

The State of Armenian Studies

One Hundred Years after the Genocide



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Managing Editor: Zana Kwaiser
Contributors: Naira Tumanyan, Rachel Brichta
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Cover: Refuge Home in Adana, December 1919. Photo: George Swain papers, box 1, Bentley Historical Library, University of Michigan

Notes from the Director Commemorating the Genocide & WWI

This year marks the centennial of the Armenian Genocide. How does one commemorate such a momentous event in Armenian history? To continue in the spirit of our faculty and graduate students' efforts to push scholarship on the Genocide in new directions, we chose to focus on the State of Armenian Studies, a field produced by the Genocide itself. We will highlight the hallmark of our program, inviting innovative approaches to the event itself; fostering an environment of dialogue between Turkish and Armenian scholars; and placing the study of the Armenian case in larger discussions of human rights, humanitarianism, and genocide studies. How have we come to study and teach the Genocide, as well as evaluate a historiography that has taken shape as a result of the Genocide? What are the directions we have taken and what possible future turns can we anticipate? These are the underlying questions we will consider in our series of workshops, lectures, and exhibit.

The State of Armenian Studies project was first conceived of by Gerard Libaridian, former director of ASP and Manoogian Chair in Modern Armenian History. In 2008, Libaridian together with two graduate students, Naira Tumanyan and Vahe Sahakyan, embarked upon a grand assessment of the field outside of Armenia. They invited a group of scholars working in different geographic locations to collaborate on this project. Thanks to the generous support of the Harry Ardashes Paul Memorial Fund and Dr. Ara Paul and Shirley Paul, the first phase of this project, which was an institutional and bibliographical survey of the field, was completed. We will make this material available on the ASP website for the general public. This year's workshops and events are designed to critically evaluate this historiography and publish an edited volume on the state of the field.

We are particularly excited about our Manoogian Simone

Foundation fellows, Eric Bogosian, Ruken Sengul, Hayarpi Papikyan, and Michael Pifer, each of whom is engaged in innovative scholarship and the arts, shaping new turns in the field that break with the insularity of Armenian studies, as they enter into performative spaces and conversations with sister fields of scholarship.

Finally, I am thrilled to be working with Melanie Tanielian as we organize the exhibit "Now or Never": *Collecting, Documenting, and Photographing World War I in the Middle East*. We are drawing on the rich archive of Francis Kelsey (1858–1927) housed in the Bentley Library. Kelsey was a professor of archaeology at the University of Michigan who traveled to Anatolia and Syria together with the university's staff photographer, George Swain (1866–1947). They visited a region of the world that had experienced four years of destructive war and devastating famine and was the site of genocide. Kelsey's diaries and Swain's photographs on exhibit are an important historical record that links them personally and the University of Michigan to one of the largest humanitarian efforts in history.

I hope you will participate in our activities, whether in person or in cyberspace as we post these events on our website.



Kathryn Babayan

ASP Faculty

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

Kevork Bardakjian
Marie Manoogian Professor of Armenian Language and Literature

Arsène Saparov
Lecturer of History

Ronald G. Suny
Charles Tilly Collegiate Professor of Social and Political History

Melanie Tanielian
Assistant Professor of History

Letter addressed to Mr. Kelsey with note: "containing five volumes of Armenian MSS [manuscripts]."

Photo: Kathryn Babayan

State of Armenian Studies

One-on-One with ASP Faculty



Libaridian

Gerard Libaridian Origins of the State of Armenian Studies project

Alex Manoogian Chair in Modern Armenian History (2001–12), U-M

As you embarked upon the “State of Armenian Studies” project in 2008, you sought to create a forum for scholars to discuss and comprehend the trajectory of the field of Armenian studies over the last half a century. What were some of the challenges you encountered?

The field of Armenian studies may be small compared to others, but it is still too wide to be covered by the concepts and resources we had available. First, we had to limit the study to focus beyond Armenia itself, especially since the term is defined and understood differently there. Second, it is not always easy to gather information from institutions and organizations involved in Armenian studies. There are many reasons for this; the main ones are (1) the lack of human resources to compile inventories and quantify holdings, and (2) the lack of interest in placing one’s own resources and accomplishments within a larger context. We do not have collective thinking. But, nevertheless, we had good cooperation from so many individuals and institutions.

Now that much of the material for the project has been collected, how do you assess the state of the field of Armenian studies today?

It seems to me that the field has matured quite a bit, although there are too many gaps in what is studied, how works and projects in our field fit into a larger pattern in the social sciences and the humanities and ready to be critical of our own field and own works. In these respects I am very encouraged by the new generation of scholars who need all the encouragement we can offer them.

What are some important turns in the field of Armenian studies not yet taken?

First, we need to make more use of fields such as sociology and anthropology; not everything in our history, society, and culture can be explained by historians. Second, we need to have a closer look at

“I am very encouraged by the new generation of scholars”

the early periods in Armenian history and a better look at the medieval period; so much of what we see today reflects old patterns. Third, we need to get further away from a narrow nationalistic interpretation of Armenian history. Fourth, we need to make more use of theoretical frameworks that can help us explain things, but also use the Armenian case to challenge larger theoretical frameworks.

Melanie Tanielian The Pedagogy of Genocide

Assistant Professor of History, U-M

What are some of the motivating questions and goals for your pedagogy workshop, “Teaching about Genocide: Approaches and Challenges”?

The primary goal of this workshop is to bring together a group of scholars, who teach university courses on mass atrocities, and to examine strategies and solutions to common pedagogical challenges when teaching such emotive subjects. The fact that participating scholars’ expertise not only lie in vastly different geographical areas and time periods, but also draw on methodological differences will add range to our discussion and perhaps generate new approaches, or at the very least produce new questions.

How have you designed the workshop to address some of the pedagogical challenges you face?

The workshop is split into three sessions addressing different, although clearly related, questions and approaches in teaching about genocide. The first panel tackles issues related to the use of images depicting mass killings in the classroom and film as an educational media. How may we use images productively and beyond simply a sensationalist viewing of suffering? How can we use film—documentary and/or fiction—to teach students the skills of critical analysis? In the second panel we will discuss how to develop a framework for comparative analysis that does not privilege a particular event, while assuring historical specificity in broad thematic discussions. The last panel of the day will complicate the often taken for granted relationship between the fields of human rights and genocide studies. One of the key challenges in teaching human rights history is that more often than not the expansion of human rights is reduced to a stimulus (violence)/response (human rights or humanitarian

“One of the key challenges in teaching human rights history is that more often than not the expansion of human rights is reduced to a stimulus (violence)/response (human rights or humanitarian action) narrative.”

action) narrative. The approach produces human rights course syllabi that are dominated by mass violence and genocide. Are there alternative narratives? Or can we at least complicate it?

Ronald Suny On the Question of Genocide

Charles Tilly Collegiate Professor of Social and Political History, U-M

You have been a key architect of the Workshop for Armenian/Turkish Scholarship (WATS) that invited Turkish and Armenian scholars to discuss the events of 1915 and address some of the unexplored dimensions of the Genocide. After a series of eight workshops since the year 2000 and a co-edited book with Müge Göçek and Norman Naimark, *A Question of Genocide* (Oxford University Press, 2011), what inspired you to write a book devoted to the Armenian Genocide? What lacuna does your work fill in the historiography of the Genocide? After twelve years of working with WATS, Müge [Göçek], Gerard Libaridian, and I decided to turn over that project to a younger group of scholars. At about that time an editor at Princeton University Press, Britgitta van Rhineberg, and a colleague and friend, the historian of Germany Eric D. Weitz, asked me if I would write a short history of the Armenian Genocide for Eric’s series on human rights that Princeton University Press is publishing. At first I was hesitant, as I am not an Ottoman historian, but since I had been working on and around the topic for several decades, and was engaged with my late wife Armena Marderosian learning Turkish, I decided to take on this book. Sadly, my work was interrupted by Armena’s illness and death, but in the last year with fellowships from the United States Holocaust Memorial Museum and the American Academy in Berlin, I completed the writing of the book.

In my own understanding, the major contributions of this work are two-fold: a readable analytical, synthetic narrative that tells the story of what happened in 1915-16 and why, based on the mountains of research and documentation that have been building up over the last decades (in part due to the inspiration of WATS and the development of new scholarship in Turkey); and an explanation of the Genocide that places the story of the Armenians, Turks, Kurds, and Assyrians in the larger context of the Ottoman Empire and the multiple threats that the leaders of the empire perceived. My own analysis has been to emphasize the emotional and cognitive universe, what I call the “affective disposition,” within which the Young Turks constructed the Armenians as an existential threat to the empire and the Turkish people, deserving of physical and cultural annihilation.

Professor Suny’s new book, *Why Genocide? The Fate of the Armenians and Assyrians at the End of the Ottoman Empire*, is forthcoming from Princeton University Press.

Tamar Boyadjian Challenging Armenian Literary Studies

Assistant Professor of Medieval Literature, Michigan State University

What do you hope to accomplish at the upcoming Sixth Annual International Graduate Student Workshop, “Challenging Entrenched Categories: Re-Exploring Approaches to Armenian Literature”?

This workshop aims to facilitate and encourage critical dialogue between Ph.D. students, young scholars, and faculty who engage in transcultural and interdisciplinary work in the field of Armenian literature, broadly defined. Pre-circulated papers and sessions will engage participants in comparative and analytical exchange regarding the past and current position of Armenian literature, as well as its future in a digital and rapidly changing world.



Suny



Boyadjian

Manoogian Fellows



Bogosian

Eric Bogosian

Fall 2014 Manoogian Simone Foundation Visiting Fellow; Artist in Residence, Institute for the Humanities

What will you be working on as an Artist in Residence at U-M?

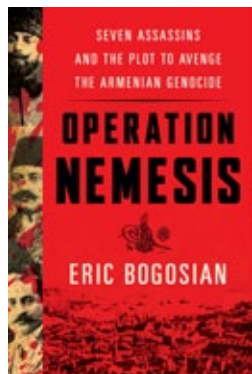
During my residency at U-M, I hope to transpose my new book, *Operation Nemesis*, to other media, particularly film and theater. I will be looking at and outlining these different formats.

Your talk that inaugurates this year's ASP Lecture Series is entitled, "An Armenian American Artist—Back to the Front." What are some of the questions you ask in this forward-facing encounter with your Armenian past?

In the lecture, I will discuss my life as an artist and how my identity—both as a grandchild of Ottoman Armenians and as a suburban American—set the stage for my

evolution as an artist. This talk will intersect with my talk for the Institute for the Humanities, "Don't Look Before You Leap: A Punk Aesthetic for Acting and Writing." I will sum up my disparate creative

efforts as an actor, playwright, monologist, and novelist while examining the underlying "logic" of my work. Parallel to looking at my own personal experience as a creative actor, I want to set contemporary notions of "the artist" in a deeper historical context. For example, we accept the idea that the



artist should in some way be confrontational, but this has not always been the case. Our sense of artistry is still shaped by Romantic ideas of the "genius" and modernist notions that the "artist is the antenna of the race." I will be asking a simple question, "How do we define 'artist'?"

In a previous interview with ASP, you spoke about your interest in examining humanity, in putting yourself in "that man's shoes." How does the medium of theater facilitate entry into the attitudes and sentiments of the other?

Theater operates on the audience's imagination in a way no other medium does. Theater is primal; people have been performing for other people as long as humans have been self-conscious, perhaps even before that time. (Story-telling, performing, and orating are all forms of theater.) The audience invariably identifies with the speaker or protagonist, even sympathizes and tries to see things from the central actor's point of view. In this way, theater is essentially empathetic. It asks the viewer to imagine, to re-enact in one's mind, the trials and tribulations of the key performer. This experience is amplified for the viewer by immersion in a group—the audience. Drama and comedy depend on the reaction of the audience to measure "success" as performance. In effective theater, laughter or any emotional group reaction generates a collective attitude. In this way, theater is not only empathetic; it is essentially *ethical* in a way that other media are not. Theater is a deeply entertaining way for us to experience "walking in another man's shoes."

Eric Bogosian's residency is made possible by generous contributions from the Institute for the Humanities and the Department of Screen Arts and Cultures.

Marie-Aude Baronian

Winter 2014 Manoogian Simone Foundation Visiting Fellow

Tell us about your experience as a Manoogian Visiting Fellow at U-M. What are some of the memories you have taken and challenges you encountered in the classroom and beyond?

My experience was definitely very enriching! First of all I was so pleased to be able to present and "translate" my work outside of Europe. The U-M context is very stimulating and I was so impressed by the quality of the Armenian Studies Program. I now understand why the program is so unique and has such a good reputation. It was great having an inspiring platform for sharing ideas.

I very much appreciated teaching non-European students; it was thoroughly rewarding. Students were keen to learn and to participate in discussions. My class touched upon a pretty difficult topic: mainly the representation of genocides in film. At the end of the semester many students came to me or wrote to me that the class had changed and opened their perception on mass atrocities but also on the role of film in our contemporary visual culture. As a philosopher and a film scholar this meant a lot to me! Moreover, many students got really interested in Armenian visual culture and history.

In your 2014 Haidostian Lecture, "Missing Images: Textures of Memory in Diaspora," you spoke about the trope of repetition in the work of Egoyan, Garabedian, and Torossian as an echo of the genocide and the construction of memory and images. How does this trope affect your own research and writing?

Indeed repetition affects my own work as an academic, whether I like it or not. I do think that most (Western) Armenians are caught in repetition; we cannot define ourselves outside of the genocidal legacy, even if we are able to move on and open up other trajectories. For instance, I argued that these singular artistic practices are somehow repeating over and over again,

through an artificial but nevertheless vital visual language, there is an inextricable desire to "prove" or to transmit the traumatic memory of their people and ancestors. This is precisely the effect of transgenerational trauma, which brings us to this impossible situation. In other words, this is what it means to be the heirs of (denied!) genocidal violence. Be it consciously or unconsciously, I suppose that it is not a coincidence that I am writing on this topic.

In April you participated in a roundtable organized by our graduate student run Multidisciplinary Workshop for Armenian Studies (MWAS) about the state of Armenian studies. Can you encapsulate for us your assessment of the field?

I really liked this idea of framing my own work in the context of Armenian studies. It forced me to reflect upon my own research and commitment to the field. How does my research and writing fit into Armenian studies? What does it say about the field and how it can it extend or orientate the future of Armenian studies? These were the questions that the students had to address. I think that every (academic) research starts with focusing on the relevancy and "creativity"

of what it means to do research in the first place. This self-reflection allows you not only to communicate it to the social world but also to commit yourself to it. Moreover, there are still so many fascinating Armenian terrains to explore and to debunk!



Baronian



"Our sense of artistry is still shaped by Romantic ideas of the 'genius' and modernist notions that the 'artist is the antenna of the race.'"

"...most (Western) Armenians are caught in repetition; we cannot define ourselves outside of the genocidal legacy..."



Sengul

Ruken Sengul

2014-15 Manoogian Simone Foundation Post-doctoral Fellow, Doctoral Program in Anthropology and History in the Department of History

What are your current projects?

I am working on two articles that draw upon my doctoral research on the *transitivities* between Kurdish and Armenian collective experiences of the past century. The first is a historical ethnographic study on sexual body politics. It explores the processes of making the Turkish state in the former Ottoman Kurdo-Armenia region from the *fin-de-siècle* Armenian massacres to the present Kurdish war. The second article studies the effects of the Armenian Genocide on contemporary Kurdish national imaginaries based on popular narratives of history and justice that inscribe Kurdish accounts on self, history, and home in Diyarbakir. In addition, I started a new line of research this summer on the formations of Armenian subjectivity in the present-day Diyarbakir region. A renewed research interest of mine on Anatolia's remaining Armenian communities has crucially served to unsettle the latter's public invisibility and silence. Preoccupied with "problems" of identity, much of the recent scholarship brings these communities into public view through the prism of lack or excess—as implied by categories like "Muslimized Armenians" or "Kurdified Armenians." Shifting focus onto subjectivity, I wish to understand how various—possibly adversely positioned—genealogies, affinities, and experiences interact in deployments of Armenian selves in the region today.

What courses will you teach during your stay?

I will teach an upper-level undergraduate course on gender and militarism in the Department of History in Winter 2015. Taking gender as an analytical optic into militarization, the seminar will explore fusions between these two phenomena at multiple registers, such as national formations of identity, culture and citizenship, neoliberal securitization processes, everyday life, and deployments of sexual violence in contexts of ethnic conflicts, genocide, and their aftermaths in different geographical settings.



Pifer

Michael Pifer

2014-15 Manoogian Simone Foundation Post-doctoral Fellow, Department of Comparative Literatures

What are you currently working on?

My current research focuses on the relationship between different literary cultures in premodern Anatolia and its neighboring regions during the 13th-15th centuries. This was a period when authors like Dante and Chaucer were writing in their own literary vernaculars, but it was also a time when Armenian and Turkish speaking authors were beginning to compose in new literary languages of their own. How were these diverse cultures of literary production interrelated or interconnected? How did they develop alongside, in concert with, and in opposition to one another? My work seeks to make a contribution to our understanding of cross-cultural exchange across literatures in the premodern world.

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

Throughout this year, I'll be revising my dissertation into a book on the interconnected development



New Testament illuminated by Mkrtych' Naghsh, the 15th-century bishop of Diyarbakir, famed for his poetry on strangers and exiles. On the left, Christ meets with Pontius Pilate.

Photo: John Hodian at the Mekhitarist Library, San Lazzaro

of different literatures in premodern Anatolia. In particular, my work will focus on the migration of literature on the *gharib*, meaning stranger or exile, across Arabic, Persian, Turkish, and Armenian poetry. For me, the figure of the stranger, which by definition comes from elsewhere, serves as a fruitful site for rethinking what is shared or non-native about literary production in any language or tradition. Therefore, in telling the story of the ever-wandering *gharib*, I hope to shed light on a much larger question: how different literary cultures shaped and were shaped by one another before the modern age.

What classes will you teach?

I'll be teaching a course on border-crossings and cross-cultural contact in world literature, with an emphasis on Near Eastern and Armenian perspectives. Through novels by Orhan Pamuk, Shahan Shahnour, Elif Shafak, and the science-fiction author China Miéville, we'll rethink borders as state constructions, cultural dividing lines, and metaphors that structure our world.

Hayarpi Papikyan

2014-15 Manoogian Simone Foundation Pre-doctoral Fellow, Department of Near Eastern Studies

Tell us about your research interests. What are you currently working on? What do you hope to achieve as a student at the University of Michigan?

My doctoral research concentrates on the education of Armenian girls in the South Caucasus from 1880 until 1921, during which time the dominant cultural and political discourse emphasized national interest in education. It examines the large number of schools opened by Armenian writers, pedagogues, and philanthropists during this period, which created networks of girls' institutions within urban centers of the South Caucasus and major Armenian towns. I study how the growth of these institutions stimulated the first efforts to establish the contours of a teaching profession and contributed to the emergence of Armenian pedagogues and pedagogy. The creation of girls' schools was a national political decision on the part of the Armenian intelligentsia, who transmitted to girls their vision of becoming responsible mothers, wives, and caregivers of the nation.

During my year at U-M, I will make use of the rich collection of books and archives housed at the Hatcher Graduate Library. I will add this to material that I compiled during my research in the National Library and Archives in Armenia. I am auditing classes on feminism and historical methodology to fill in these important pedagogical gaps in the French academy. I am confident that the seminars I take and discussions with professors and graduate students will help me situate the history of Armenian girls' schools within current historical scholarship in the fields of gender and nationality.



Papikyan

Profiles and Reflections

ASP Students and Alumni



Kayaal

Tugce Kayaal

PhD student, Department of Near Eastern Studies

How did you become interested in Armenian studies?

Since my high school years, I have been interested in studying history, but I also questioned the exclusion of Ottoman Armenians and non-Muslim communities in the national narratives taught in Turkish schools. As an undergraduate student, I began to work at the Hrant Dink Foundation voluntarily. During my work at the foundation I had a chance to be involved in projects related to Ottoman Armenians. This experience showed me the immediate need for writing an alternative Ottoman history, which must go beyond the Turkish nationalist narratives. This is how my particular interest in Armenian studies began.

Tell us about your first-year experience as a graduate student at NES, ASP and more generally at U-M?

My first year at U-M was my first year in the U.S. as well. For this reason, it was a new life challenge to adapt to an entirely different environment. However, the unconditional support of my professors and friends at U-M helped me survive this process. The camaraderie among students, and between professors and students both in the Department of Near Eastern Studies and ASP, helped me adapt to an intellectually and culturally vibrant environment.

How have you been challenged intellectually?

As a PhD student in NES and also in ASP, I had a chance to take courses in different disciplines such as history, anthropology, and literature. All these courses provide me with a new academic perspective, and have encouraged me to ask different and original questions. As an aspiring historian, integrating different disciplines into my field of study was both a challenging and intellectually enriching process.

Shanda Eisel

BA Arabic, Armenian, Persian, Turkish, Islamic Studies, 2014

How did you become interested in the Armenian language?

My love for the Armenian language and culture stems from my interest in learning about other cultures, especially those which are not well-known. After hearing about the Armenian Genocide, I decided to look into Armenian history, and since I loved languages as well, I got the Pimsleur lessons for both Western and Eastern Armenian dialects, and really liked the language. Besides being interested in Armenia's rich language and history, I love the emphasis on keeping close relationships with families and friends, and feel that it is a very important aspect of the culture.



Eisel

How did your experience in the ASP community help you grow as an undergraduate?

My experiences in ASP have exposed me to a more thorough understanding of the Armenian language and history than I had gotten from reading many books on my own. I have gained the ability to think more critically about what I read and not to take things at face value, but to understand that there are motives for why different authors write history. For example, some early historians wanted to strengthen an Armenian Christian identity by writing a history that connected the Armenian people with the descendants of the biblical Noah. I would not have thought in depth about the history books I was reading before taking classes taught through the Armenian Studies Program. The program has also given me the opportunity to study abroad in Yerevan to learn Eastern Armenian and immerse myself in a culture that is not like my own.

What directions will you be taking now that you have graduated?

I will now begin attending Eastern Michigan University for my MA in teaching English as a second language. I will use my experience with the Armenian language and studying abroad to help my students gain an understanding and empathy they will need in order to learn English more effectively. This is a tool necessary for many of their future endeavors.



Armenian Orphans, Merzifon, 1918.

Photo: Trustees of Anatolia College

ASP Graduate Students

Ali Bolcakan

PhD pre-candidate, Department of Comparative Literature

Area of concentration: Armenian, Greek, and Turkish literatures in the late Ottoman Empire

Etienne Charriere

PhD candidate, Department of Comparative Literature

Area of concentration: 19th-century prose fiction, Greek and Armenian novels in the late Ottoman Empire



Greek and Armenian bibliographies: essential tools that help map the territory of late-Ottoman prose fiction.

Photo: Etienne Charriere.

Dzovinar Derderian

PhD candidate, Department of Near Eastern Studies

Area of concentration: 19th-century social and cultural history in the Ottoman East

Jeremy Johnson

PhD candidate, Interdepartmental Program in Anthropology and History

Area of concentration: Soviet history, languages of the Caucasus, gender

Tugce Kayaal

PhD pre-candidate, Department of Near Eastern Studies

Area of concentration: Childhood history and the history of Armenian orphans during the late 19th and early 20th century

Vahe Sahakyan

PhD candidate, Department of Near Eastern Studies

Area of concentration: Diaspora studies, Armenian diaspora

Pietro Shakarian

MA student, Center for Russian, East European, and Eurasian Studies

Area of concentration: Soviet and post-Soviet Armenia and Caucasus

Congratulations to 2014 Graduates!

Richard Antaramian

Turpanjian Early Career Chair in Armenian Studies and Assistant Professor of History, Department of History, University of Southern California

Area of concentration: Modern Ottoman and comparative empire

Michael Pifer

Manoogian Simone Foundation Post-doctoral Fellow, Department of Comparative Literature, U-M

Area of concentration: Comparative literature and Armenian, Persian, and Turkish poetry from the 13th-15th centuries

ASP's Fifth Annual International Graduate Student Workshop

Armenia and the Diaspora

Q&A with workshop organizer

Vahe Sahakyan

Why was the theme of your workshop "diasporas"?

What did you set out to accomplish for ASP's Fifth Annual International Graduate Student Workshop?

I have been following the themes of the International Graduate Student Workshops since I started my PhD program in 2008 and have been looking forward to participating in a workshop on modern and contemporary Armenian diaspora—the theme of my dissertation. While I enjoyed attending the workshops and even presented a paper in 2011 on the meaning of azg—"Nation" in Arakel Dawrizhetsi's *Book of History* (17th c), I realized that if I wanted to

organize a workshop on diasporas, I should take the initiative. The idea matured during my research trips to Lebanon and France in 2012, and upon my return I began actively pursuing it. Thanks to the encouragement and support I received from Kathryn Babayan and from my advisor Kevork Bardakjian, I was finally able to accomplish the idea I had nurtured for several years. My primary interest in organizing the workshop was to bring graduate students from other countries, universities, and disciplines together and learn about their research on Armenian diaspora, about new approaches and methodologies. I also hoped the workshop would contribute to the participants' and my own work, as well as allowing us to make professional connections.

What role did faculty play in your workshop?

The encouragement I received from Kathryn Babayan and Kevork Bardakjian prompted me to start working out the call for papers and think of the structure, focus, and scope of the workshop. I was delighted that Khachig Tölölyan, professor of English and comparative literature at Wesleyan University, and one of the most renowned scholars in Armenian diaspora studies, and Kevork Bardakjian kindly agreed to serve as faculty advisors. I was happy I could benefit from their valuable advice and suggestions without feeling pressure. As I proceeded through the steps of the behind-the-scenes organizational process, I learned from the valuable comments and suggestions I received from my faculty advisors.

Besides Professors Bardakjian and Tölölyan, I was lucky to have Dr. Ara Sanjian, associate professor of history and director of the Armenian Resource Center at the University of Michigan–Dearborn, and Dr. Marie-Aude Baronian, associate professor in visual culture and film at the University of Amsterdam, as panel discussants. Discussions facilitated by faculty representing different universities and academic backgrounds provided an outlet for exploring various theoretical, methodological, and practical aspects of the questions raised in the papers. I am glad to occasionally hear that after the workshop some participants still keep in touch with each other and with faculty for possible future projects.

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

As a workshop on diaspora, the biggest success was the academic and geographical diversity and interdisciplinarity provided by the diverse academic backgrounds of both faculty and participants. The workshop brought together graduate students and recent PhDs from several different universities in Armenia, Brazil, Germany, Turkey, the United Kingdom, and the United States. The panels and closing round table discussion provided a comprehensive framework for our discussions that extended beyond the scope of papers.



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

My research and professional development have already been shaped by the workshop in several ways. The fruitful discussions at the workshop clarified some methodological issues for my own work in progress. Some of the papers provided interesting and new perspectives on the internal dynamics within various Armenian diasporic communities and on the construction of diasporic identities, which will contribute to my theorizing on some parallel aspects of the Armenian diaspora. In terms of professional development, the networks created thanks to the workshop have certainly opened new opportunities for future projects and collaborations. Finally, the process of organizing a workshop has been an invaluable experience for my professional career. I am very thankful to Kathryn Babayan, the ASP executive committee, and particularly the Manoogian family, whose generous contributions make the ASP International Graduate Students Workshop possible.

Fifth Annual International Graduate Workshop

Commemorating the Armenian Genocide in New York, NY, April 24, 2014.

Photo: Vahe Sahakyan



ASP Community Updates

Multidisciplinary Workshop for Armenian Studies Expands in Scope and Size

For the last two years, students and scholars have met regularly to exchange new work and ideas at the Multidisciplinary Workshop for Armenian Studies (MWAS), a student-run organization funded by a grant from the Rackham Graduate School. During that time, MWAS has steadily grown in scope and size, attracting participants from a wide array of departments, including history, comparative literature, art and architecture, Romance languages, and political science.

“Our original goal was to foster a small community of students and scholars who could meet regularly to discuss their work in Armenian studies,” says Michael Pifer (comparative literature), who co-organized MWAS last year with Dzvoinar Derderian (Near Eastern studies). “At the same time, we tried to be broad-minded about what we considered ‘Armenian studies’ in the first place, and we welcomed alternative perspectives and methodologies in addition to those commonplace in the field.”

For example, last year, MWAS organizers Derderian and Pifer invited Dr. Sabri Ateş from Southern Methodist University to lead a workshop on a chapter from his book, *The Kurdish Frontier and Ottoman-Qajar Relations*, which served as an opportunity to deepen an understanding of how frontiers and borderlands are conceptualized in Armenian studies as well. Dr. Ateş also gave a public lecture on sectarianism and conflict in the premodern period.

MWAS members with Sabri Ateş



This year, Derderian will be joined by Tugce Kayaal (Near Eastern studies) to continue to shape the MWAS community with the assistance of faculty advisor Kathryn Babayan. In particular, Derderian and Kayaal are seeking to invite younger and up-and-coming scholars, especially those who have not previously workshoped their work or presented in a public setting. The organizers will also invite graduate students on the verge of defending their dissertation to discuss their scholarship with interested faculty at U-M.

For more information, please visit <https://sites.google.com/a/umich.edu/mwas/>

Alex Manoogian Chair in Modern Armenian History

The University of Michigan Department of History is conducting an open search for a tenure-track position to fill the Alex Manoogian Chair in Modern Armenian History. The Alex Manoogian Chair is an endowed chair established for the purpose of teaching courses in Armenian history, politics, and culture, and creating a locus of Armenian historical studies at the University of Michigan. U-M's Department of History seeks a dynamic colleague with a sound record of both scholarly achievement and successful teaching that covers the full range of Armenian history, with emphasis on the modern (since the 18th century) period, and the relationship of that history to the wider region and the larger issues of world history. The holder of this position is also expected to play a central role in the Armenian Studies Program, an endowed program housed in the International Institute.

Alex and Marie Manoogian



Our Donors

We gratefully acknowledge the following individuals for their generous contributions in 2013-14 (donations as of September 15, 2014). A special thanks to donors of books and films to the ASP library, which is located in the International Institute. Lastly, we extend a very warm thank you to the Manoogian Simone Foundation and Alex and Marie Manoogian Foundation.

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The Armenian Studies Program serves the university and community by:

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

The Armenian Studies Program at the University of Michigan, Ann Arbor, has been 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.

Right: Mesrop Mashtots Manuscript Museum, Yerevan, Armenia. Photo: Dzvoinar Derderian

2015 Event Calendar

The State of Armenian Studies

Workshops, Lectures, and Exhibit

Jan 14–Apr 24

Francis W. Kelsey Exhibit

'Now or Never': Collecting, Documenting, and Photographing the Aftermath of World War I in the Middle East

Organizers: Kathryn Babayan, associate professor of history and Near Eastern studies, U-M; and Melanie Tanielian, assistant professor of history, U-M. Audubon Room, Hatcher Graduate Library, 913 S. University.

World War I was far from over in the Middle East when Germany officially surrendered to the Entente forces on November 11, 1918. It was in the context of continued conflict that U-M professor of archaeology Francis Willey Kelsey (1858–1927) and U-M staff photographer George Robert Swain (1866–1947) traveled to the Near East. The initial mission was to collect ancient manuscripts that were destined to disappear in the post war chaos. Kelsey writes, “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. Kelsey’s diaries and Swain’s photographs are an important historical record that links them personally—and the University of Michigan—to one of the largest humanitarian efforts in history.

Wed, Jan 14, 4–7:30 pm

Exhibit Opening Reception and Lecture

Art, Heritage, and the Armenian Genocide: Toros Roslin's Zeytun Gospels between 1915 and 2015

Heghnar Watenpaugh, associate professor of art history, University of California, Davis. Room 100, Hatcher Graduate Library, 913 S. University.

Watenpaugh traces the path of a single work of art, the Zeytun Gospels, during the 1915 deportations. She reconstructs the way in which Armenians viewed works of art, especially religious manuscripts, as they witnessed their own extermination, the confiscation of their possessions, and the destruction of their cultural heritage.

Wed, Jan 21, 1–6 pm

Workshop

Armenian History as World History— Approaches to Teaching & Methods

Organizer: Arsene Saparov, lecturer in history, U-M. 1644 International Institute, 1080 S. University.

This workshop will explore ways to integrate the teaching of Armenian history within the wider context of world history, and how to make Armenian history relevant to students from a variety of backgrounds and disciplines.

Fri, Mar 13, 7–8:30 pm

Berj H. Haidostian Annual

Distinguished Lecture

The State of Armenian Genocide Studies: Problems and Challenges

Taner Akcam, Kaloosdian/Mugar Professor of History, Clark University. Forum Hall, Palmer Commons, 100 Washtenaw.

Akcam will address the problems that are endemic to the field of Armenian genocide studies. What challenges do we face? How can we continue to develop an academically rigorous field amidst a toxic and politicized environment resulting from a policy of denial by the Turkish state?

Sat, Mar 14, 9 am–6 pm

Workshop

Teaching about Genocide: Approaches and Challenges

Organizer: Melanie Tanielian, assistant professor of history, U-M. West Conference Room, Rackham Graduate School, 915 E. Washington.

This workshop will invite an interdisciplinary conversation to generate pedagogical methodologies and address difficulties that scholars encounter in teaching beyond paradigmatic frames.

Right: Professors Kathryn Babayan and Melanie Tanielian working with the Francis W. Kelsey archive and other Bentley Historical Library collections.

Photo: Yasmeen Hanoosh

Fri, Apr 3, 9:30 am–5:30 pm

Sat, Apr 4, 10 am–4 pm

Workshop

From the Armenian Genocide to the Holocaust: The Foundations of Modern Human Rights during the Inter-War Years

Organizers: Ronald Grigor Suny, Charles Tilly Collegiate Professor of Social and Political History, U-M; and Fatma Müge Göçek, professor of sociology, U-M. Great Lakes Room, Palmer Commons, 100 Washtenaw.

The workshop will bring scholars of the Armenian Genocide, the Holocaust, and human rights together in a common discussion of scholarly papers to illuminate the connections between the events of the two world wars and the emerging subject of human rights.

Sixth Annual International Graduate Student Workshop

Fri-Sat, Apr 17-18, 9 am–4 pm

Challenging Entrenched Categories: Re-Exploring Approaches to Armenian Literature

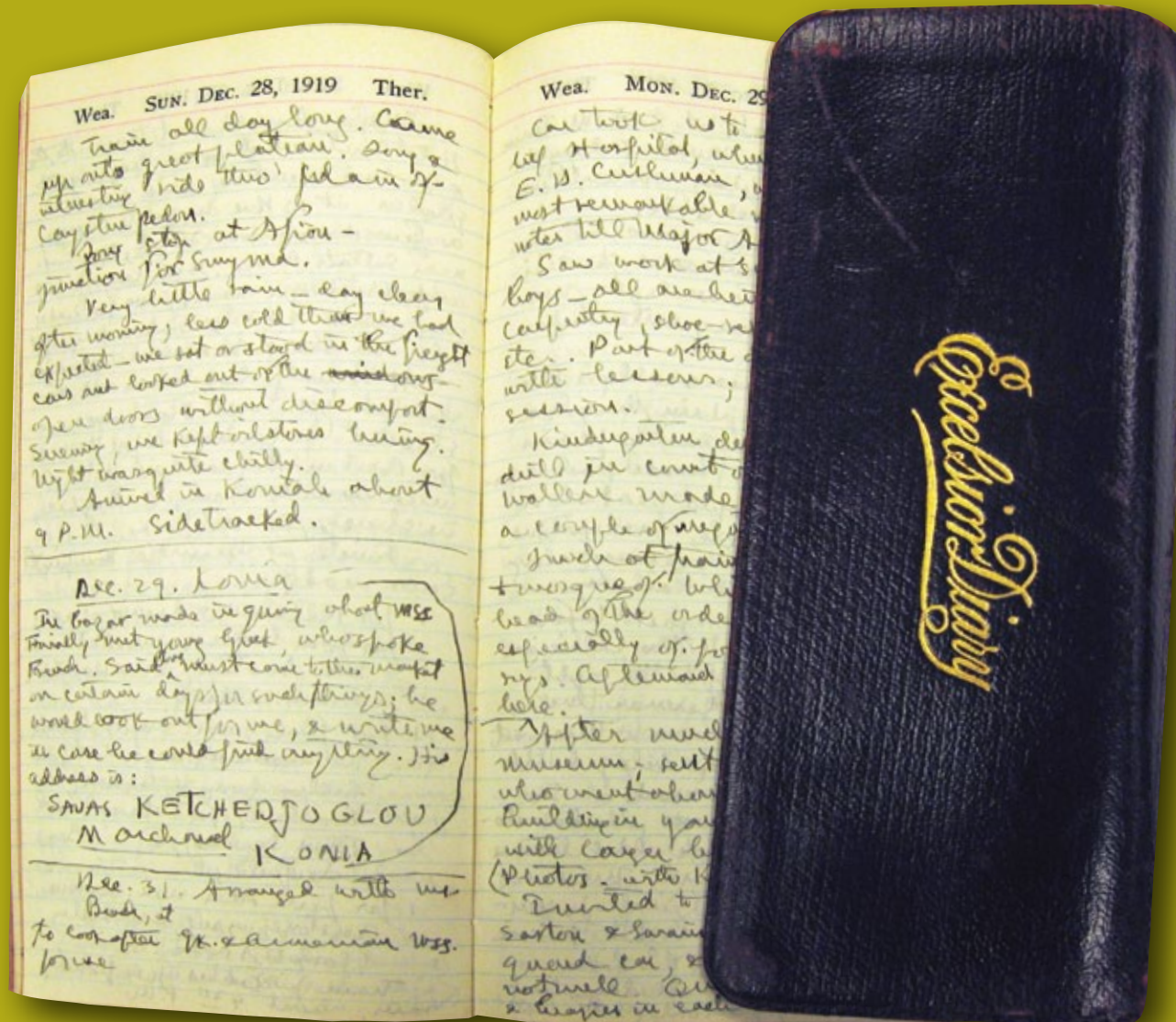
Organizer: Tamar Boyadjian, assistant professor of English and medieval literature, Michigan State University. 1644 International Institute, 1080 S. University.

This workshop invites conversations surrounding Armenian literary sources by asking participants to consider, challenge, and offer theoretical and methodological alternatives to frameworks presently utilized in studying Armenian literature from the classical to the contemporary period.



University of Michigan
1080 S. University Ave., Suite 3663
Ann Arbor, MI 48109-1106

734.763.0622
armenianstudies@umich.edu
ii.umich.edu/asp



Jan 14–Apr 24
Francis W. Kelsey Exhibit
**'Now or Never': Collecting,
Documenting, and Photographing
the Aftermath of World War I
in the Middle East**

Audubon Room, Hatcher Graduate
Library, 913 S. University

Above: Kelsey Diary, December 20, 1919
(Bentley Historical Library, University of Michigan.)

Photo: Kathryn Babayan

← Read about this and other upcoming
events on the opposite side.



Eternal flame at Tsitsernakaberd,
dedicated to the victims of the
1915 Armenian Genocide, Yerevan,
Armenia. Photo: Marianna Meliksetyan