY OUTREACH

Community Talks with the Manoogian Fellows

During the 2019-20 academic year, the Center for Armenian Studies introduced a new initiative: short community talks. We began this project with the Manoogian postdoctoral fellows, who presented at the St. John's Armenian Church in Southfield. In October 2019, Dr. Anoush Suni shared with the community her experiences of conducting over two years of ethnographic fieldwork in the

province of Van with the community. Between 2015 and 2017, Dr. Suni investigated questions of memory, histories of violence, and the material world. As an Armenian-American with family origins in Van, Dr. Suni took her audience into an intimate journey that was both a historical exploration as well as a personal account of the region today. Most interestingly, Dr. Suni drew a beautiful connection between her work in Van and the Detroit community. In January, Dr. Karen Jallatyan talked about his personal journey towards becoming a scholar of the Armenian diaspora. To this end, he briefly alluded to some works of art by the writer Vahé Oshagan, among other artists, to demonstrate the creative potential at the heart of diaspora culture. The presentation ended with a lively discussion with the audience about the Armenian language and its various dialects.

The center will continue engaging the community by providing more opportunities to visiting fellows and center affiliates to share their experiences and research with the community in these informal and loosely structured presentations.



Karen Jallatyan

Empire, Independence & Decolonization in Global History & Literature

The World History and Literature Initiative (WHaLI) is an annual collaboration between area studies centers in the International Institute and the U-M School of Education, funded in part by Title VI grants from the US Department of Education, with additional funding from the International Institute centers. It offers K-12 history, social studies, and English teachers with area studies and pedagogical instruction to deepen teachers' content knowledge, enhance their pedagogical practices, and acquire new resources and instructional materials that encourage students to think on a global scale.

The 2019 WHaLI Symposium "Empire, Independence & Decolonization in Global History & Literature" was held on December 6-7 and 14, 2019. The symposium brought together 32 K-12 teachers from Michigan, Ohio, Georgia, and Puerto Rico and featured Bob Bain, WHaLI Faculty Director, as well as speakers representing the International Institute centers. After the workshop, the teachers were provided access to WHaLI and other educational materials such as websites, lesson plans, and activities for the classrooms.

The Center for Armenian Studies supported Karen Jallatyan, 2019-20 Manoogian Postdoctoral Fellow to talk about empire, nation, and diaspora from the Armenian perspective. Dr. Jallatyan discussed the major experiences of identity crisis that affect diaspora communities and explored how the novels *Voyages* (1971) by Peter Najarian and *Middlesex* (2002) by Jeffrey Eugenides can be read in a high school classroom to approach the respective diasporic experiences.

The "Assassins of Memory" and the Armenians who "Refuse to Disappear"

"The only weapon against bad history deployed for political or personal vindication," argued Dr. Ronald Grigor Suny on the morning of Saturday, February 22nd, 2020, "is scrupulous investigation that results in evidence-based narration and analysis of what it is possible to know." He was explaining the Armenian Genocide to a learning community of six Grade 6-12 teachers from Michigan at the fifth session of the 2019-2020 MENA-SEA Teacher Program. The program is a Title VI collaboration between the National Resource Centers (NRCs) of the Center for Middle Eastern & North African Studies and the Center for Southeast Asian Studies. The Center for Armenian Studies provided financial support for the program and his talk. Using an array of material evidence, including official documents and papers, photographs, maps, paintings, and portraits, Dr. Suny narrated how the Genocide resulted from a strategic vision "colored by the passions of the Ottoman leaders, their propensity for violence, and the affective disposition of hostility – anger, fear, resentment, and hatred – that they felt toward Armenians in particular."

Drawing on his book, "They Can Live in the Desert But Nowhere Else," Dr. Suny demonstrated that the purpose of the Genocide was to eliminate the perceived threat of the Armenians within the Ottoman Empire by reducing their numbers and scattering them in isolated, distant places. "The destruction of the *Ermeni millet* was carried out in three different but related ways: dispersion, massacre, and assimilation by conversion into Islam." His scholarship, he explained, is dedicated to reconstructing new national imaginings in the nineteenth century. The Young Turks, "however Ottomanist they were in their inception, became over

Ronald Suny and the participants of the training



time national imperialists prepared to take the most desperate and drastic measures to homogenize their state while promoting some peoples over others and annihilating still others.” Program member Amy Perkins (A.P. World and A.P. U.S. History, Lakeshore High School) aims to teach her students, as Dr. Suny put it, to “[investigate]” those moments of choice when political actors might have acted differently but decided instead to embark on a course that led to devastation and destruction.”

For this history lesson by Dr. Suny in Weiser Hall, the MENA-SEA teachers had traveled from all over the state — some from as far as Holland, Traverse City, and Stevensville. They had reflected on the definitions of genocide laid out by the United Nations, the International Criminal Court, and by Human Rights Watch; they had explored the educational, historical, and moral exigence of truth-telling and its denial with respect to the Genocide. The investigation of history and historiography is all the more relevant and exigent, since Michigan law requires schoolchildren to learn about the Holocaust and the Armenian Genocide. Alison Sullivan (World Geography and World History, Traverse City East Middle School) observed that middle-schoolers “want all things to be fair. And genocide... well, it’s the opposite of fair. It would drive them mad to know they couldn’t do anything about it. But that’s what’s key in this - they must become aware of it in order to never be a part of it happening again.” Dr. Suny’s rigorous and scholarly recovery of the difficult past, the teachers could appreciate, challenged the “assassins of memory,” those who “through distorting sophistries deny or minimize the enormity of [the] human tragedy.” This disinterment and raising of memory from the dead were also quite personal: Dr. Suny’s great grandparents had been the first victims in his family of the Genocide.

The MENA-SEA Teacher Program provided year-long professional development in religious and cultural diversity in the Middle East and Southeast Asia. Intending to bring into their classrooms what they have learned during 2019-2020, the teachers each designed two lesson plans about the regions to be publicly and freely accessible to all educators on the NRCs’ websites.

*Rima Hassouneh, Outreach Coordinator
Center for Middle Eastern & North African Studies,
Center for Southeast Asian Studies, U-M.*

MULTIDISCIPLINARY WORKSHOP FOR ARMENIAN STUDIES

Multidisciplinary Workshop for Armenian Studies (MWAS), despite the interruption and cancellation of events due to the pandemic, was able to complete another productive year. MWAS, led entirely by graduate students, provides an institutional space to scholars, graduate students, and postdoctoral fellows from a variety of disciplines to discuss cutting-edge research relevant to the field of Armenian Studies. It is a space wherein students and faculty conceptualize new directions for interdisciplinary research and scholarship, foster collegiality, a culture of intellectual engagement, and establish new networks across units on campus and beyond. This year graduate students Armen Abkarian (History), Mano Sakayan (History), and PhD candidate Ali Bolcakan (Comparative Literature) in collaboration with Professor Melanie Tanielian as their faculty advisor organized four workshops.

The workshops in the Fall semester began with a discussion of the work of one of the MWAS organizers, Armen Abkarian, a PhD student from the Department of History. Participants explored medieval poetry and works of Frik as an alternative perspective on Armenian history. It was particularly interesting to see how placing medieval Armenian lamentations into a comparative “Mediterranean” perspective facilitates new historical interpretations and can illuminate the complex ethno-linguistic patterns and relations that mark the Armenian past.

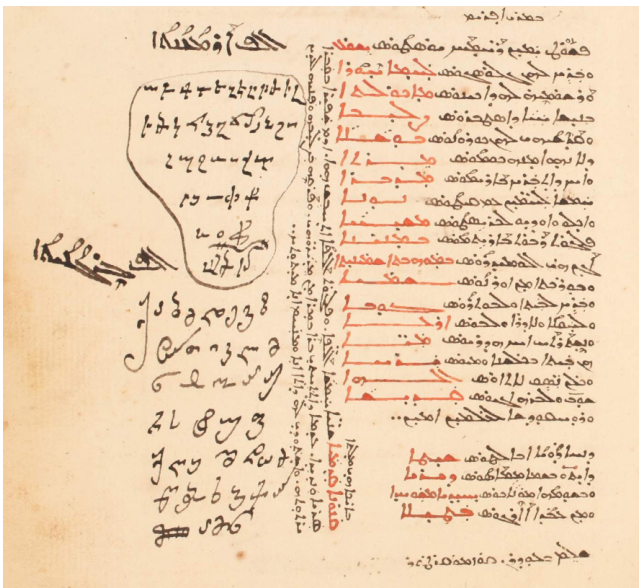
The semester continued with another engaging workshop, this time reflecting on literary and filmic works of Armenian diaspora. Dr. Karen Jallatyan, 2019-20 Manoogian fellow, shared a chapter that studies the post-catastrophic nature of diasporic Armenian culture by relating works of Armenian literature to Gariné Torossian’s *Stone, Time, Touch*. The discussion focused on Jallatyan’s interpretation of the movie and the theoretical work he uses in reading his sources.

Discussions of literary works in the Fall semester were followed by reflections on the politics of sexuality during the war in the late Ottoman Empire and (re) production of sexual knowledge in the Mediterranean and beyond. Tugce Kayaal, a PhD candidate from the Department of Middle East Studies, presented

a chapter from her dissertation which explores the Ottoman state's regulation of male youth sexuality in the early twentieth century against the backdrop of wartime citizen-making policies.

The final workshop led by Mano Sakayan, MWAS workshop organizer and a PhD student from the Department of History focused on the (re)production of sexual knowledge in Egypt and Syria between 1880 and 1927. The paper was centered on the production and diffusion of Arabic fin-de-siècle medico-scientific sexual knowledge in the Eastern Mediterranean and the Americas. Participants shared their feedback on how deeper engagement with translation theory and scholarship on the early twentieth-century global history of science and medicine could be beneficial for this study.

During the academic year, MWAS also sponsored a screening and a discussion of a documentary. Hrayr Eulmessekian's experimental documentary, titled *Vahé Oshagan: Between Acts*. The film, as the title promises, featured eminent Armenian diaspora poet and intellectual Vahé Oshagan (1922-2000) who Eulmessekian used to showcase the intricacies of the Armenian diasporic experiences. The screening started with a talk by the filmmaker and concluded by a panel discussion joined by author and Boston University writing instructor Taline Voskeritchian.



A convergence of scripts: the Armenian and Georgian alphabets in a Syriac manuscript. Credit: Saint Mark's Monastery, Jerusalem, 295, digitized by the Hill Museum & Manuscript Library

DISPLACEMENT AND DEVIATION

SCRIPTS, SOUNDS, AND SONGS

Mediating History in the Caucasus and Beyond

OCT

9 & 16, 2020

The Caucasus and its adjacent regions have long been conceptualized as a meeting place of many scripts, peoples, societies, and empires. The history of the Caucasus in general, and Armenia in particular, is replete with examples of individuals and groups reworking – or resisting – artistic, social, and religious elements from their neighbors in a complex and ongoing process of cultural negotiation, transcending any single language or territory.

This workshop will examine the history of the Caucasus from a long-neglected site of encounter – the combination and recombination of multiple media and forms of cultural production. In what ways might, for instance, medieval Armenian ballads, heterographic wonder tales, or modern filmmaking mediate different histories of shared, fraught space? How do the past and present meet and negotiate the meaning of the other in various forms of cultural labor? Or, more simply: how might a history of this space and its shared regions morph and shift across different media?

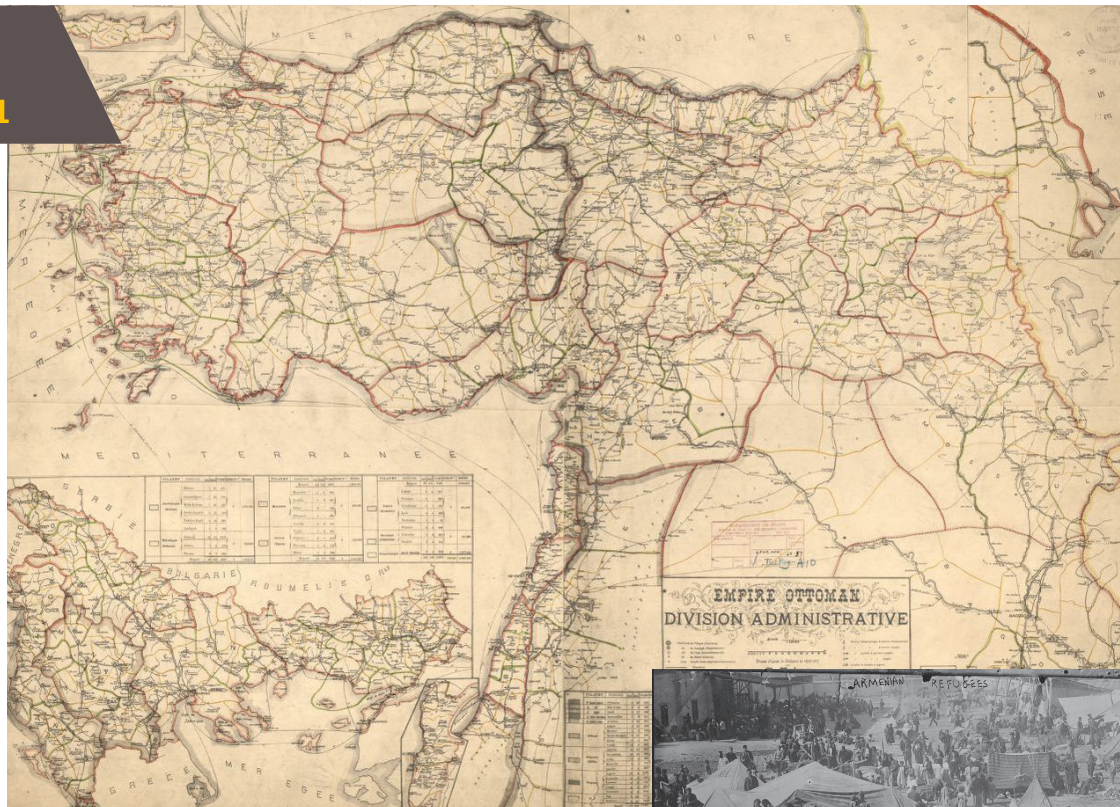
Organizers: Alex MacFarlane, 2020-21 Manoogian Postdoctoral Fellow, Michael Pifer, Lecturer, Department of Middle East Studies, and Armen Abkarian, PhD student, Department of History.

FROM EMPIRE TO NATION-STATE

The Ottoman Armistice, Imagined Borders, and Displaced Populations (1918-1923)

FEB

18 & 19, 2021



*Empire Ottoman: division administrative. [S.l.: s.n, 1899]
Credit: Huber, R. Retrieved from the Library of Congress*



Armenian refugees in Relief Committee tents, Aintab, Gaziantep, Turkey, 1909. Credit: Bain News Service, Publisher. Retrieved from the Library of Congress

The First World War came to an end for the Ottoman Empire when the Armistice of Mudros was signed on October 30, 1918. While the Ottoman government formed by the Committee of Union and Progress (CUP) embarked upon a series of armed and political campaigns to save the Empire from collapse, Ottoman minorities such as Armenians, Greeks, Assyrians, and Arabs suffered from genocide and famine. It is well documented that the demographic engineering policies of CUP resulted in a significant decrease of, Armenian, Greek, and Assyrian communities in Anatolia, and a famine in Arab provinces of the empire killed thousands. Even though the wartime was equal to a “cataclysm” for Ottoman “minorities,” the beginning of the Armistice years remarked a new start, an opportunity for revival and rebirth. While the Armenian community leadership was organizing relief activities to save genocide survivors who were scattered throughout the Empire, they envisioned the establishment of a “United Armenia” with the support of the Allied Powers. Anatolian Romiois (Orthodox Greeks), Arabs,

and Kurds, in a similar fashion, were motivated to declare independence to map their nation-states during a time when the world was living what has been referred to as the “Wilsonian moment.” This workshop will revisit and re-explore the Ottoman Armistice and the transition from empire to ethno-nation-state from hitherto neglected perspectives of Ottoman “minorities” through the lens of history, literature, and political science disciplines.

Organizers: Ari Şekeryan, 2020-21 Manoogian Postdoctoral Fellow, U-M and Ronald G. Suny, William H. Sewell, Jr. Distinguished University Professor of History, U-M.

DAVID OHANNESSIAN & THE ARMENIAN CERAMICS OF JERUSALEM

MAR
24, 2021



Drying pottery on the terrace of Dome of the Rock Tiles, Via Dolarosa, Jerusalem c. 1922

Along the cobbled streets and golden walls of Jerusalem, brilliantly glazed tiles catch the light and beckon the eye. These colorful wares—known as Armenian ceramics—are iconic features of the Holy City. Silently, these works of ceramic art—an art that graces homes and museums around the world—also represent a riveting story of resilience and survival. In 1919, David Ohannessian founded the art of Armenian ceramics in Jerusalem, where his work and that of his followers is now celebrated as a local treasure. Born in an isolated Anatolian mountain village, Ohannessian mastered a centuries-old art form in Kütahya, witnessed the rise of violent nationalism in the waning years of the Ottoman Empire, endured arrest and deportation in the Armenian Genocide, founded a new tradition in Jerusalem under the British Mandate, and spent his final years, uprooted once again, in Cairo and Beirut.

Ms. Moughalian will detail the lineage of her grandfather David Ohannessian's ceramic tradition and document the critical roles his deportation and his own agency played in its transfer—aspects of the story obscured in the art historical narrative. She will speak about the process of coming to terms with her family's past, the ways in which that served as an

impetus to excavate and reconstruct her grandfather's history through archival research, and the importance of preserving the stories of peoples displaced through migration.

Sato Moughalian is the author of *Feast of Ashes: The Life and Art of David Ohannessian* (Redwood Press/Stanford University Press, 2019). She is also an award-winning flutist in New York City and Artistic Director of Perspectives Ensemble, founded in 1993 at Columbia University to explore and contextualize works of composers and visual artists. She serves as principal flutist of the American Modern Ensemble and Gotham Chamber Opera; guest flutist with groups including Imani Winds, American Ballet Theatre, American Symphony Orchestras, and the Orquestra Sinfonica do Estado São Paulo, Brazil. She can be heard on more than thirty chamber music recordings for Sony Classics, BIS, Naxos, as well as on YouTube, Spotify, and other major music platforms. Since 2007, Ms. Moughalian has traveled to Turkey, England, Israel, Palestine, and France to uncover her grandfather's traces, has published articles, and gives talks on the genesis of Jerusalem's Armenian ceramic art.

TRAUMA, MEMORY, AND THE HISTORY OF MENTAL HEALTH IN ARMENIAN STUDIES PAST AND PRESENT

APR
8 & 9, 2021



"The Genius and the Crowd" (1909) by Yeghishe Tadevosyan (1870-1936)

In recent years, the history of trauma, memory, and mental health, as well as the literary, anthropological, and sociological studies of madness have gained a remarkable momentum internationally. Still, there have been virtually no substantial studies of a premodern and modern understanding of trauma, memory, and mental health in Armenia and its Diaspora. This interdisciplinary workshop aims to interrogate the stories of both medical and psychiatric sciences as well as that of the concepts of trauma and madness in Armenian political, historical, literary, and cultural discussions in the past and present. The workshop will focus on the histories of medicine, trauma, and psychiatry and the portrayals of madness as a form of behavior, marker of difference, and tool of body politics across periods and geographies. The workshop organizers are interested in the broader history of medicine, but they would like to draw particular attention to the historical and contemporary landscapes in which medical professionals sought to exercise their authorities over mental illnesses and the mind itself. In the nineteenth and twentieth centuries, tools and theories have provided medical professionals with renewed opportunities to intervene in the social, political and cultural spheres with the shared objective of devising and implementing therapies of madness. In this, the workshop will initiate an interdisciplinary conversation about the concept, diagnosis, treatment,

and social construction of "madness." The goal is to consider new perspectives, methodologies and cross-disciplinary frameworks that will put Armenian Studies in conversation with, among others, the growing fields of history of medicine, science, and technology studies. We are also interested in a comparative study of genocides and trans-generational transmission of trauma by underlining both parallel mechanisms and unique features of the legacies of various historical and social traumas, such as the Holocaust, the historical oppression and colonization of native peoples in America and African-American slavery. As such, an examination of the loops between various forms of colonial, structural and ethnic violence, socio-political discourses and embodied individual experiences are of interest for our discussion.

In the course of the workshop, the hope is to call into question what was and is culturally defined as madness as well as medical and societal interventions to "cure" madness and "contain" the mad. Therefore, this meeting will situate the notion of madness at the intersection of politics, medicine, literature, sociology, and anthropology and seeks to explore the changes in its definition and the underpinnings of perceptions of mental illnesses at critical junctures of history in Armenia and amongst its diasporic communities across the globe.

PROFILES AND REFLECTIONS

2020-21 CONTINUING GRADUATE STUDENTS

ARMEN ABKARIAN, PhD Student, Department of History

Area of Concentration: The Mongol Empire, Armenian literature, Armenian historiography.

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.

SOSI LEPEJIAN, PhD Student, Department of Sociology

Area of Concentration: Ethnography, comparative-historical sociology, environmental sociology, colonialism, social movements, migration, race and ethnicity, Middle East studies.

MANO SAKAYAN, PhD Student, Department of History

Area of Concentration: Intellectual history, cultural history, history of science and medicine, French colonial studies, Armenian history, late Ottoman history, the modern Arab world.

Congratulations to our recent graduates!

ARAKEL MINASSIAN, MA in Russian, East European and Eurasian Studies

ALI BOLCAKAN, PhD in Comparative Literature

CAS FELLOWSHIP RECIPIENTS

ARMEN ABKARIAN

PhD student, Department of History

The research opportunities that the award of the Arsen K. Sanjian Fellowship has provided me cannot be overstated. As a researcher of premodern Armenian history, a large portion of my work has focused on the potential insights that the material properties of artifacts, such as manuscripts, can provide. My current project, which is possible through the generous support of the Center for Armenian Studies, explores the historical implications of a particular ballad, known as the “Lay of Libarit,” which recounts the tragic heroism of a medieval Armenian statesman and general. However, rather than attempting to use the text as a means of plotting narrative points on a historical timeline, my project concentrates on two historical questions: What does the dubious nature of the poem’s authorship and its subsequent reproduction tell us about the significance of this historical episode in terms of its literary value? And what can the apparent popularity



Armen Abkarian

of the poem reveal about the contemporary norms and values surrounding masculinity, especially when recontextualizing the poem's narrative in the intricate diplomatic and cultural interactions of the late Cilician Armenia kingdom?

The dangers associated with the current COVID-19 pandemic, however, precluded my ability to travel to the manuscript repository itself. Nonetheless, recent technological developments in the field of codicology provided an opportune solution in the form of the Matenadaran's collection of digitized manuscripts. Among the services offered by the staff of the repository is the option to send digitized copies of much of the museum's inventory for research purposes. It is chiefly this service that I rely on for my project. Unfortunately, this means that I would not have the ability to engage with the highly accomplished faculty in person, nor to engage with the physical material of the text. However, the digitized copies do afford me

the opportunity to study codicological variations that would not be available if I were to limit my research to the text of the ballad, which could be found in modern anthologies of medieval Armenian literature.

The undertaking of this project, while altered by the circumstances, was made possible with the support of the Center for Armenian Studies. The grant allowed me to order the digitized texts from the Matenadaran, and the award itself made it possible for me to appropriately introduce myself and my project to the staff. While I have made use of the digitization services of the museum in the past, these requests require a formal application, wherein the applicant makes their case for the academic legitimacy of their project. As I was unable to make my case in person, it was through the support of the Center for Armenian Studies that my proposal was afforded the necessary weight to be considered by the Matenadaran.

ARAKEL MINASSIAN

MA in Russian, East European, and Eurasian Studies, 2020

I am grateful to have received the Haiganoosh Mengushian/ Ajemian Memorial Scholarship for the 2019-2020 academic year. The scholarship helped cover my tuition and allowed me to focus wholeheartedly on my research and studies.

My MA thesis focuses on contemporary Armenian literature in the Republic of Armenia and the Armenian diaspora. It examines how Armenian literature is different and evolving from past literature, especially by understanding the novel spaces within which that literature interacts. Armenian writers are increasingly publishing their works online, for example, and there is a greater exchange between new writers in the diaspora and those in the Republic of Armenia. Some of the youngest diaspora writers are opting to publish first in Armenia rather than in the diaspora centers of Armenian culture, where diaspora writers would generally have published in the past. This has been accompanied by a growing interchange within the literary scene. Writers from the diaspora travel to Armenia to meet and engage with writers there, often in coffee shops or artist meeting houses. The Armenian literary world, both in the Republic of Armenia and



Arakel Minassian

everywhere Armenians still write in the Armenian language, is, therefore, developing and evolving.

The Haiganoosh Mengushian/Ajemian Memorial Scholarship helped me complete my MA thesis. By covering a portion of my tuition, it helped me focus entirely on my studies and especially on the writing of the thesis. In addition, I continued studying Russian at the second-year level. Adding Russian has significantly expanded my reach, since many of the writers from formerly-Soviet Armenia use Russian words or phrases (sometimes even written in Russian itself)

in their works, and that familiarity has helped me better understand their works. I also took a course on translation theory, which will help me in the long run as I work on translations of Armenian literary works into English, something which I have long wanted to do and which I have already begun.

I am very grateful for the opportunities the Center for Armenian Studies and this scholarship, in particular, have afforded me. They have given me the tools I need to continue pursuing a life and career dedicated to Armenian literature.

MANO SAKAYAN

PhD student, Department of History

My original plan in early February was to spend most of this summer at various archives between the Boston area, New York City and Washington, DC. Of course, that did not happen due to the COVID-19 pandemic and I decided to conduct research online while remaining in Ann Arbor. Over the past two months, I researched, downloaded, and compiled a wide variety of digitized primary sources through Hathitrust (to which we thankfully received open access in late March) and other online platforms. My primary sources included a variety of literary and scientific periodicals in Arabic, Armenian, English and French published between 1850 and 1950. The Armenian titles include publications such as *Amerigahay Darets'ouyts'ë* (The Armenian American Almanach), *Dnayin Pzhishgaran* (The Domestic Cure), *Goch'nag, Hay Ts'eghë* (The Armenian Race), *Endanik* (Family), *Amenoun Darets'ouystë* (Everyone's Alamanach), and many more. Additionally, I have taken an online course to learn programming languages that I intend to use in my research when sifting through my primary sources after reaching candidacy next year.

The Haiganoosh Mengushian/Ajemian Memorial Scholarship that was awarded to me by the Center for Armenian Studies was a much-needed grant that helped me focus on my work and conduct research online in the abovementioned periodicals as well as purchase certain important secondary sources and theoretical works with the funds awarded to me. In addition, I will start reading my Armenian

primary sources while looking for topical, thematic and methodological similarities/convergences with contemporaneous Arabic, French and English sources discussing medico-scientific topics.



Mano Sakayan

2020-21 EVENT CALENDAR

All our Fall events will be held online and are free and open to the public. When possible, recordings will be posted on the website after the event. Please visit ii.umich.edu/armenian for more information and to register for the events. Please note that due to COVID-19 the times of our events will vary this academic year. Pre-registration is required.

SEP



WED 9 @ 12 PM

Webinar: *“From the Alexander Romance to the Base of the City of Brass: Movements of Medieval Armenian Poetry.”*

Alex McFarlane, 2020-21 Manoogian Postdoctoral Fellow, U-M.

FRI 18-WED 23, All day

Film Screening: *“Artist Spotlight Series: Gariné Torossian.”* Directed by Gariné Torossian; 2007.



WED 23 @ 12 PM

Film Discussion: Virtual Q&A with **Gariné Torossian**, Armenian-Canadian filmmaker and visual artist and **Marie-Aude Baronian**, Associate Professor in visual culture and film at the University of Amsterdam.

OCT



SAT 3 @ 11:30 AM

Panel Discussion: *“The Nagorno-Karabakh Conflict: Between Diplomacy and Spheres of Influence.”*

Laurence Broers, Associate Fellow at Chatham House and Program Director of Conciliation Resources; Professor **Gerard Libaridian** (Emeritus), former senior advisor to the first President of the Republic of Armenia; **Anna Ohanyan**, Richard B. Finnegan Distinguished Professor of Political Science and International Relations, Stonehill College; and **Ronald Grigor Suny**, William H. Sewell Jr. Distinguished University Professor of History, U-M.



FRI 9 @ 2 PM

Scripts, Sounds, and Songs: Mediating History in the Caucasus and Beyond (Part 1):

“Crosscultural Archives and Contrapuntal Reading: Three Texts from an Era of Transition.”

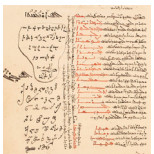
Webinar with **Harsha Ram**, Associate Professor, Department of Slavic Languages and Literatures and Comparative Literature, University of California, Berkeley. Discussant: **Samuel Hodgkin**, Assistant Professor of Comparative Literature, Yale University.

FRI 16 @ 2 PM

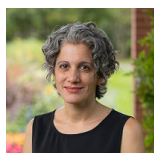
Scripts, Sounds, and Songs: Mediating History in the Caucasus and Beyond (Part 2):

“Other Archives of Armenian History.”

Panel discussion with organizers: **Alex MacFarlane**, 2020-21 Manoogian Postdoctoral Fellow, **Armen Abkarian**, PhD student, Department of History, and faculty advisor **Michael Pifer**, Lecturer, Department of Middle East Studies. Discussant: **Rebecca Gould**, Professor of Islamic World and Comparative Literature, University of Birmingham.



NOV



WED 4 @ 5 PM

Webinar: *“Life Extempore: Trials of Ruination in Armenia’s Soviet Factories.”*

Lori Khatchadourian, Associate Professor, Department of Near Eastern Studies, Cornell University.



WED 18 @ 12 PM

Webinar: *"The Lebanonization of Armenians."*

Tsolin Nalbantian, Assistant Professor of Modern Middle East History, Leiden University.

FRI 27-WED 2, All day

Film Screening: *"Village of Women."* Directed by Tamara Stepanyan; 2019.



DEC

WED 2 @ 12 PM

Film Discussion: Virtual Q&A with filmmaker **Tamara Stepanyan**.

JAN



WED 20 @ TBA

Webinar: *"Armenians and the End of Ottomans: Envisioning Peace in Occupied Istanbul (1918-1923)."* **Ari Şekeryan**, 2020-21 Manoogian Postdoctoral Fellow, U-M.

FEB



WED 3 @ TBA

Webinar: *"Sojourners, Smugglers, and Dubious Citizens: The Politics of Armenian Migration to North America, 1885-1915."*

David Gutman, Associate Professor of History, Manhattanville College.

MAR



WED 24 @ TBA

Dr. Berj H. Haidostian Annual Distinguished Lecture:

"David Ohannessian and the Armenian Ceramics of Jerusalem."

Sato Moughalian, award-winning flutist and author of *"Feast of Ashes: The Life and Art of David Ohannessian."*

APR



THU 8-FRI 9 @ TBA

Eleventh Annual International Graduate Student Workshop:

"Trauma, Memory, and the History of Mental Health in Armenian Studies Past and Present."

Organizers: **Melanie Tanielian**, Director, Center for Armenian Studies, U-M and **Mano Sakayan**, PhD student, Department of History, U-M.



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We gratefully acknowledge the following individuals for their generous contributions in 2019-20 (September 1, 2019-July 31, 2020). A special thanks to donors of books to the CAS library. Lastly, we extend a very warm thank you to the Alex and Marie Manoogian Foundation.

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- Offering graduate student, postdoctoral, and visiting scholar fellowships; graduate and undergraduate student research support.
- Reaching out to the larger community with an intensive program of public lectures, workshops, international conferences, and film screenings.
- Answering student and researcher questions on Armenian history and culture from the US and throughout the world.

Together with our faculty, graduate students, visiting and postdoctoral fellows we have combined our efforts to push scholarship in Armenian Studies in new directions. Our interventions in the study of Armenian history, literature, translation studies, and the visual arts can be gauged by a carefully curated set of initiatives we have undertaken that will have a long-term impact on the field. The Center for Armenian Studies has been there for you since its founding in 1981; we want to be there in the future and do more.

Gyumri Mechanical Plant. Photo by Lori Khatchadourian

