



Armenian  
Studies  
Program  
*Newsletter*

FALL 2013 | *Issue 7*

*The End of the  
World as We Know It  
WWI and Its Aftermath*





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**Commemorating WWI**



Kathryn Babayan (ASP director) and Melanie Tanielian (professor of history, U-M)

As 2014 marks the centennial of WWI, this year the Armenian Studies Program will take an interdisciplinary look at the aftermath of the war over the last hundred years. In addition to a series of public lectures which will focus on various aspects of Armenian life around and after 1914, an exhibit at the Kelsey Museum of Archeology proposed by Dr. Kathryn Babayan and Dr. Melanie Tanielian will showcase the letters and photographs of Francis Willey Kelsey, who traveled extensively throughout Anatolia near the end of the war. The proposed exhibit would as much reconstruct Kelsey's journey as it would display what he encountered upon his arrival on foreign shores.

On October 3, 1918, Kelsey wrote an urgent letter to Miss Belle da Costa Greene of the Pierpont Morgan Library. He solicited her support for an immediate expedition into the Near East, for "unless peace comes soon enough to save the remnants" of Greek and Armenian society, who have "been practically exterminated in certain large regions of Asia Minor," no record of these Christian communities would remain. It was "now or never" he wrote that ancient and medieval Greek, Persian, Syriac, and Armenian manuscripts may be purchased from "unappreciative hands" for a token price.

Kelsey's mission, however, went far beyond an archaeological "collection" tour, as he compiled not only ethnographical data, but also involved himself in missionary and diplomatic projects while in the field. For instance, Kelsey's letters express his outrage at the killing of

Armenians as well as his sentiments of regret when it came to "deal with so horrible a subject."

"Kelsey did have an idea about the situation in the Near East before he arrived, but he was shocked by the horrible realities on the ground," says Dr. Tanielian. "He did end up spending much time traveling with missionaries and humanitarian aid workers employed by the American Red Cross, Near East Relief and the Young Men's Christian Association who were all working to relieve the suffering of the inhabitants of the region, in particular survivors of the Genocide." What began as a mission to rescue precious manuscripts grew in its humanitarian dimensions: Kelsey visited orphanages, soup kitchens and refugee camps that had been set up through international relief organizations, listened to the stories, and photographed the sites to be published in newspaper and journal articles.

"We are really only in the beginning stages of piecing together the puzzle," Dr. Tanielian notes. However, she and Dr. Babayan hope to have the opportunity to contextualize Kelsey's own story within greater patterns of humanitarian aid across the Near East.

For Dr. Babayan and Dr. Tanielian, what makes Kelsey somewhat of a special case is that he embodies a kind of scholar-activist. "He engaged in a praxis-oriented ethics and strove to produce work respected by his peers in the academy, while simultaneously desiring to be relevant outside of it," explains Dr. Tanielian. "It is this conjunction of humanitarian and researcher that we hope to showcase in this potential exhibition."

In addition to the proposed exhibit, this academic year will conclude with the 5th annual international graduate student workshop where students and faculty will discuss new beginnings for Armenians by taking a comparative look at diasporas across the globe.

**ASP Faculty:**

- Kathryn Babayan**  
Director, Armenian Studies Program;  
Associate Professor of Iranian History and Culture
- Kevorg Bardakjian**  
Marie Manoogian Professor of Armenian Language and Literature
- Arsene Saporov**  
Visiting Lecturer of History
- Ronald G. Suny**  
Charles Tilly Collegiate Professor of Social and Political History
- Melanie Tanielian**  
Assistant Professor of History

## MEET THE MANOOGIAN POST-DOCTORAL FELLOWS

# FELLOWS



CEREN OZGUL

*Ceren Ozgul's research interests cover a wide array of fields, including religious conversion, secularism, and anthropology of law. Her dissertation, "From Muslim Citizen to Christian Minority: Tolerance, Secularism, and Armenian Return Conversions in Turkey," was an ethnographic and theoretical study on the descendants of forcibly Islamized Armenians and how they navigate questions of ethnicity and religion within the larger formations of Turkey's contemporary minority regime.*

**What are your current projects?**

Currently, I am working on my book manuscript that explores the ways religious tolerance is constructed historically and politically in the specific context of Turkey and within the current debates on the relationship between religion and politics in secular regimes. Religious tolerance is constructed within the Western European philosophical and political tradition as a distinctively European secular virtue. From this perspective, tolerance also demarcates a crucial difference between the West and the East. Yet, unlike many other concepts that serve the same purpose, it is not articulated only from the point of view of the West. A different perspective on tolerance also claimed it for the East, especially in the particular case of the Ottoman Empire. Drawing on anthropology, philosophy, religious studies and political science, my current project explores these multiple genealogies of religious tolerance.

**What do you hope to accomplish while you're a Manoogian post-doctoral fellow?**

In my year as an Armenian Studies Program Fellow I plan to complete my book manuscript. I will combine my current research on tolerance with my research on the descendants of the forcefully Islamized Armenians to further explore the intriguing aspects of the contemporary discourses on religious tolerance. Could religious tolerance provide the long sought after reconciliation between victims and perpetrator? Could it be a vehicle in the long sought after reconciliation between Armenians and Turks in Turkey? I hope to look for answers to these questions together with the ASP community.

Ozgul's research in part examines the way state documents, such as these national ID cards (male in blue and female in pink) label and regulate religious affiliation.



ALISON VACCA

*Alison Vacca's primary field of study is early Islamic history, with a focus in the Umayyad and early 'Abbāsid periods (c. 7 – 13th centuries). She is particularly interested in the interrelation of religious and ethnic groups in the Near East and in constructing a collaborative and multifaceted approach to Islamic history.*

**What are you currently working on?**

I am currently working on an edition of the 13th-century manuscript of Lewond's 8th- or 9th-century Patmut'iwn, known as *Arshawank' Arabac' i Hays*. It covers the establishment of the Caliphate, developments in medieval Armenia, and relations between Byzantium and Islam from 632 to 788. I have been transcribing the text from the manuscript, marking the differences between the ms. and the two 19th-century editions, and translating the work into English. I hope to complete the translation this semester and move on to commentary next semester, contextualizing Lewond's contribution with the literary production of the medieval Near East.

**What courses will you teach during your stay?**

I will be teaching a course about Eastern perspective on the Crusades — studying the contribution of a variety of eastern sources (Armenian, Syriac, Greek, Arabic) on the Crusades. This course is designed to consider the interaction between Armenians and their neighbors. Specifically, my goal is to introduce students of Islamic history to the value of Armenian sources, while allowing students in ASP to work with others in related disciplines and to contextualize Armenian history in a wider milieu.



Varagavank' (Monastery of Varag), founded in the 11th century by the Artsruni dynasty, in the Van region of modern-day Turkey. Much of the monastery was destroyed in 1915 (Photo by Alison Vacca).

# IMAGES AND REMEMBERING

Interview with Manoogian visiting fellow



MARIE-AUDE BARONIAN

Marie-Aude Baronian is an Associate Professor in Film and Visual Culture at the University of Amsterdam. Her research focuses on various topics such as Armenian diasporic visual culture, ethics and aesthetics, French thought, archive and memory. She has specifically studied the representation of the Armenian genocide in the works of contemporary visual artists such as Atom Egoyan, Gariné Torossian and Mekhitar Garabedian. Here, we sit down with Dr. Baronian to discuss her upcoming time with the Armenian Studies Program.

**Tell me about your research interests. What are you passionate about? What questions do you want answered?**

I am very interested in images, in what is 'at play' in our contemporary visual culture and in how images convey modes of thinking and feeling. I specifically work on films, but also on photography, videos, plastic arts and more recently on design practices. For years I was fascinated by the link between images and remembering; how images are the vehicles and vectors of Memory. I would say that my research interests move around three domains or disciplines: visual arts and film, ethics and aesthetics (French thought, e.g. philosopher Emmanuel Lévinas), but also fashion, costume and design. In these various areas, I always touch upon diasporic Armenian aspects: Armenian diasporic cinema, the legacy of Armenian Catastrophe, Armenian

cultural codes, etc. For instance, I'd like to answer questions such as what is the 'value' of images for Armenian diasporic communities? How can we articulate the link between Catastrophe, images and remembering?

**What courses will you teach during your stay?**

I will give a seminar on film, memory and traumatic history. The course will explore how cinema deals with the representation of genocide: the Armenian one but also the Holocaust and the genocides in Rwanda and Cambodia. We will reflect upon the difficult but necessary responsibilities of film in addressing traumatic history. For example, what sort of testimony is at stake through the medium of film?

**What are your current projects?**

I am completing a book on Lévinas and film, which is a challenging project since the philosopher never wrote about cinema! Parallel to that, I am writing on costume and fashion in cinema but also on the awkward position of sartorial fashion in some philosophical texts. I would very much like to take this opportunity to explore the importance of textiles in Armenian diasporic culture and to understand the mnemonic function of textiles and clothes in the Armenian collective imagination and its various representations.

## PROFESSOR SUNY HONORED WITH AWARD



Professor Ronald Suny has played an essential role in the Armenian Studies Program from its very beginning, as he helped to found ASP, develop its programming, and secure its future. Recently, he has received international attention — nothing new for Professor Suny — as the recipient of the prestigious 2013 Distinguished Contributions to Slavic, East European, and Eurasian Studies Award.

The award marks a major milestone even in Professor Suny's long and prolific career. It serves to recognize those who have pushed the boundaries of knowledge in the field of Slavic, East European, and Eurasian Studies, not only through indefatigable scholarly output, but also through the training of new students and professional service to the field. The Association for Slavic, East European, and Eurasian Studies will present Professor Suny with the award on November 23, 2013.

Professor Suny is currently the Charles Tilly Collegiate Professor of Social and Political History and Director of the Eisenberg Institute of Historical Studies at the University of Michigan, as well as Emeritus Professor of

Political Science and History at the University of Chicago. He served as the first holder of the Alex Manoogian Chair in Modern Armenian History from 1981- 1997, and acted as chairman for the Society of Armenian Studies.

However, he is best known for his significant contributions to the study of nationalism and to the study of the Caucasus during the Soviet and Post-Soviet periods. Professor Suny has authored seven scholarly monographs over his career, including *The Baku Commune 1917-1918* (Princeton University Press, 1972); *The Making of the Georgian Nation* (Indiana University Press, 1988, 1994); *Looking Toward Ararat: Armenia in Modern History* (Indiana University Press, 1993); *The Revenge of the Past* (Stanford University Press, 1993); and *The Soviet Experiment* (Oxford University Press, 1998). In addition, he has edited several other scholarly works.

His colleagues and students in the Armenian Studies Program know Professor Suny for his insatiable curiosity, genuine warmth, and unwavering dedication to his students, scholarly community, and field.

# PROFILES & REFLECTIONS

**Richard Antaramian** is a Ph.D. candidate in the Department of History. His research examines the history of social and political relations in 19th century Ottoman or Western Armenia. A recipient of an ASP Ajemian Memorial Student Travel Award, Richard will defend his dissertation this year. Richard notes that “as my graduate career wraps up and my family and I prepare to move onto a new phase of life, I find myself thinking about these last several years at UM. Beyond the numerous opportunities to grow as a scholar and a person, I’ve been afforded the chance to forge numerous relationships with both fellow graduate students and faculty. I would like to use this space to thank my dissertation committee members, Juan Cole, Fatma Müge Göçek, Gerard Libaridian, and Ron Suny for their continuous patience, guidance, and support at each stage of my young career. Special mention must be made of Professor Libaridian who led the transformation of the Armenian Studies Program into one of the most vibrant units on campus. Finally I must express my gratitude to the Manoogian family, without whose generosity very little would have been possible.”

**Ali Bolcakan** is a Ph.D. pre-candidate in the Department of Comparative Literature. His interests include Ottoman and Armenian Studies, Turkish-Greek minority literatures, literary theory, and continental philosophy. He received a Manoogian Simone Fellowship which allowed him to study modern Western Armenian at an immersive language program in Venice last summer.

**Yoni Brack** is a Ph.D. candidate in the Department of History. His research looks at the Mongol empire and pre-Ottoman Anatolia and he has an additional interest in Mamluk and Ottoman studies. Additionally, his work examines the relations between Mongols and Muslim saints (especially Rumi and his descendants) in late medieval Anatolia after the decline of the Islamic universal Caliphate and the Seljuks of Rum following the Mongol conquests. He received an Agnes H. and R. A. Yarmain Fellowship Award to study Classical Armenian with Professor Zara Pogossian (John Cabot University) at the Pontificio Instituto Orientale in Rome.

**Etienne Charrière** is a doctoral candidate in the Department of Comparative Literature and the recipient of a Manoogian Simone Fellowship. In his dissertation, Etienne traces the emergence of novel-writing and novel culture at large in the three main literatures of the late Ottoman Empire (Greek, Armenian, and Ottoman-Turkish). His project pays special attention to the innovative ways with which authors of the three groups established a dialogue with texts emanating from the West. Last year, he had the opportunity to present several aspects of his ongoing research at professional conferences in the fields of translation studies, Modern Greek, and French studies in Oxford, Exeter, and Paris.

**Dzovinar Derderian** is a Ph.D. candidate in the Department of Near Eastern Studies. Her research focuses on 19th- and early 20th-century Ottoman history and the relations between Kurds and Armenians. She has recently completed her preliminary exams and is currently the co-organizer for the Multidisciplinary Workshop for Armenian Studies.

**Jeremy Johnson** is a doctoral candidate in anthro-history and currently is conducting research in Tbilisi, where he has spent extensive time in the archives of the Transcaucasian Socialist Federative Soviet Republic. He has been designated as a Manoogian Simone Foundation graduate student fellow, and he is the recipient of an ASP/Arsen K. Sanjian Fellowship.

**Tugce Kayaal** is an incoming doctoral pre-candidate in the Department of Near Eastern Studies who has received a Manoogian Simone Foundation Graduate Student Fellowship this year. Her interests include Armenian orphans and the institution of orphanages patronized by the Ottoman government.

**Michael Pifer** is a doctoral candidate in the Department of Comparative Literature. A recent recipient of an Ajemian Memorial Student Travel Award, Michael’s research examines the relationship between premodern Armenian, Persian, and Turkish poetry. As he has been both an undergraduate and graduate student at the University of Michigan, he notes that “the Armenian Studies Program here opened worlds for me. In part, were it not for ASP, I would have never pursued a career in Comparative Literature or had so many opportunities to develop as a scholar. The program deserves continuing support in its mission to engage both the academic community and local public with new questions relevant to Armenian Studies.”

**Vahe Sahakyan** is a doctoral candidate in the Department of Near Eastern Studies and a former Manoogian Simone Graduate Student Fellow and a recipient of the Arsen Sanjian Fellowship for 2013. He specializes on diasporic cultures and the preservation and transmission of identities in diasporic communities, with a particular focus on the Armenian Diaspora. He aims to understand the ways in which diasporic organizations define and transmit identities and how these practices change from one country to another, from one generation to another. This year, he will organize ASP’s 5th annual international graduate student workshop, which takes a comparative approach to diaspora studies.

**Pietro Shakarian** is an incoming Master’s student in Russian, East European, and Eurasian Studies and a recipient of the ASP Presidential Challenge Award. He is interested in Armenia during the Soviet and post-Soviet eras. Specifically, his work examines dissident and civil society movements in Armenia during this period, including the Soviet-era dissident movement, and the environmental movement.

# The Ottoman East

## ASP's fourth annual graduate student workshop



Discussion during the 4th Annual International Graduate Student Workshop (April 2013)

On April 18-19, 2013, graduate students from around the globe convened at the University of Michigan for the Armenian Studies Program's 4th annual international graduate student workshop. Titled "Shared History, Shared Geography: The Ottoman East," the workshop explored new avenues of understanding Ottoman history beyond the dominant frameworks of individual and isolated ethnic groups, as well as the rigid dichotomy between urban centers and provincial peripheries.

The workshop was also a first in that its organizers, Dzovinar Derderian (Near Eastern Studies), Richard Antaramian (History), and Ali Sipahi (Anthropology and History) are all graduate students. Here, we discuss the workshop's many aims with Dzovinar Derderian.

**Why was the theme of your workshop "shared histories?"**  
**What did you set out to accomplish for ASP's Fourth Annual International Graduate Student Workshop?**

The idea of having a workshop or conference with a concentration on the eastern regions of the Ottoman Empire really began in Istanbul, in 2011. The theme of "shared histories" was developed through various conversations in Istanbul, Ann Arbor and most importantly over Skype. It's hard to delineate exactly how the idea of 'shared histories' evolved, but mostly we struggled with the fact that the region we work on was and to a lesser extent still is rather diverse. The historiography of what we coined "the Ottoman East" has been viewed largely through the prism of competing national narratives, which serves to reinforce the notion of bounded national categories and immutable differences. Our workshop proposed thinking beyond those categories and recapturing the heterogeneities of class, ethnicity, religion, and subjectivity that existed in this part of the world. Moreover, we hoped to "de-center" Istanbul and reveal the agencies of people in an imperial periphery.

**What role did faculty play in your workshop?**

To our great joy Kathryn Babayan more than welcomed the idea of having such a workshop. Whilst she let us steer the

project, allowing us to learn the most from the experience of organizing a workshop, we greatly benefited from her advice and assistance through all the steps of shaping the workshop. We were also lucky to have Gottfried Hagen, Melanie Tanielian and Fatma Müge Göçek as discussants of the papers presented. For two days they steered fruitful discussions, to which, along with the participants of our workshop, ASP fellows, students and faculty members also contributed.

**What do you feel was the workshop's biggest success?**

We were largely successful at receiving papers that attempted to look at the history from a local point of view. In terms of writing 'shared histories', the success was in that we were able to reveal spaces and think about methodologies that will allow us to engage in writing shared histories: histories that reveal the connectivity of people of different identities, histories that will show how that connectivity affected various social, cultural, economic and political processes.

**How will the workshop shape your research and professional development in the following years?**

We were very lucky to have had participants from different countries and universities. This allowed us to be acquainted with the work of colleagues who conduct research on the same region. The new networks that were created have definitely opened new opportunities for future cooperation and will allow us to develop this workshop into other projects—maybe an edited volume. The discussions that occurred throughout the workshop are definitely the most valuable intellectual engagement that most of us benefited from and will in one way or another shape our research. Finally, the entire process of organizing and thinking about the workshop all the way since the summer of 2011 has been an invigorating experience and we are very thankful to the ASP executive committee, and particularly to the Manoogian family, whose generous contributions have allowed the ASP International Graduate Student Workshop to take place year after year.

## Century of dispersion

### A comparative look at diaspora

The Armenian Studies Program's 5th annual international graduate student workshop, tentatively titled "Armenia and Diaspora 1918-2013," will examine nature and development of diasporic communities over time. Vahe Sahakyan, Ph.D. Candidate in Near Eastern Studies and organizer of this year's workshop, hopes to focus on three major issues: the dynamics of perceptions of homeland in diasporic communities; perceptions of the diaspora in Soviet Armenia and the Republic of Armenia; and how host-country conditions and diasporic institutions shape identity.

"I hope a group of young scholars who are completing their dissertations or recent Ph.D.s will bring new methodologies and research and will shed new light on often essentialized concepts of homeland, diaspora, and identities," Sahakyan commented. The workshop will take place April 4-5, 2014.

For more information and to view the call for papers, please visit:

[ii.umich.edu/asp/callforpapers\\_ci](http://ii.umich.edu/asp/callforpapers_ci)

## Multidisciplinary Workshop for Armenian Studies receives new grant

Last fall, graduate students Alison Vacca (Near Eastern Studies) and Michael Pifer (Comparative Literature) received a generous grant from the Rackham Graduate School to found a new organization, the Multidisciplinary Workshop for Armenian Studies (MWAS). Recently, the student-run group received a new grant from Rackham to continue their programming throughout the present academic year.

As Vacca and Pifer envisioned it, MWAS has two primary missions. First and foremost, MWAS seeks to provide an institutional space for graduate students to meet and critique each other's work in a friendly, informal setting. Secondly, MWAS invites professors from other universities to lead workshops relevant to Armenian Studies, even if only from a methodological or critical perspective,

for students and faculty at the University of Michigan.

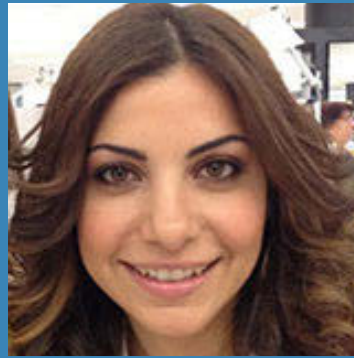
"We wanted to create a forum where experts in the field of Armenian Studies, as well as experts who are traditionally considered beyond the field, could engage fruitfully with one another," said Pifer. This meant not only attempting to generate productive conversations about Armenian Studies across the disciplines, but also to share perspectives and critical questions with scholars on the periphery or outside the field.

For instance, last April MWAS invited Professor Parvaneh Pourshariati (Ohio State University) to lead a workshop and discussion of her recent book, *Decline and Fall of the Sasanian Empire: The Sasanian-Parthian Confederacy and the Arab Conquest of Iran*. Prof. Pourshariati's work reexamines Sasanian history from the perspective of a variety of underutilized sources, not only including Armenian historians, but also poetry and other overlooked modes of historical writing. The workshop was attended by professors and graduate students across a variety of disciplines, including Near Eastern Studies, Comparative Literature, Anthropology, Classical Art & Archeology, Romance Languages and Literatures, and History.

This year, Pifer will return to the workshop along with Dzovinar Derderian (Near Eastern Studies) to develop the upcoming programming of MWAS under the guidance of Prof. Kathryn Babayan. As there are multiple graduate students associated with MWAS who are defending their dissertations in the spring, this year will feature presentations and workshops of even more student work than before. For a full roster of MWAS' programming, please visit

[sitemaker.umich.edu/mwas](http://sitemaker.umich.edu/mwas)

## ASP COMMUNITY SPOTLIGHT



This year, **Dr. Tamar Boyadjian** became Assistant Professor of Medieval Studies in the Department of English at Michigan State University. Previously, Professor Boyadjian has given a public lecture as well as led a workshop for graduate students at UM, and her active engagement with ASP's community is helping to build bridges between Armenian Studies scholars within the state of Michigan. Professor Boyadjian received her Ph.D. in Comparative Literature at UCLA in 2010. She joined ASP Steering Committee in Fall 2013.

**Dr. Gottfried Hagen**, Associate Professor of Turkish Studies in the Near Eastern Studies Department at the University of Michigan, has recently joined the Armenian Studies Program's executive committee. Professor Hagen has been an active participant in ASP workshops and events. He teaches a broad range of courses on Turkish, Ottoman, and Islamicate cultural history, as well as on the Ottoman language.



Gottfried Hagen (left), and graduate students participating in the 4th Annual International Graduate Student Workshop (April 2013)



## NEMESIS AND BEYOND A TALK WITH ERIC BOGOSIAN

On March 13, 2013, playwright, novelist, and actor Eric Bogosian delivered the Berj H. Haidostian Annual Distinguished Lecture, titled "Finding Nemesis." Here, we sit down with Mr. Bogosian to discuss his creative process and the questions which drive his art.

How do you approach a new project as a playwright, novelist, or actor? To what extent does the medium change your creative process?

I love plays and books. I love to act, to pretend to be someone else. I began my creative life as an actor while still in grade school and fortunately I've had a nice run of roles to play. But I'm also a person who must stay very busy, must be making things all the time. And so I make the sort of thing that interests me most. For decades, that was theater. I acted in theater but I loved the notion of making theater as well and so I wrote plays. I think I had a natural aptitude, so I simply made the sort of thing I would like to see on the stage.

In the nineties, I was inspired by a new wave of fiction writers to write novels. Again I was fortunate and got three of them published. And again, my approach was simply to write the sort of novel I would like to read. The key difference between writing for the stage and writing prose fiction is that in novels I can explore the mindset of my characters. Everything didn't have to exist in dialogue. This excited me because so much of my own personal life is "interior." I am not so much an action-oriented person as a fantasist. Or at least that's my notion of myself. And so writing novels allowed me to explore the landscape of the mind.

When I act, I pretend to be someone else. It is very pleasurable for me. I don't think about technique or theory or anything like that. If I love a role, I immerse myself in it, I get lost in it. It's that simple. It's a love affair. There's very little that's conscious about it.

What first attracts you to telling a story?

I work on stories that are parables that ask questions that I have a hard time answering myself. I'm not interested in providing answers, I'm interested in asking questions. At least that's the way it's been for most of my creative life. Now, as I review my life in the arts and as a husband and a father, perhaps I don't have so many questions. I like stories that examine humanity.

Are there questions you keep returning to in your work?

As a young man I was quite sure about the things that made me angry. And I felt that my anger was justified. The world was full of violence and evil. I protested that in my work. Perhaps today I see the gray areas as much as the black and white. But in the end, I've always been most interested by the complexity of human behavior. Why am I afraid? Why



do I desire? What is ambition? What is love? These are the questions I return to. With my latest work, which is very much linked to the Armenian genocide, the biggest questions of all rise up: What would I do if I were in that man's shoes? How can people be so evil? What is courage? Is there a moral law about the law of governments?

In Atom Egoyan's 2002 film *Ararat*, you play with the idea of artistic representation and cultural memory in your role as Rouben, the screenwriter of a movie about the Armenian genocide within the movie itself. What was your experience like as an actor in the film? Does a similar kind of self-awareness enter into any of your other projects?

I think that I, like many Armenian-Americans, felt that I knew all that I needed to know about the genocide. On Atom's set, something coursed through me and I realized that I had to know much more, I had to understand where I came from, where my wonderful grandparents had come from. The Armenian immigrants had come from so far away and lived through such a great tragedy, to think that I could understand what they went through was to think in cliches. Since working on *Ararat*, I have to some extent addressed this ignorance on my part. My only regret is that my grandparents are no longer here so I can ask them questions about Kharper or Constantinople.

What would you like to work on next?

Currently I am completing work on a years-long research project that focuses on the Nemesis assassins, the Dashnags who killed Talat Pasha and other significant "Young Turks" after the genocide. This work will result in a non-fiction book on *Nemesis* which I hope to publish in 2014.

### Fall Events

- Sept. 11** **Lecture:** "Genealogical, Religious and Legal Conversions: Claiming Armenianness in Turkey." Ceren Ozgul, Manoogian Post-Doctoral Fellow.
- Sept. 18** **Film Screening:** "All The Things." A film by Atlin (B.A., UM, 2012). 1110 Weill Hall, Betty Ford Classroom, 4:30 pm.
- Oct. 9** **Lecture:** "Lewond's Arab Incursions into Armenia and the Historiography of Arab Arminiya (8-9th Century)." Alison Vacca, Manoogian Post-Doctoral Fellow.
- Nov. 20** **Lecture:** "Physical Expressions of Winning Hearts and Minds: Body Politics of the American Missionaries and Armenians of 'Asiatic Turkey.'" Nazan Maksudyan, assistant professor of sociology, Istanbul Kemerburgaz University.
- Dec. 18** **Lecture:** "Between Religious and Secular: Impact of the 1908 Revolution on Religious Politics in the Ottoman Empire." Bedross Der Matossian, assistant professor of history, University of Nebraska-Lincoln.

### Winter Events

- Jan. 15** **Lecture:** "Drawing Borders, or Creating Conflicts in the Caucasus?" Arsene Saparov, lecturer in history, U-M.
- Feb. 12** **Lecture:** "Reconstructing the Nation and Debating Armenian-Turkish Relations in the Aftermath of WWI." Vahe Tachjian. 1644 International Institute.
- Mar. 12** **Haidostian Annual Distinguished Lecture:** "Missing Images: Textures of Memory in Diaspora." Marie Baronian, Manoogian Visiting Fellow. UMMA, Stern Auditorium, 7:00 pm.
- Mar. 26** **Lecture:** "The Generation of Nor Or (Nor Orea Serunt): Resistance in the Geography of Genocide." Talin Suciyan, post-doctoral researcher and teaching fellow, Chair of Turkish Studies, Institute for Near and Middle Eastern Studies, Ludwig-Maximilian University.
- Apr. 4-5** **5th Annual International Graduate Student Workshop:** "Armenia and Diaspora in the 20th Century." Location and time TBA.
- Apr. 9** **Lecture:** "Mass Violence from the Balkans to Anatolia into the Caucasus, 1912-1923." Ugur Ümit Üngör, assistant professor of history, Utrecht University. 1644 International Institute.

All events are held at the International Institute in room 1636 from 4-5:30 pm and are open to the public unless otherwise noted. Audio and video recordings of programs organized by ASP are available on our website; videos are available on YouTube at [www.youtube.com/user/aspnichigan](http://www.youtube.com/user/aspnichigan). We live-stream some of our events; visit [www.ii.umich.edu/asp](http://www.ii.umich.edu/asp) for details.

# MANOOGIAN FOUNDATIONS PLEDGE \$1 MILLION GIFT



Richard Manoogian giving remarks at the 30<sup>th</sup> Anniversary celebration of the Armenian Studies Program (October 2011).

**T**he Alex and Marie Manoogian Foundation and the Manoogian Simone Foundation have recently pledged one million dollars to the Armenian Studies Program in the College of Literature, Science, and the Arts at the University of Michigan.

This transformative gift will build on the program's reputation as one of the strongest Armenian Studies programs in the country.

In particular, the donation by the Manoogians will allow ASP to enrich its programming and fulfill its mission. As Kathryn Babayan, director of the Armenian Studies Program, noted, "The gift from the Manoogian Simone Foundation and the Alex and Marie Manoogian Foundation to the Armenian Studies Program at UM will secure our role in the critical training of a new generation of scholars and experts through fellowships that support graduate students, post-doctoral, pre-doctoral and visiting scholars, as well as international workshops, symposium and conferences, all of which will make lasting contributions to the field at large."

There has been a longstanding relationship between Armenian Studies at U-M and the Manoogian family: the program began more than 30 years ago after a generous donation from Alex and Marie Manoogian. The Manoogians then established a solid foundation for the future program by endowing two chairs in Armenian studies: The Alex

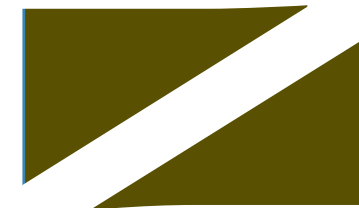
Manoogian Chair in Modern Armenian History in 1981 and the Marie Manoogian Chair in Armenian Language and Literature in 1987.

Since the establishment of these chairs, ASP has continued to grow as a vibrant academic community at U-M. Today the program offers a wide variety of courses for graduate and undergraduate students as well as organizes multiple public lectures on cutting-edge issues in Armenian Studies each year. Gifts from the Manoogians have also enabled ASP to provide fellowships, research support, specialized symposia, workshops, conferences, as well as other outreach programs. These events are designed to encourage the understanding of the history, culture, politics and economy of Armenians in Armenia and in the diaspora, both within the field as well as for a greater academic audience.

With the renewed support from the children of Alex and Marie Manoogian, Louise Simone and Richard Manoogian, through the Manoogian Simone Foundation and the Alex and Marie Manoogian Foundation, ASP will continue in its mission to develop rising scholars. In so doing, ASP will ultimately encourage new research on Armenia which addresses important questions in academia and the world today.



We gratefully acknowledge the following individuals for their generous contributions in 2012-2013 (donations as of September 24, 2013). A special thanks to donors of books and films to the ASP library, which is located in the International Institute. Lastly, a very special thanks to the Manoogian Simone Foundation and Alex and Marie Manoogian Foundation.



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- Mr. and Mrs. N. Peter Kenyon
- Mr. and Mrs. Garbis Sariyan

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**University of Michigan**  
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**The Armenian Studies Program serves the university and community by:**

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

The Armenian Studies Program at the University of Michigan, Ann Arbor, has been there for you since its founding in 1981; we want to be there in the future and do more. Please use the envelope inserted in this newsletter to make your tax-deductible contribution.

Mher's door, located outside of Van in Turkey, is the legendary site where, according to the epic of David of Sassoun, the hero Mher will reside until the end of the world (Photo by Michael Pifer).

