

**ARMENIAN
STUDIES
PAST TO
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Past to
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Bolis Armenian Studies Institute

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INTRODUCTION

This report has been prepared as part of work to establish an institute within the Hrant Dink Foundation in order to present the course of the development of Armenian Studies in Turkey and the world from past to present.

This research involved a review of Armenian Studies literature, face-to-face meetings and round table meetings between scholars working in this field within Turkey and abroad, and conversations and visits with several experts abroad considered references in the area. In addition, with the guidance of Ayfer Bartu Candan, Ayşe Kadioğlu, Ardaşes Margosyan, Arus Yumul and Boğos Levon Zekian, who are members of the consulting board formed to prepare for the establishment of the Institute, the help of written sources, and advice from other people and institutions, three round table meetings were held in which scholars in the area of Armenian history, culture, language and literature shared their experiences, and spoke with [Institute members] about the areas relevant to the Institute's focus and needs. Within one year, interviews were held with nearly one hundred people in France, Italy, Armenia, Lebanon, the United States and Canada.

This report will begin with a definition of Armenian Studies as an area of scholarly research, and continue with a presentation of the changes it has undergone through its historical process, and its manifestations in different countries. Following this historical and geographical presentation of its institutional and academic development, it will address the principal research activities and institutional endeavors that form the basis of Armenian Studies in Turkey today.

Armenian Studies cover a wide range of disciplines ranging from history to sociology, linguistics and archaeology. The sources and

methodological approaches employed in these studies to produce scholarly knowledge, form the fundamental parameters which determine whether they will or will not be included in the field of Armenian Studies. Armenian Studies cannot be considered apart from the disciplines that form the source of scientific knowledge in this field.¹

Conducted with methodologies involving a variety of disciplines, Armenian Studies may be divided into four main categories:²

1. Studies of the Armenian language, especially by linguists studying the Indo-European languages.
2. Researchers interested in early period and medieval religious texts and editions of the Bible as they concern Armenian Studies conduct philological comparisons of early period and Medieval Armenian translations of the Bible with translations into other languages, with the aim of shedding light upon the religious and social attitudes of the period.
3. Many historians specializing in Greek, Seljuk, Ottoman, Khazar, Arab, Kipchak and Turkmen history are interested in Armenian history and language due to its intersections with their own areas of expertise.
4. Some researchers interested in Armenian Studies as a branch of science in and of itself, study Armenian history, culture, art, language, religion and literature with a focus on a wide variety of themes, regions and periods such as the Genocide, Diaspora,

¹ For a comprehensive analysis on this subject, see G. A. Brutian, "Armenology and Metaarmenology and the Concept of Metascience," *Fundamental Armenology* 1 (2005), www.fundamentalarmenology.am/datas/pdfs/56.pdf

² Relative to the subjects and geographical centers of studies in the area of Armenian Studies, see Dickran Kouymjian, *Hayakidutyun Nergan Ardasahmani Mech* [Armenian Studies Abroad] (Beirut: Shirak, 1972); "The Role of University Chairs," *Journal of Armenian Studies* VII, no. 2 (Summer 2003): 31-37.

Memory, the Middle Ages, the Ottoman and Byzantine Empires and the Middle East.

The development of Armenian Studies, the content and limits of which we have defined above in terms of its relationship with various disciplines of the humanities as an academic field, has been due to the institutional structure provided by research centers.

Centers devoted to the academic education and study of Armenian history, culture, language, social fabric and the country of Armenia have been established in various places around the world. These studies have a nearly eight-century history. Today there are several Armenian Studies centers, some independent and some part of other institutions, in the United States, Europe, Armenia and the Middle East.³

The production of knowledge concerning Armenian language, literature and history within modern scientific method began nearly two centuries ago in Continental Europe. The forced migrations following the disastrous genocide in the early 20th century led to the adoption of a diaspora identity among Armenians in Europe and the United States. The 1970s in particular, as identity and memory studies increasingly made their way into the academic world, witnessed an increase in academic studies of Armenian identity among the Diaspora, with a focus in these areas.

³ Arestakes Simavoryan, "Centers for Armenian Studies in Europe," *Noravank*, www.noravank.am/eng/issues/detail.php?ELEMENT_ID=13178

ARMENIAN STUDIES IN EUROPE

Until the 19th century, Armenian Studies seem to have been mainly focused on the area of language.⁴ Although linguistic studies continue, the main focus of Armenian Studies in the 20th century has moved from language and culture into the areas of Diaspora and Genocide Studies. Thus Armenian Studies, which began to be developed by Armenian and other clergymen in monasteries prior to the advent of modern universities, has in the last century been transformed by the work of universities, secular institutions and individual researchers.

Armenian Studies in Europe have entered a new era with the work conducted in the 18th century at the Venetian Mekhitarist⁵ monastery on St. Lazzaro (Surp Ghazar) Island. Mekhitar Sepasdatsi's *Turn Ashkharapar Lezvi* [Door to Everyday Language] published in 1727, and *Parakirk Haygazyan Lezvi* [Dictionary of the Armenian Language; 1779] can be considered a starting point for this new era. The monastery serves as a fundamental reference point for those involved in Armenian Studies, and notably, has published the important magazine *Pazmaveb* since 1842. Also in Venice, Ca' Foscari University's Asia and North African Studies Department includes a Chair in Armenian Language and Literature, founded by Boghos Levon Zekian. In 1975, an international symposium on Armenian art was held in Bergamo under art historian Adriano

⁴ Dickran Kouymjian, "The Future of Armenian Studies," *Journal of Armenian Studies* VII, no. 2 (Summer 2003): 185-190.

⁵ The Mekhitarist Association was formed in 1700 in Istanbul by Manuk Bedrosyan (Mekhitar Sepasdatsi), a monk from Sivas. Consisting of Armenian Catholic monks association with St. Benedict, the Association settled on Venice's San Lazzaro Island in 1717. Known especially for their translations from Ancient Greek to Armenian, and their studies in the area of language, the Mekhitarists have, in addition to Venice, a monastery and a library in Vienna dedicated to the field of Armenian Studies. In 2000, these two centers merged under a single roof.

Alpago-Novello.⁶ In addition, the *Centro Studi e Documentazione della Cultura Armena* [Center for the Study and Documentation of Armenian Culture] founded in 1976 by Adriano Alpago-Novello focuses Armenian architecture and art history and is known especially for its architectural restoration and recording projects. In 1990s it added Armenian music to its areas of study, and is notable for its activities in Venice and Milan. Also in Italy, the University of Bologna has a Chair in Armenian language and literature founded in 1973 by Gabriella Uluhogian, and a number of other universities offer Armenian language classes.

In France, where Armenian Studies have a long history, the first systematic educational program in this area began in Paris in 1798 with Armenian language classes at Hagob Şahan Çirbedyan's *Ecole Spéciale des Langues Orientales* [Special School of Eastern Languages], as it was known at the time. Still operating today as the *Institut National des Langues et Civilisations Orientales* [INALCO], this institution includes an Armenian Language and Literature Department.⁷ The works of Ed Dulaurier, who began teaching Armenian at this institution in 1862, wrote books on Armenian history and translated such books from Armenian into French, along with those of Victor Langlois, who concentrated on the history of the Cilicia region, can be considered pioneering "Orientalist" works in the 19th century Armenian Studies in France.

Also in Paris, the *École Pratique des Hautes Études* [Practical School of Advanced Studies] offers Armenian language and literature

⁶ The second International Armenian Art Symposium was held in Yerevan in 1978, the third in Milan in 1981, the fourth in Yerevan in 1985, and the fifth in Venice in 1988.

⁷ Established in 1669 under the name 'Ecole des Jeunes de Langues' [Language School for Youth], this institution was renamed 'Ecole Spéciale des Langues Orientales' [Special School for Oriental Languages] in 1795, and again in 1971 as the 'Institut National des Langues et Civilisations Orientales' [INALCO, National Institute of Oriental Languages and Civilizations]. Today, INALCO provides education in nearly one hundred languages.

classes, and the *École des Hautes Études en Sciences Sociales* [School of Advanced Studies in the Social Sciences, EHESS] offers classes in Armenian history. The Armenian Divisions of the *Bibliothèque nationale de France* [French National Library] in Paris and INALCO, and especially the AGBU [Armenian General Benevolent Union] Nubar Library, which has operated since 1928 and is home to a vast written and visual archive on Armenian history, have become central to archiving and documentation in the field of Armenian Studies.

Revue des Études Arméniennes [Journal of Armenian Studies], begun in Paris in 1920 by Frédéric Macler and Antoine Maillat, was the first continuing publication in this area outside of religious and cultural centers. Featuring many articles on Armenian culture, history, language and religious life, it ceased publications in 1934, and after a 30-year hiatus, was revived in 1964 under the leadership of Haïg Berbérian. During this second period, it has focused on Armenian history, culture, language and religious life prior to the modern period. Although it does not publish regularly, the magazine still operates. *Études Arméniennes Contemporaines* [Contemporary Armenian Studies], which has been published semiannually since 2013 in English and French, bears the distinction of being the first online, publicly accessible periodical in this area.

Montpellier University includes an Armenian Studies Chair, and the University of Aix-Marseille has an Armenian Architecture Department. Also in Marseille, the *Association pour la Recherche et l'Archivage de la Mémoire Arménienne* [ARAM, Association for Research and Archiving of Armenian Memory] founded in 1997 through the efforts of philanthropist Jean Garbis Artin, works on the digitalization of periodicals and archives in order to pass Armenian memory to coming generations, and with its own archives and library, makes these sources available to researchers.

In Belgium, the Armenian Studies chair within the Center for the Oriental Studies – Orientalist Institute of Louvain at the Catholic University of Louvain (UCL), founded through the efforts of philologist Gérard Garitte (1914-1992) focuses chiefly on Armenian linguistics.

The Netherlands became a center for the publication of works in Armenian Studies when Armenian printing developed in the 17th century Amsterdam. An Armenian Studies Department was established in 1995 at the University of Leiden through the endeavors of linguist Jos Weitenberg (1943-2012). Although this chair was closed in 2009, Armenian continues to be taught at the University.

In Switzerland, the Armenian Studies Center established at the University of Geneva in 1974 offers classes in Armenian language and literature. The Center is also home to a library and archive.

One of the countries with a long history of Armenian Studies is England. Armenian Studies at Oxford University began in the mid-19th century, and gained momentum through theologian Frederick Cornwallis Conybeare's studies of the Armenian Church and Armenian manuscripts. These studies gained official status in 1965 as the Calouste-Gulbenkian Professorship in Armenian Studies. First chaired by Charles James Frank Dowsett (1924-1998), it now offers a Bachelor's, Master's and Doctorate in Armenian language, literature and history. The London School of Oriental and African Studies (SOAS) Department of Near Eastern and Middle Eastern Languages and Cultures also offers classes in Armenian, also with the support of the Gulbenkian Foundation.

Also in London is the Gomidas Institute, an independent institute focusing on Genocide Studies and history. Founded in 1992, the Institute is directed by historian Ara Sarafian, known in Turkey for his publishing activities, and conferences which he co-organizes and takes part in. Another important institution featuring seminars,

classes in Western Armenian and a library, is the Armenian Institute, founded in London in 2001.

Among the foremost pioneers of Armenian Studies in Germany during the 19th century was philologist Heinrich Hübschmann, who suggested that Armenian was not an Iranian language but rather constituted an independent branch of Indo-European,⁸ and translated works from Armenian to German.

The Eastern Studies Department of the National Library (*Staatsbibliothek*) houses Armenian archives, and occasionally holds conferences and workshops on Armenian language and culture. In Munich is the *Institut für Armenische Fragen* [Institute for Armenian Studies], founded in 1977 by Eduard Oganessian (1932-2004). Working with the goal of passing Armenian history to coming generations with new studies of Armenian culture, art and religious life, it opened a representative office in Yerevan in 1998. During that same year, the *Mesrop Zentrum für Armenische Studien* [Mesrop Center for Armenian Studies] was opened at Halle-Wittenberg Martin Luther University under the leadership of theologian Herman Goltz. The Lepsius Haus in Potsdam is a research institute focusing especially on Genocide Studies, but conducts studies of Armenian history as well. Among German institutions involved in Armenian Studies is the Houshamadyan Association, founded in Berlin in 2010, which mainly publishes articles and photographs on its website. The goal of the Association, which formed around a project, is to present the Armenian heritage within the borders of

⁸ Heinrich Hübschmann, "Ueber die Stellung des armenischen im Kreise der indogermanischen Sprachen," *Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der Indogermanischen Sprachen* 23, no.1 (1875): 5-49. [For English translation: "On the Position of Armenian in the Sphere of the Indo-European Languages," in *A Reader in Nineteenth Century Historical Indo-European Linguistics*, ed. W. P. Lehmann (Bloomington: Indiana University Press), 164-189]

the Ottoman State through memoirs and articles as well as visual and audio material.⁹

Armenian Studies in Austria are concentrated chiefly in Vienna. The Vienna branch of the Mekhitarist association began its publishing work in Armenian Studies in 1811 within the Mekhitarist Monastery. Still a very important source for researchers with its vast archive, the Vienna Mekhitarist Monastery contributes to Armenian Studies with its periodical *Hantes Amsorya* [Monthly Journal] in publication since 1887. The *Österreichisch-Armenische Studiengesellschaft* [Society of Austrian-Armenian Studies] at the University of Vienna holds events relating to Armenian history and culture, and Armenian language classes are offered at Salzburg University.

Armenians have lived in Eastern European countries such as Poland and Romania since the 11th century, and this past has long served as a foundation for studies of Armenian history and culture in the region. There are still chairs for Armenian Studies at Babeş-Bolyai University in the city of Cluj-Napoca, Romania as well as Pázmány Péter Catholic University in Budapest, Hungary. In Poland, two major international Armenian Studies conferences have been held, the first in Zamość in 2010 and the second in Warsaw in 2016.¹⁰ A quarterly bilingual (Polish and Armenian) periodical, *Awedis*, focusing on the history, culture and contemporary life of Poland's Armenian community has been published since 2009 by the Polish Armenian Culture and Heritage Foundation.

⁹ See www.houshamadyan.org

¹⁰ For a study dealing with the presence of Armenians in Poland and Ukraine together with political developments in the region, see Grzegorz Pełczyński, "Armenians in Poland in the Period of Communism and in the 'Third Polish Republic,'" *Our Europe. Ethnography - Ethnology - Anthropology of Culture* 1 (2012): 45-54, www.ptpn.poznan.pl/Wydawnictwo/czasopisma/our/OE-2012-045-054-Pelczynski.pdf

To summarize, both the production of church-based knowledge in the early period, and the university tradition established upon it, have made Europe an outstanding center of Armenian Studies. Supported, in keeping with the European approach to universities, mostly by public sources, these centers and studies are concentrated chiefly on the areas of linguistics, art history and literature.¹¹

¹¹ For information on the state and topographical distribution of Armenian Studies in Eastern Europe, see Dickran Kouymjian, "Origins and Development of Armenian Studies in Europe," *State of Armenian Studies Workshop* (unpublished paper, University of Michigan Ann Arbor, Fall 2011).

ARMENIAN STUDIES IN THE UNITED STATES

The development of Armenian Studies in the United States can be divided into two periods, 'pre-' and 'post-institutional.' The first period, which lasted until the mid-1940s, consisted of personal efforts on the part of some researchers at various universities. The earliest studies were focused on language teaching. A. William Jackson (1861-1937), who began teaching at Columbia University in the 1890s, is considered a pioneer in this area. Antranik Bedikian (1885-1980) also taught Armenian at the University of Chicago in the 1930s, and served on the Board of Directors for the National Association for Armenian Studies and Research (NAASR), which will be addressed in more detail below. At Harvard University, Robert Pierpont Blake (1886-1950) taught Armenian for twenty-five years from the 1920s on. In the 1940s, he became honorary president of the Armenian American Cultural Association (AACA). In this 'pre-institutional' period, we do also encounter studies outside of language teaching. William L. Langer (1896-1977), Head of Harvard University's Department of History and honorary founding member of NAASR, addressed the 'Armenian Question' with its historical and political aspects in his lectures and works. From 1930 onward, art historian Sirarpie Der Nersessian (1896-1989) continued the research he began at the Sorbonne University in the United States, and taught Armenian and Byzantine art at Wellesley College and Harvard University. The 1940s witnessed more intense efforts to support these individual research projects that were conducted and proliferated at American universities, and create an academic space for Armenian Studies. Symposia held an important place in these efforts, and the Armenian Culture Symposium, held in October 1945 by the American Armenian Cultural Association together with the Columbia University Department of Eastern

European Languages, can be considered an important milestone. This symposium was attended by several renowned historians and linguists, including poet Kostan Zarian (1885-1969), founder of *Armenian Quarterly* launched in 1946, linguist Giuliano Bonfante (1904-2005), Sirarpie Der Nersessian and historian Henri Gregoire (1881-1964).

Developments in Armenian Studies since the 1950s served as a means to bring up the subject of the Armenian Genocide in books and conferences. Through the political and academic activities of the Armenian National Committee of America (ANCA), Genocide Studies began to be treated and investigated more systematically than in earlier periods, both in and out of academia. A number of memorial events were held in 1965, the 50th anniversary of the Genocide, as well as intense political campaigns to gain visibility for the issue, emerged as a general trend for Armenian Studies research from 1965 to the present.

The Society for the Advancement of Armenian Studies (SAAS), founded in 1965 with the goal of creating a more thorough field of research for Armenian Studies in American academia, has worked to increase the visibility of Armenian history, culture and language in universities, and by opening chairs and departments, to strengthen this field. In addition to the founding goals and principles of SAAS, linguist and historian Richard N. Frye's (1920-2014) insistence in his classes at Harvard University's Center for Middle Eastern Studies that Armenian culture and history must find a place in academia, led to the establishment in 1955 of the National Association for Armenian Studies and Research (NAASR) for the purpose of supporting and increasing the academic visibility of research in the area of Armenian Studies. Presided by historian Arra S. Avakian, the NAASR members, mostly Harvard University researchers, began their work to create

a place for Armenian Studies in American academia. This was a major turning point in the development of Armenian Studies. In 1959, the NAASR established the Mashtots Professorship for Armenian Studies at Harvard University, with classes under this professorship commencing in 1961.¹²

In 1969, NAASR pioneered the establishment of the Naregatsi Professorship of Armenian Language and Culture at the University of California Los Angeles (UCLA), and in 1979, of the Professorship of Armenian History and Civilization at Columbia University's Department of Middle Eastern, South Asian and African Studies. UCLA Professorship of Modern Armenian History founder Richard Hovannisian, served for many years as a consultant for oral history projects in University of Southern California conducted together with the Shoah Foundation from the 1970s onward with Armenian 1915 survivors. This resulted in the creation of an important archive of oral histories and testimonies. This Professorship was named after Hovannisian following his retirement in 2011. The NAASR provided support for the advancement of Armenian Studies and had Armenian language and history programs established in many other American universities. After 1980, the NAASR's efforts continued with the establishment of Armenian Studies professorships at the Universities of California Fresno, California Northridge, Michigan Ann Arbor, Michigan Dearborn and Southern California.

In 1985, the Center for Armenian Research at the University of Michigan Dearborn was established under the leadership of

¹² For a study of the founding principles of NAASR and the establishment of Armenian Studies in the United States, see Marc Mamigonian, "From Idea to Reality: The Development of Armenian Studies in the U.S. from the 1890s to 1969," *Journal of Armenian Studies* X, no. 1&2 (2012-2013): 153-184. To view a presentation of Mamigonian's article, see www.youtube.com/watch?v=uLfsqOxP_cM

historian Dennis Papazian. The Center's prime mission is to conduct research on the Armenian Genocide and contemporary issues concerning Armenians, and to create an information-documentation center open to students, faculty members and the public. The Armenian Studies Program, established at the University of Michigan Ann Arbor to promote the study of Armenian culture, language and history, includes two chairs in Armenian Studies, the Alex Manoogian Chair in Modern Armenian History, established in 1981, and the Marie Manoogian Chair in Armenian Language and Literature, established in 1987.

The Armenian Studies Program at California State University Northridge was also founded by Papazian under the auspices of a university, but this time as the result of an idea to establish an Armenian Studies center as an independent institute rather than a chair. Launched in 2005, the Center's prime goal is to encourage Armenian Studies research and train researchers in various American universities.¹³

There are Armenian Studies centers in the United States outside of academia as well. Of these, the most renowned is the Society for Armenian Studies (SAS), which is based in Fresno and conducts joint projects with California State University Fresno. Established in 1974 by academicians from several different universities including Richard Hovannisian, Dickran Kouyoumjian, Nina Garsoian, Avedis Sanjian and Robert Thomson, the Society contributes regularly to the field of Armenian Studies with its academic publication *Journal of Society for Armenian Studies*, books and conferences.

¹³ For details about the state of Armenian Studies in academia and California State University Northridge in particular, see Mary A. Papazian, "Armenian Studies: Past, Present, and Future," 11 May 2013, scribd.com/doc/309934223

The Armenian National Institute (ANI), established in 1997 in Washington, D.C. by philanthropist Hirair Hovanian to support new research and analyses of the Armenian Genocide, continues its activity in this area.

Yet another independent institution in the United States is the Zoryan Institute, established in 1982 in Cambridge, Massachusetts by Greg Sarkissian, Jirair Libaridian, Garbis Kortian and Nora Nercessian. The Institute's chief goal is to promote academic studies and increase the visibility of issues including human rights, the Genocide and relations between Diaspora and Armenia. To this end, it supports independent researchers and specialists desiring to produce work of high academic standards within an interdisciplinary approach. Prioritizing oral history projects with the goal of bringing Armenian genocide survivors' memories of 1915 and before into the open, and holding many conferences, the Institute relocated to Toronto, Canada in 1984.

The Zohrab Information Center was established in New York in 1987 by Dolores Zohrab Liebman, daughter of Armenian intellectual and jurist Krikor Zohrab, who was killed in 1915. In addition to its library, archive and online catalog, it holds seminars to promote research in Armenian Studies, and publications in this field.

There is a correlation between the increased visibility of Armenian Studies in the United States and its eventual appearance as a field of university study, and the desire of young generations of Armenians in this country to remember Armenian history and their families' pasts. Further accelerated by Genocide Studies after 1965 in particular, Armenian Studies have become an important source of support to America's Armenian community in their quest to reconstruct their identity.¹⁴

¹⁴ Ibid.

ARMENIAN STUDIES IN THE MIDDLE EAST

In Lebanon, where Western Armenian is actively used in everyday life, Armenian theatre companies and music groups, as well as exhibitions and shows about Armenian history and culture, are common elements of Armenian life.

There are several centers in Lebanon active in the area of Armenian Studies. One of these is Haigazian University which was founded as Haigazian College in 1955 and gained university status in 1996. Located in Beirut, Haigazian University is home to an Armenian Studies department and library.¹⁵ Since 1970, the department has published the bilingual (Armenian and English) *Haigazian Armenological Review*. The University, which has held international conferences on Armenians living in the Middle East since 2005, is home to the Armenian Diaspora Research Center, founded in 2012.

Another Lebanese center is the Yervant Hyusisian Armenian Studies Institute, founded in 1975 by the Armenian General Benevolent Union (AGBU). Formerly offering a four-year educational program, it later switched to a two-year program, closing in 1994 due to accreditation problems. The *Hayakidagan Partsrakuyn Himnarg* [Advanced Institute for Armenian Studies], founded in 1975 by the Hamazkayin Union for Armenian Education and Culture, which trained many teachers with its academic program in Armenian language and history, also ceased operations in 2005 due to accreditation issues.

An Armenian Studies program operated within St. Joseph University of Beirut until 1975.

¹⁵ For a detailed analysis of Haigazian University from its founding to the present, see Tigran Ghanalanyan, "Haigazian University in Beirut," *Noravank*, www.noravank.am/eng/issues/detail.php?ELEMENT_ID=6949

In Lebanon, in addition to institutes, there are centers which are directly focused on training teachers of Armenian culture and history. One of these, the Khatcher Kalousdian Pedagogical Center, was established in 1987 in coordination with other Armenian Studies institutions to train teachers with a three-year program. Affiliated with the Armenian Church Catholicosate of Cilicia in Antelias, the goal of this Armenian Studies center and its library is specifically to support the advancement of teachers in Armenian history and culture with its publications including the periodical *Hask*.

Syria, home to a large population of Armenians after 1915, is home to a variety of centers in several cities, especially Aleppo as well as in Qamishli, Damascus, Latakia and Kessab. The education provided by these institutions is oriented more toward meeting community needs and preserving cultural identity than academia. Foremost among them are the Hamazkayin Armenian Educational and Cultural Association, the Tekeyan Armenian Cultural Association and the Cilician Cultural Association. The annual journal *Keghart*, published by Dr. Robert Jebejian and Haig Barigian, and published in a total of six issues between 1975 and 2000, presented academic articles about Armenian culture and history. The weekly newspaper *Nayiri*, which was published monthly between 1941 and 1949 by author and literary critic Antranig Dzarugyan and resumed publications in Beirut from 1952-1982, also made significant contributions to Armenian culture in Aleppo. The literature-focused *Yert*, first published by the Aleppian Armenian Writers' Association in 2006, and Armenian Studies magazine *Datev*, published from 2008 on by the Aleppo Armenian Diocese, were forced to close in 2011 due to the Syrian civil war.

The Surp Agop Cathedral, Armenian Patriarchate of Jerusalem is a very important center for those working in Armenian Studies with its library and collection of manuscripts. The center published the

journal *Sion* between 1866 and 1877. Revived in 1927 through the efforts of Yeghishe Turyan, the journal survives to this day. There is also an Armenian Studies program, founded in 1969 under the initiative of Michael E. Stone at the Hebrew University of Jerusalem.

In addition to providing grant opportunities for scholars of Armenian Studies, the AGBU representative office in Cairo, Egypt, is also home to a library. The most important works of researcher and author Arshag Alboyadjian (1879-1962) who focused on everyday Armenian life, namely *Badmutyun Gesaryo Hayots* [History of the Armenians of Kayseri, two volumes, 1937], *Badmutyun Yevtokya Hayots* [History of the Armenians of Tokat, 1952] and *Badmutyun Hay Kaghtaganutyun* [History of the Armenian Migration, 1941], were published during his stint in Cairo.¹⁶ The city has also recently gained an academy of Armenian Studies. The Center for Armenian Studies, established at the University of Cairo in 2014, has as its goal the advancement of Armenian historical and cultural academic material. As part of this effort, the Center held a conference in 2016 titled 'The Future of Armenian Studies in the Arab World.'

In Iran, the Armenian Language and Literature Department at Isfahan University, established in 1960, has recently begun collaborating with the Holy Savior Cathedral in the district of New Julfa for the purpose of using archives. Armenian Studies departments were established at Tehran's Azad Islamic University in 1995, and Tehran University in 2011.

¹⁶ Yervant Gobelyan, "Halkın tarihini kaydetti" [He Recorded the History of a People], *Agos* 347, November 22, 2002.

ARMENIAN STUDIES IN RUSSIA, UKRAINE AND GEORGIA

Russia, Ukraine and Georgia have historically been vibrant centers of Armenian culture and thus of Armenian Studies.

In Russia, which is home to nearly two and a half million Armenians, there are many Armenian history and culture programs, especially in universities. Armenian language classes are offered in the Asian and African Studies centers of the state universities of St. Petersburg and Moscow. Armenian Studies are directly represented in departments and programs at the Institute of Oriental Manuscripts, The Russian Academy of Sciences, Ural Federal University and Nizhny Novgorod University. In addition, the Armenian Orthodox Church Center in Moscow provides education in the Armenian language, culture and history as well as a library. The Armenian Association headquartered in Nizhny Novgorod is especially active in the teaching of Armenian language and history.

The Georgian capital Tbilisi is one of the centers where the founding steps in the field of Armenian Studies were taken. Here, between 1895 and 1916, *Azkakragan Hantes* [Ethnographical Journal], edited by Yervand Lalayan and devoted to studies of Armenian history and everyday community life, was published with contributions of scholars like architect Toros Toramanian and cleric and researcher Garegin Hovsepyan (Catholicos of Cilicia Armenians Garagin I). In 1939, an Armenian Department was established at Tbilisi Pedagogical University; later relocated to Ilia Chavchavadze State University of Language and Culture, the department still offers classes in the Armenian language.¹⁷

¹⁷ For details, see: Tamara Vardanyan, "Armenian Schools in Tbilisi: The End of the Story,"

The Chair for Armenian Studies in Kiev National University, Ukraine, is another center where academic studies in the area of Armenian Studies are conducted.¹⁸ There is also an Armenian Studies center in Ukraine which operates under the auspices of the Armenian Association.

In terms of their use of material sources as well as their choices of subjects and programs, Armenian Studies in Russia, Ukraine and Georgia are distinct from their counterparts in Europe and the United States. The traditional Armenian philanthropic institutions which play a determining role in this field in Europe, and especially in the United States, have a very limited scope in the countries of the former Soviet Union. In these countries, we find that research centers are dependent primarily on public resources and that research centers developed with civilian initiatives are supported chiefly by inter-state agreements and are semi-civilian in nature. Under this influence, Armenian Studies research in the post-Soviet countries are dominated by a focus on language and cultural education oriented to meeting the practical community and state needs.

Noravank, noravank.am/eng/articles/detail.php?ELEMENT_ID=6243

¹⁸ Vahram Hovyan, "Centers for Armenian Studies in the Post-Soviet Countries," *Noravank*, noravank.am/eng/articles/detail.php?ELEMENT_ID=13186

ARMENIAN STUDIES IN ARMENIA

Three institutions have played a pivotal role in the development of Armenian Studies in Armenia: Yerevan State University, founded in 1919; the Armenian Soviet Socialist Republic Academy of Sciences, founded in 1943 (since 1993, the ‘Armenian National Academy of Sciences,’ NAS RA); and the Mesrob Mashtots Institute for Ancient Manuscripts (*Matenadaran*), founded in 1959.

In Armenia, this field includes as much the current political realities of the country and its relations with neighboring countries as the Armenian people, Armenian history and culture. From this standpoint, it is safe to say that Armenian Studies in Armenia are treated together with political science, and a field in which various political institutions have a say. The First International Armenian Studies Conference, held in Yerevan in September 2003 by the Armenian National Academy of Science and Yerevan State University, brought together researchers from around the world and was an important step for the development of Armenian Studies; the effects of this congress was felt in subsequent years as well. Another important step in this area was the Strategy Document, drafted by the Armenian government in January 2012, for the development of Armenian Studies from 2012-2025. In keeping with the decisions included in the Document, the first step was the establishment in 2012 of a support fund for Armenian Studies.

In addition to those listed above, many other institutions including the Genocide Museum and Institute, the Shirak Center for Armenian Studies, the Armenian State Pedagogical University, the Armenian State Pedagogical University after Khachatur Abovyan, the Komitas State Conservatory, the Noravank Scientific and Educational Foundation, and the Ararat Center for Strategic Research,

have contributed to the field of Armenian Studies since the establishment of the Republic of Armenia,¹⁹

NAS RA stands out both as an older institution, as well as for its research and archival resources and wide-ranging contributions to Armenian Studies. Founded in 1943, NAS RA, with its nine (History, Adjarian Language, Abeghian Literature, Manuscripts, Art, Economics, Philosophy, Oriental Studies and Genocide) research institutes, as well as its Shirak Armenian Studies Center and an academic publishing house, is Armenia’s richest institution in this area, with hundreds of researchers working under its umbrella.²⁰

Yerevan State University, established in 1919, has also played an important role in the development of Armenian Studies in Armenia. Philologists and linguists Stepan Malkhasyants (1857-1947), Hrachia Adjarian (1876-1953) and Manuk Abeghian (1865-1944) conducted pioneering research within this institution.²¹

The Mesrop Mashtots Institute for Ancient Manuscripts, with a large archive of manuscripts, nine thematic divisions focused on Armenian Studies and –according to 2017 data– 337 employees including 140 researchers, is considered one of the fundamental reference points for those involved in Armenian Studies.²²

Following Armenia’s independence in 1991, there was an expansion in the area of Armenian Studies, marked by the establishment

¹⁹ Fundamental Armenology, “Editorial,” www.fundamentalarmenology.am/Article/1/116/EDITORIAL.html

²⁰ Yuri M. Suvaryan, “Hayakidutyun Arti Vicagi Hayasdanum Yev Zarkatsman Himnakhntirneri” [The State of Armenian Studies and Problems Faced in Armenia Today] in *Hayakidutyuni Yev Arti Zhamanagashrchanj Mardahraverneri* [Armenian Studies and Problems Today], Proceedings of the 2nd International Armenian Studies Congress (Yerevan: Kidutyun, 2014).

²¹ Ibid.

²² Ibid.

of several institutes and research centers. The Armenian Studies Institute, founded in 2008 within Yerevan State University, offers undergraduate and graduate programs, and publishes an academic periodical, *Hayakidutyán Hartser*.

Foremost among the fundamental work in the field of Armenian Studies in Armenia is *Haygagan Sovedagan Hanrakidaran* [Encyclopedia of Soviet Armenia] prepared by the Armenian Academy of Sciences and published in thirteen volumes between 1974 and 1986. Prior to this encyclopedia, which contains entries on a vast number of subjects ranging from the history of the Armenian Church to studies of the Armenian language, the Diaspora and the Genocide, two periodicals had played a defining role in the formation of Armenian Studies in Armenia. *Lraper Hasaragagan Kidutyunneri* [Journal of Social Sciences], which was first published in 1940 by NAS RA as a peer-reviewed journal and continues to be published triennially, and *Badma-Panasiragan Hantes* [Journal of History-Philology], first published in 1958 by the Armenian Academy of Sciences and focusing on Armenian history, language and literature from the Ancient period to the present, have been the foremost publications in the field. Other important publications which contributed to the development of Armenian Studies in Armenia were *Banber Matenadarani* [Matenadaran Bulletin] published since 1940); *Banber Yerevani Hamalsarani* [University of Yerevan Magazine], which has been published since 1967; *Etchmiadzin* magazine, which has published by the Armenian Catholicosate for 60 years, and *Banber Hayagidutyán* [Armenian Studies Bulletin], an academic journal in five languages published since 2014.

THE FOUNDATIONS OF ARMENIAN STUDIES IN TURKEY

The foundations of Armenian Studies during the Ottoman period are to be found in works produced over a long period – from the 17th to 20th centuries – on the Armenian language, history and culture by researchers such as historian Eremya Çelebi Kōmürçiyán (1637-1695), Balatlı Kevork Tıbir (1737-1812), Ğugas İnciciyan (1758-1833), Hampartzum Limonciyan (1768-1839), Krikor Peştemalçıyan (1773-1837), Minas Pjişgyan (1777-1851) and Madatya Karakaşyan (1818-1903).

Those who contributed to this field of study in the early 20th century were Armenian intellectuals who had somehow managed to survive from the events of 1915. Although these scholars, which may be characterized as a small group trying to survive as intellectuals far from their homeland, did continue to produce material on the history and culture of the Armenian people, Armenian cultural and artistic life suffered a serious break after 1915, and the variety and wealth of the 19th century was lost to a great extent.

The history of Armenian Studies in Turkey is at the same time a history of loss in the wake of 1915.

In the early 20th century, as studies of Armenian history and culture were just beginning to take root abroad, a similar institutionalization and scientific approach to the subject was out of the question in Turkey. Consequently, the founding steps which formed the basis for the Armenian Studies that have begun to gain academic status in Turkey during recent years, include the work of intellectuals who had survived 1915, and daily Armenian newspapers and magazines striving forge a connection between the intellectual wealth lost in 1915, and following generations in the early Republican period.

FROM THE EARLY REPUBLICAN PERIOD TO THE 1990s

The transformation of social and economic life of the Ottoman Empire in the 19th century was reflected in Armenian social, cultural and literary life as well, especially during the second half of the century. In 1860 and 1863, the Armenian National Constitution, which aimed to organize Armenian society based on civilian and spiritual institutions of leadership, may be considered as the political expression of this force.²³ The same period witnessed an increased gravity in Armenian literature, in rural works as well as realist works about everyday city life. Among the authors who drew inspiration from everyday life were Tilgadintsi (Hovhannes Harutyunian, 1860-1915), Rupen Zartarian (1874-1915), Yervant Odian (1869-1926) and Hagop Baronian (1843-1891).²⁴

The works of Teotig (Teotoros Lapchindjian) and Hagop (Djololian) Siruni, whose works and studies provide information on the 19th century Armenian cultural life, are still fundamental resources in this area. With his almanac titled *Amenun Daretsuytsi* [Everyone's Almanac], Teotig kept a record of the Armenian community's experiences between the years of 1907 and 1929. His book *Hushartsan Abril Dasnmegi* [11 (24) April Memory Album] contains biographical information about 761 Armenian intellectuals who were genocide victims, including 143 who were arrested in Istanbul on April 24, 1915, as well as excerpts from some of their works and various writings on this subject.²⁵ *Zulum*

²³ Vartan Artinian, *Osmanlı Devleti'nde Ermeni Anayasası'nın Doğuşu 1839-1863*, trans. Z. Kılıç (Istanbul: Aras, 2004), 90. [Original: *The Armenian Constitutional System in the Ottoman Empire, 1839-1863: A Study of its Historical Development* (Istanbul: V. Artinian, 1988).]

²⁴ Kevork B. Bardakjian, *Modern Ermeni Edebiyatı*, trans. Fatma Ünal, Maral Aktokmakyan (Istanbul: Aras, 2013), 115-212. [Original English edition: *A Reference Guide to Modern Armenian Literature, 1500-1920* (Detroit: Wayne State University Press, 2000), 99-207.]

²⁵ Teodik, *11 Nisan Anıtı – Huşartzan Abril 11 i* (Istanbul: Belge, 2010). [English edition: Rita Soulahian Kuyumjian, *Teotig: Biography & Monument to April 11* (London: Gomidas, 2010)].

yev mer Vorperi [Torment and our Orphans] on the orphans left behind by the dead, and *Dib u Dar* [Print and Letters],²⁶ written to commemorate the 1500th anniversary of the invention of the Armenian alphabet and the 400th anniversary of Armenian printing, are vital works from the standpoint of Armenian history and culture which serve as fundamental resources.

Another important figure whose writings were influential before and after 1915, was author and publisher Siruni. Siruni, who in his youth published his writings in the *Azadamard*, *Püzantion* and *Arevelk* newspapers and survived the events of 1915, remained in Istanbul where he continued his publishing work until 1922, and then settled in Romania. He made extremely important contributions to Armenian history studies, in particular with his four-volume book *Bolis yev ir Teri* [Istanbul and its Role] in which he explained the history of Armenians in Istanbul from 1453 onward, and his works, *Tanzimat yev Hayeri* [The Tanzimat and the Armenians] and *Etcher Arevmdahay Kraganutyan Badmutenen* [Pages from Western Armenian Literature].²⁷

THE ROLE OF NEWSPAPERS AND INDIVIDUAL RESEARCHERS AFTER 1923

After 1923, and up to the 1990s, writers on Armenian history, language and culture generally published their studies in newspapers, or in annual journals of institutions such as schools, churches and hospitals. Among the notable researchers producing works in

²⁶ Teotig, *Baskı ve Harf: Ermeni Matbaacılık Tarihi* [Print and Letter: History of Armenian Press], trans. Sirvart Malhasyan (Istanbul: Bircamanlar, 2013).

²⁷ *Bolis yev ir Teri* (Beirut: Antilyas, 1965); "Tanzimat yev Hayeri," *Badma Panasiragan Hantes* (1966), s. 53-66; "Etcher Arevmdahay Kraganutyan Badmutenen," *Badma Panasiragan Hantes* (1972): 35-47.

the area of Western Armenian Language and Literature are Hagop Martayan Dilaçar and Turgut Kut. Martayan, who is considered one of the pioneers of modern Turkish and a founder of the Turkish Language Association, wrote series of articles on Armenian language and culture, especially in the newspaper *Marmara*. Turgut Kut, though a specialist in Turkish, became in the 1980s one of the first researchers to work with a much-studied subject in Turkish academia today, that of Turkish text in Armenian script.

Among authors writing on various areas of Armenian history up until the 1990s, certain names stand out: Hrant Asadur, Toros Azadyan, Hrant Der Andreasyan, Varujan Köseyan, Kevork Pamukciyan, Vahram Parunyan, Levon Panos Dabağyan, Mıgırđıç Marzbanyan, Şavarş Kahana Balımyan, Bimen Zartaryan and Pars Tuğlacı. Toros Azadyan, known especially for his studies in the 1930s, authored books about the life of famous musicologist, composer and song collector Gomidas Vartabed, and on the history of Eğin.²⁸ In 1948, he produced an annual ethnographical publication called *Mshaguyt* (Culture), and wrote many columns on Armenian cultural history for the newspaper *Zhamanag*. Kevork Pamukciyan, who concentrated mainly on history, managed the archive of the Armenian Patriarchate of Turkey since from 1967 on, and served as director of publications for the Patriarchate *Shoghagat* journal. Informed by sources in Armenian in particular, Pamukciyan produced several works in Armenian and Turkish.²⁹ Pars Tuğlacı, known for his work in Ottoman history

28 *Gomidas Vartabed* (Istanbul: Gutenberg Press, 1931); *Agn: Nüter ir mshaguytin yev badmutyan hamar* [Eğin] (Istanbul: 1955).

29 Pamukciyan's most important works in Armenian include: "Madenakidutyun Hanrabedagan Hisnamya Shrchani İstanbulahay Kirki" [Bibliography of Armenian Books in Istanbul on the 50th Anniversary of the Republic], *Shoghagat* 1976-1978; *Hagop Nalyan Badriark* [Patriarch Hagop Nalyan], (Istanbul: Murat Ofset, 1981); *Hovhannes Badriark Golod* [Patriarch Hovhannes Golod], (Istanbul: Shoghagat Series - 2, 1991) and *Badmutyun*

and lexicography, also wrote works on the history of the Balyan and Dadyan families as a part of Armenian community life during the Ottoman period, as well as Armenian history and literature. Hrand Der Andreasyan, who served in the History Department of Istanbul University from the 1940s to the 1970s, contributed greatly to this area with his selections and translations about Ottoman history from the Armenian.

During this period, the work of many authors, including those mentioned above, which could serve as resources in the area of Armenian Studies, were mainly published in periodicals. The newspaper *Zhamanag*, which was established in 1908 by brothers Sarkis and Misak Koçunyan and represents an experiment in carrying a newspaper from the pre-Republican into the Republican period, is still in publication today. Through its long history, and especially during the Republican period, *Zhamanag* has published the historical and cultural writings of many Armenian intellectuals. The newspaper *Nor Marmara*, which was founded in 1940 by Suren Şamlıyan and taken over in 1967 by Rober Haddecıyan, remains in publication today. While the weekly newspapers *Nor Or*, *Nor Lur* and *Zharakayt* established during the same period eventually were forced to shut down, *Zhamanag* with its pre-Republican beginnings and *Nor Marmara*, which was founded during the Single-Party period have, despite heavy oppression and censorship, published many works on Armenian culture and history in

Hragizman Gosdantnubolso, 1660 Darvo [The History of Fires in Istanbul, Year 1660], the work of Eremya Çelebi noted and edited by K. Pamukciyan (Istanbul: Shoghagat, 1991). A selection of the author's works in Turkish was published in four volumes under the title *Ermeni Kaynaklarından Tarihe Katkılar* [Contributions to History from Armenian Sources] by Aras Publishing: *İstanbul Yazıları*; *Ermeni Harfli Türkçe Metinler*; *Zamanlar, Mekânlar, İnsanlar*; *Biyografileriyle Ermeniler* [Istanbul Writings; Turkish Texts in Armenian Script; Times, Places, People; Armenians and their Biographies] (Istanbul: Aras, 2002-2003).

serial form, thus making an invaluable contribution to the field of Armenian Studies.

Besides independent newspapers and periodicals, there is a wealth of material potentially useful to Armenian Studies to be found in the publications of religious and community institutions. One of the most notable of these is *Shoghagat*, an annual publication launched in 1952 by the Surp Hach Tbrebank Foundation. In its 1978 issue is an article titled “Madenakidutyun Hanrabadagan Hisnamya Shrchani İstanbulahay Kirki” [A Bibliography of Armenian Books in Istanbul in the 50th Year of the Republic]. Listing Armenian works published in Turkey between 1923 and 1973, it stands as a valuable source for researchers in the areas of Armenian history and culture. *Lrapet*, a periodical published by the Armenian Patriarchate; *Hantes Mshaguyti* [Culture Journal], launched in 1948 by the Getronagan High School Alumni Association; and *San*, a magazine focused chiefly on culture and the arts, launched in 1954 by the Pangaltı High School Alumni Association, all contain valuable material on Armenian culture and history.

During the Republican period, the staging of theatrical works in languages other than Turkish was forbidden. When this ban was lifted in 1946, the Armenian theatrical tradition, which had been quite rich before 1915, began to revive. 1946 also marked the establishment of the magazine *Kulis*, which would remain in publication for fifty years. Established by Hagop Ayvaz, who was its main writer, and published in Armenian until its closure in 1996, it was Turkey’s longest-running theatrical publication. Founded especially to focus on Armenian stage life, *Kulis*, like many other early Republican period newspapers and magazines oriented to the Armenian community, grew into a very productive periodical that generally included articles on Armenian history and culture and biographies as well.

Although its contribution to Armenian Studies is debated, the historiography tradition focused on the Armenian Question, Armenians and 1915 appeared during the Republican period must be mentioned. Fatma Müge Göçek points to three basic approaches in Turkish historiography concerning 1915. The first approach, based on memoirs and reports by persons in key positions of duty during the last period of the Ottoman Empire, suggest that 1915 and its aftermath was a time of common suffering due to the conditions of war during that period. The second historical approach developed after the move to a multiparty system, and over time, created its own language. The works of Esat Uras, who researched Armenian history in Anatolia with state support in the 1950s, can be considered the founding texts of this approach.³⁰ The same approach created the foundation for the official political discourse in the 1970s, and the denialist academic works that became institutionalized within the discipline of history during the 1990s. At the same time, this period saw the appearance of a critical approach to history, lead especially by figures working abroad, who did not shy away from the subject of responsibility for 1915.³¹ During this period, as Holocaust studies began gaining weight in academia, historiography concerning the Armenian Genocide began to take its place in both general and comparative Genocide Studies.³²

³⁰ Esat Uras, *Tarihte Ermeniler ve Ermeni Meselesi* [Armenian in History and the Armenian Question] (Ankara: Yeni Press, 1950) and Priest Y. G. Çarkçıyan, *Türk Devleti Hizmetinde Ermeniler, 1453-1953* [Armenians in the Service of Turkish State] (Istanbul: Yeni Press, 1953) were heavily used in the construction of this discourse.

³¹ Fatma Müge Göçek, “Reading Genocide: Turkish Historiography on the Armenian Ethnic Cleansing,” in *A Question of Genocide: Armenians and Turks at the End of the Ottoman Empire*, ed. Ronald G. Suny, Fatma M. Göçek and Norman Naimark (London: Oxford University, 2011), 42-52.

³² For a study examining the historiography of the Armenian Genocide, see Bedros Der Matossian, “Explaining the Unexplainable: Recent Trends in the Armenian Genocide Historiography,” *Journal of Levantine Studies* VI, no. 2 (Winter 2015): 143-166.

THE 1990s AND TRANSFORMATION

Developments in Armenian Studies in the 1990s, similarly to the previous period, included research, investigatory and publishing work in newspapers and other periodicals. The emergence of such publications and publishing houses were, of course, related to broader political and social transformations underway in Turkey.

The severe oppression of both political and cultural life that followed the 1980 coup d'état was an obstacle to the emergence of new voices, products and endeavors in these areas for nearly ten years. When the EU membership process resumed in 1987, the post-coup conditions began –if slowly– to relax. As identity politics and struggles began to emerge in the 90s, various political and cultural channels emphasizing multiculturalism were created. This led in turn to increased freedom in research and publishing, marking the appearance of newspapers, periodicals and radio broadcasts of a multi-identity, liberal bent. In 1993, *Kardeş Türküler* [Songs of Fraternity] was born as a project to perform the traditional songs of Anatolia, Thrace and Mesopotamia –including Armenian folk songs– in their original languages. That same year, the group *Knar* formed to introduce Armenian Anatolian music to a wider public. Within the framework of multiculturalism, both of these groups helped Armenian culture find a voice in the public sphere.

In 1990s Turkey, book publishing played an important role in the dissemination of public knowledge about Armenian culture and the recent history of the Armenian people. Starting in the late 1980s in particular, Belge Publishing, which had been founded in 1977, began publishing investigative books as well as literary works based on testimonials that shed light on the recent past of peoples living in Turkey. This created a trend in publishing which questioned the official historical narrative on a host of subjects,

including the ‘Armenian Problem’ which had been considered taboo in Turkey.³³

From the 1990s onward in particular, İletişim Publishing, founded in 1984, contributed books to the publishing world on the identities of various peoples who lived or live within the borders of Turkey as well as debated historical issues. Another first in Turkey was the publication in 1992 of Taner Akçam’s book, *Türk Ulusal Kimliği ve Ermeni Sorunu* [Turkish National Identity and The Armenian Question], by İletişim Publishing.

Aras Publishing, founded in 1993 by Yetvart Tomasyan, Mıgırdiç Margosyan, Ardaşes Margosyan and Hrant Dink, played a pioneering role through its efforts to make Turkish translations of Armenian literature, and especially rural literature, available. Meanwhile, with research reviews written in Turkish or translated into Turkish from western languages, it contributes significantly to the development of Armenian Studies in Turkey, and continues make literary works by Armenian writers written in various languages, as well as works focusing on Armenian history and culture, available to the readership in Turkey.

Turkey’s first bilingual bi-weekly newspaper *Agos*, established in 1996 under the direction of editor in chief Hrant Dink, became a platform to inform public about discriminatory minority policies against Turkey’s Armenian community and to provide an environment for solidarity. Among the newspaper’s early goals were to directly acquaint Turkish society with the Armenian’s

³³ In the field of Armenian Studies, notable books published by Belge Publishing during the 1990s include Yves Ternon’s *Ermeni Tabusu* (The Armenian Taboo, trans. Emirhan Oğuz, 1993); and (memoir-novels) Mıgırdiç Armen’s *Hegnar Çeşmesi* (The Fountain of Hegnar, trans. Hasan Polat, 1992) and Franz Werfel’s *Musa Dağ’da Kırk Gün* (Forty Days of Musa Mountain, trans. Saliha N. Kaya, 1997). [English edition: *The Forty Days of Musa Dagh*, trans. Geoffrey Dunlop and James Reidel (London: Penguin Books, 2017).]

history and cultural heritage, and to unite Armenians living in Anatolia, who had been deprived of their mother tongue because of the loss of all of their cultural resources and realms of existence, including schools and churches following 1915, with the wider Armenian community. During the following years the newspaper, under Hrant Dink's leadership, setting an example for an Armenian citizen who took on all of Turkey's problems with their words and action, and with the principle of equal citizenship, trained a host of young people. *Agos* adopted a policy of encouraging the opening of the Turkish-Armenian border and the normalization of relations between the two neighboring countries.

Agos took a vital step in the empowerment of Turkey's Armenian community. Through the efforts of Hrant Dink, and its Armenian pages editor Sarkis Seropyan, as well as others taking part in the enterprise since its founding, it has striven to preserve and reveal a cultural heritage which certain forces are trying to erase from the public mind. In time, this activity allowed it to grow into a bilingual weekly publication offering a vast trove of Armenian history and culture. In addition, by bringing one of the greatest taboos in Turkish history to its pages—that of the Armenian Genocide and Islamicized Armenians—through studies and first-hand accounts, *Agos* has served as leader and an open-minded platform in this area.

ARMENIAN STUDIES IN TURKEY FROM 2000 TO THE PRESENT

Since the late 1990s, the dialogues developed by academicians from Turkey in the area of Genocide Studies along with their colleagues abroad, and studies of Armenian history, identity and culture by master's and doctoral students in Turkey, have combined to

open a new page in the development of Armenian Studies in the academia.³⁴

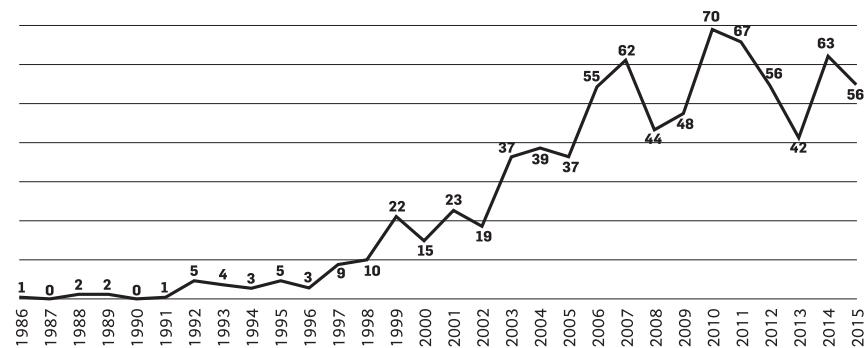
The Workshop on Armenian-Turkish Scholarship (WATS) founded in the early 2000s under leadership of Ronald Grigor Suny, Fatma Müge Göçek and Gerard Libaridian, had as its goal the broadening of the dialogue that had begun to develop among academicians and from 2000-2017 held ten meetings, the first in Chicago and the last in Berlin. A conference titled "Ottoman Armenians during the Decline of the Empire: Issues of Scientific Responsibility and Democracy," as the first academic congress in Republican history to question the official historical narrative on the genocide, was another important step toward establishing a critical historical approach to the field of Genocide studies in Turkey.

Master's and doctoral theses by students from Turkey at home and abroad in areas such as history, sociology, social anthropology, ethnomusicology, cultural studies and literary criticism, which questioned the presuppositions of nationalist paradigms on Armenian history, culture and identity, evidenced the opening of a new field within Armenian Studies. In recent years these studies, drawing on resource material in Ottoman Turkish as well as Armenian and various western languages, have focused on a variety of subjects over the long interval from the late Ottoman Empire to the present. Especially with the heightened public sensitivity in reaction to the

³⁴ An exchange of thoughts between Ronald Grigory Suny, Selim Deringil, Vahakn Dadrian and Engin Deniz Akarlı on the subject of Suny's article on Armenians and Turks in the last Period of the Ottoman Empire, published in the second issue of *Armenian Forum* magazine published by the Gomidas Institute, was a harbinger of the transformation that would occur in this area in the 2000s: Ronald Grigor Suny, "Armenians, Turks, and the End of Empire," *Armenian Forum* I, no. 2 (Summer 1998). The documentary film, *A Wall of Silence* (directed by Dorothee Forma, 1997), based upon the academic relationship between Taner Akçam and Vahakn Dadrian is an important source on this 'beginning of a dialog.'

2007 murder of Hrant Dink these theses, written with a critical approach to historiography, would pave the way for many more.

All of these developments as well as opposing efforts to maintain the status quo, led in the 2000s to a visible increase in publications on Armenian history and culture. This change is visible in the increased number of theses containing the word ‘Armenian’ compared to the past, as well as a recent increase in articles published in academic journals with the word ‘Armenian’ in the title compared to the entire Republican period prior. Of the master’s and doctoral theses written in Turkey from 1986 until the end of 2015, 82 included the word ‘Armenian’ in their abstracts between 1986 and 2001, while from 2001-2015, that number increased to 718.³⁵ Similarly, a National Library scan of 5000 periodicals published in Turkey revealed 939 articles with the word ‘Armenian’ in their titles. Of these, 184 were published between 1986 and 2001, while 527 were published between 2001 and 2015.³⁶



Distribution of theses containing the word ‘Armenian’ in their abstracts, according to year

³⁵ Thesis Center, Chairmanship of the Council of Higher Education, tez.yok.gov.tr/UlusalTezMerkezi/

³⁶ Bibliography of Articles, National Library, Turkey, makaleler.mkutup.gov.tr/

Until the 2000s, most of these theses focused on the Armenian Genocide and politics, while in the 2000s and especially after 2007, there is an increase in the number of theses on Armenian history prior to the 20th century, Armenian culture and language. Among theses in the area of Armenian Studies in Turkey today, these two subjects appear to be equally represented.

It is safe to say that during this period, institutional activity in this area, especially in universities, has developed. In 1992, an Armenian Language and Culture Department was officially established within Ankara University’s Faculty of Language and History-Geography, with a master’s program since 2001 and a doctorate program since 2010. After the signing in 2009 of protocols between Turkey and Armenia as part of the normalization process between the two countries that began in 2008, Armenian Language and Literature departments were established in Erciyes University, Kayseri, in 2010, and Trakya University, Edirne, in 2011. Also in 2011, classes in Eastern Armenian began to be taught at Kadir Has University in Istanbul. Also in Istanbul, Bogazici University, which had added a class in “Examination of Turkish Works Written in Armenian Script” in 2008, began offering classes in Western Armenian in 2008.

The Armenian Studies Institute (ERAREN) established in Ankara in 2001 has been the institutional center of the abovementioned official-denialist discourse. Since 2001, it has been publishing the *Armenian Studies* quarterly, and since 2002, the twice-yearly periodical *Review of Armenian Studies*.

TOWARD A NEW RESEARCH CENTER

The 1990s was marked by intensifying interest among peoples living in Turkey to learn about their own pasts. Since then, the interest in Armenian history has been increasing as well, but there is a palpable lack of centers able to produce institutional solutions to various needs in this area. Despite the struggle to eliminate this lack through individual efforts and personal connections, it creates an obstacle to researchers wishing to deepen their studies, and usually makes the study of great many subjects impossible. The idea of establishing an institute focusing on Armenian Studies in Istanbul is the product of this concrete need.

The Hrant Dink Foundation (HDF), founded after Hrant Dink's murder on January 19, 2007, holds international conferences according to the universal principles in its founding philosophy. In this way it brings together academicians and researchers from Turkey and abroad on a common platform, and sets the ground for new questions, and new projections for the future. Since 2007, the HDF has been conducting oral history research with the goal of highlighting the experiences of Armenians of Turkey and the Diaspora in being Armenian in Turkey; in order to reveal and advocate Turkey's multicultural heritage, it is creating inventories of sites such as churches, synagogues, schools, monasteries, orphanages and cemeteries which are important constituents of the cultural heritage of Armenians, Greeks, Assyrians and Jews and working towards preservation and reuse of these sites; accumulating and classifying personal archives, photographs, documents and books and making them available to researchers; and conducting oral history projects to archive the memories of Turkey's Armenians.

In conclusion, as the interest and need for Armenian Studies in Turkey intensifies, the HDF, striving to contribute toward the development of an institution memory in this area since 2007, views the meeting of this need as a vital responsibility.

HRANT DINK FOUNDATION BOLIS ARMENIAN STUDIES INSTITUTE

VISION

As in all of the activities conducted within the Hrant Dink Foundation, The Hrant Dink Foundation Bolis Armenian Studies Institute works to develop an approach to history within a philosophical and ethical approach free of nationalism, racism and sexism; to transform history from a frozen, distant slice of time into a part of our modern-day consciousness; to encourage communities to become acquainted with each other; to face the past and create a common memory; to support the different cultures on these lands together and keep them alive, not as objects of nostalgia but as precious bodies of knowledge alive today and passed down from generation to generation; and forge a future that is not dominated by slogans, but which rests upon conscience and the language of peace.

MISSION

The Hrant Dink Foundation Bolis Armenian Studies Institute's goal is to research and reveal the history of the interactions between one of Turkey's ancient people, the Armenians, with other societies, and the cultural implications of this interaction, within a scientific, interdisciplinary and inclusive approach; and in this way, contribute to a pluralistic, democratic historical narrative.

By collaborating and forming academic connections with institutions and organizations sharing the same goal such as universities, institutes, centers, associations, civil society organizations, the Institute aims to contribute toward improving the quality of academic studies, building bridges between researchers, the training of new researchers, the creation of an Armenian history and culture library and archive open to all, and the transmission of Western Armenian from generation to generation.

ACTIVITIES

In view of Istanbul's geographical location and importance in Armenian culture and history, to forge bridges as a "natural center" between researches working in this field in different countries around the world, and to create a network of accessibility between libraries archives and centers;

To support the production of interdisciplinary, alternative projects free of nationalism, racism and sexism, to present the historical and cultural wealth of the Armenian people, and the training of researchers;

Through physical and digital resources relating to Armenian history and culture that may serve as study resources, to create a continually developing, special library and archive and to turn this into a documentation network accessible to all;

Inasmuch as Western Armenian is extremely important in the field of Armenian Studies, to move beyond its mere preservation as a rich heritage in danger of disappearing, to the creation of programs for its transmission to new generations through teaching techniques appropriate to a living, changing world;

To contribute toward raising the academic quality of work in the field of Armenian Studies in Turkey and abroad; and enrich the work of researchers active in this field by providing them with access to resources in and outside of Turkey;

To conduct activities to ensure that academic work will reach and gain a response from society at large;

With the awareness that Armenian history is an important component of the common history of people living in these lands, to organize programs to document oral history and to conduct restoration projects, in order to reveal on a local level the cultural riches threatened by attempts to erase them from memory.

In keeping with these goals, the Hrant Dink Foundation Bolis Armenian Studies Institute will employ a wide variety of methods, including developing and conducting research and investigatory projects, preparing reports, articles, periodicals and other publications; creating a library and an archive; supporting people and institutions doing academic and independent research; and holding seminars, workshops, exhibitions, panels, conferences and other events.

APPX 1 - ARMENIAN STUDIES PERIODICALS*

ARMENIAN STUDIES PERIODICALS PUBLISHED OUTSIDE OF ARMENIA
Azgagrakan Handes Yervand Lalayan, Tbilisi (1895 – 1916)
Bazmavep Armenian Academy at San Lazzaro, Venice (1843 -) www.bazmavep.com
Haigazian Armenological Review Haigazian University, Beirut (1970 -) www.haigazian.edu.lb/Publications/Pages/HaigazianArmenologicalReview.aspx
Handes Amsorya The Mekhitarist Congregation in Vienna (1887 -) mechitharisten.org/die-wiener-mechitharisten/die-publikationen
Hask Armenological Review Holy See of Cilicia, Antelias (1932 -) www.armenianorthodoxchurch.org/en/hask
Journal of Armenian Studies NAASR, Belmont (1975 -) naasr.org/collections/journal-of-armenian-studies
Journal of the Society of Armenian Studies California State University, Fresno (1984 -) www.societyforarmenianstudies.com/
Revue des Études Arméniennes Sorbonne University, Paris (1920 -) poj.peeters-leuven.be/content.php?url=journal.php&journal_code=REA
Études arméniennes contemporaines AGBU Nubarian Library, Paris (2013 -) eac.revues.org/?lang=en
St. Nersess Theological Review St. Nersess Armenian Seminary, Armonk, NY (1996 -) www.stnersess.edu/st-nersess-theological-review.html
* This list was prepared based on the study titled “Atenakhosutyunneri Himnakan Artsyunkneri yev Druytneri Hratarakman hamar Intuneli Parberakan Gitakan Hratarakutyunneri Tsutsak’ [Scientific Periodicals for the Publication of Thesis and Result of Dissertations] on the website of Ministry of Education and Science of Armenia (boh.am/periodicals.php?langid=3).

ARMENIAN STUDIES PERIODICALS PUBLISHED IN ARMENIA

Panper Yerevani Hamalsarani (Yerevan University Bulletin) Yerevan State University www.ysu.am/science
Badmapanasiragan Hantes (Journal of History and Philology) Armenian National Academy of Sciences www.flib.sci.am/eng/HP.J/Frame.html
Lraper Hasaragagan Kidutyunneri (Social Science Bulletin) Armenian National Academy of Sciences www.flib.sci.am/eng/Lraper_hasarakakan_gitutyunner/Frame.html
Vem Pan-Armenian Journal www.vemjournal.org
Kantegh Scientific Articles Journal Armenian National Academy of Sciences Art Institute kantegh.am
Hayakidagan Hantes (Journal of Armenian Studies) Armenian State Pedagogical University www.armspu.am/science/t/293/ln/am
Hayakidutyanyan Hartser (Issues in Armenian Studies) Yerevan State University www.armin.am/am/Journal
Ksanmegerort Tar (21 st Century) Noravank Scientific Educational Foundation www.noravank.am/arm/journals/index.php?SECTION_ID=870
Panper Hayakidutyanyan (Armenian Studies Bulletin) All Armenian Foundation Financing Armenological Studies www.haygithimnadram.am
Aramazt. Mertzavor Arevelyan Usumnasirutyunneri Haygagan Hantes (Aramazt: Armenian Journal of Near Eastern Studies) Armenian National Academy of Sciences, Oriental Studies Institute, Archaeological and Ethnographical Institute, A. Kosyan www.ancs.am
Tseghasbanakidagan Hantes (Journal of Genocide Studies) Armenian National Academy of Sciences Armenian Genocide Museum - Institute www.genocide-museum.am/arm/Journal-of-Genocide-Studies.php

Yerazhishdagan Hayastan (Musical Armenia)
Yerevan State Conservatory
www.conservatory.am/en/

Grtutyunı yev Kidutyunı Artsakhum
(Education and Science in Artsakh)
Ministry of Education and Science, Republic of Nagorno Karabakh
www.bnaget.am/#/journals

Hayagan Kaghakakidagan Hantes
(Armenian Journal of Political Science)
Armenian State Linguistics University
www.arjps.org

SCHOLARLY PERIODICALS
PUBLISHED ANNUALLY IN ARMENIA

Badmutyun yev Mshaguyt Hayakidagan Hantes
(Journal of History and Culture for Armenian Studies)
Yerevan State University
www.publications.ysu.am

Banber Matenadarani (Matenadaran Bulletin)
Scientific Research Institute of Ancient Manuscripts
Named after Mesrop Mashtots
www.matenadaran.am

Kidagan Ashkhadutyunner (Scientific Studies)
Armenian National Academy of Sciences,
Shirak Armenian Studies Center
www.shirakcenter.sci.am

Akunq
Yerevan State University Ijevan Branch, A. Nersisyan
www.ijevan.ysu.am/science/collection-of-scientific-articles/

Badmutyun yev Hasaragakidutyun (History and Social Sciences)
Armenian State Pedagogical University
www.aspu.am

Kraganakidagan Hantes (Journal of Literature)
Armenian National Academy of Sciences,
Institute of Literature
litinst.sci.am

Jahukyanagan Entertsumner (Jahukian Readings)
Armenian National Academy of Sciences, Language Institute
www.language.sci.am

Hayots Badmutyan Hartser (Issues in Armenian History)
Armenian National Academy of Sciences, Institute of History
www.academhistory.am

Panper Hayastani Arkhivneri (Bulletin of Armenian Archives)
National Archives of Armenia
www.armarchives.am/

APPX. 2 - ARMENIAN STUDIES CENTERS OUTSIDE ARMENIA*

ARGENTINA

Universidad de Argentina, John F. Kennedy Cátedra Armenia
(John F. Kennedy University of Argentina, Armenian Chair)

Universidad de Buenos Aires, Cátedra Libre de Estudios Armenios
(University of Buenos Aires, Independent Chair of Armenian Studies)
seube.filo.uba.ar/catedra-libre-de-estudios-armenios

Cátedra Armenia Universidad Nacional de Rosario
(National University of Rosario, Armenian Studies Chair)
catedrarmeniaunr.blogspot.com/

AUSTRIA

**Universität Salzburg, Zentrum zur Erforschung des
Christlichen Ostens, Abteilung Armenologie**
(University of Salzburg, Center for the Study of Eastern Christianity,
Department of Armenian Studies)
www.uni-salzburg.at/index.php?id=205825

Viyanayi Mkhitarian Miapanutyun
(Mekhitarist Congregation in Vienna)
www.mekhitaristen.org

BELGIUM

Université Catholique de Louvain, cours d'arménien
(UCL, Catholic University of Louvain, Armenian Program)

BRAZIL

**Universidade de São Paulo,
Departamento de Letras Orientais, Armênio**
(University of São Paulo, Department of Oriental Literature, Armenian Chair)
www.letrasorientais.fflch.usp.br/armenio

* This list was prepared according to the study titled 'Ardyergri Hayakidagan Getronneri' [International Armenian Studies Centers] (Noravank: Yerevan, 2014), 155-169.

BULGARIA

**Sofia University 'St. Kliment Ohridski', Center for the Study of
Eastern Languages and Cultures, Armenian and Caucasus Studies
Program**
sitekreator.bg/armenianstudies/welcome.html

CANADA

Armenian Research Center, Toronto
www.armenianresearchcenter.com/

EGYPT

Cairo University, Center for Armenian Studies

ENGLAND

Gomidas Institute
www.gomidas.org

Armenian Institute
www.armenianinstitute.org.uk

**Oxford University, Calouste Gulbenkian Professorship of Armenian
Studies**
www.orinst.ox.ac.uk/administration/trust_funds/calouste_gulbenkian_professorship_of_armenian_studies.html

FRANCE

Société des Etudes Arméniennes
(Society of Armenian Studies)
www.etudes-armeniennes.org

Institut Méditerranéen de recherches Arméniennes
(Mediterranean Institute of Armenian Studies)

Centre National de la Mémoire Arménienne
(CNMA, National Center of Armenian Memory)
www.cnma.fr

Association pour la Recherche et l'Archivage de la Mémoire Arménienne

(ARAM, Association for Research and Archiving of Armenian Memory)
www.webaram.com

Institut Sayabalian d'Etudes Armeniennes
(Sayabalian Institute for Armenian Studies)

Bibliothèque Nubar de l'UGAB
(The AGBU Nubar Library)
www.bnulibrary.org/index.php/en/

Institut Tchobanian
(Tchobanian Institute)
www.tchobanian.org

Études Arméniennes à l'Institut National des Langues et Civilisations Orientales
(INALCO, Paris National Institute for Oriental Languages and Civilizations, Armenian Studies Department)
arm.inalco.free.fr

GEORGIA

University of Tbilisi, Armenian Studies Chair

Tbilisi Pedagogical Institute, Armenian Studies Chair

Virahayots Temi Hayakidagan Gendron
(Armenian Diocese of Georgia, Armenian Studies Center)

GERMANY

Instituts für Armenische Fragen
(Institute for Armenian Issues)
www.haydat-institut.org

Mesrop Arbeitsstelle für Armenische Studien-Orientalisches Institut der Martin-Luther-Universität Halle-Wittenberg
(Martin Luther University Halle Wittenberg, Oriental Institute, Mesrop Center for Armenian Studies)
www.mesrop.uni-halle.de

IRAN

Islamic Azad University of Tehran, Department of Armenian Language
language.iauctb.ac.ir/en/page/2965/armenian-language

University of Isfahan, Faculty of Foreign Languages, Department of Armenian Language and Literature
www.ui.ac.ir/ShowPage.aspx?page_=form&order=show&lang=2&sub=77&PageId=7822&codeV=2&tempname=ForeignLanguagesFaculty

University of Tehran, Chair of Armenian Studies

ISRAEL

The Hebrew University of Jerusalem, The Program of Armenian Studies
micro5.mssc.huji.ac.il/~armenia/

Yerusaghemi Zharankavorats Varzharan
(Clerical College of Armenian Patriarchate of Jerusalem)
armenian-patriarchate.com/category/educational/armenian-theological-seminary/

ITALY

Centro Studi e Documentazione della Cultura Armena
(Center for the Study and Documentation of Armenian Culture)

Venedigi Mkhitarayan Miapanutyun
(Mikhitarist Congregation of Venice)

Università Ca' Foscari Venezia, lingua e letteratura armena presso il Dipartimento di Studi sull'Asia e sull'Africa Mediterranea
(Venedik Ca' Foscari University, Department of Asian and North African Studies, Chair of Armenian Language and Literature)

Padus-Araxes Cultural Association
www.padus-araxes.com

LEBANON

Beirut Haigazian University, Department of Armenian Studies
www.haigazian.edu.lb/wp-content/uploads/2017/09/Armenian-Studies.pdf

Beirut Haigazian University, Armenian Diaspora Research Center
www.haigazian.edu.lb/research/armenian-diaspora-rc

Hamazkayin Hay Grtagan yev Mshagutayin Miutyan Hayakidagan Partsrakuyin Himnarg
(Armenian Education and Culture Association, Advanced Institute of Armenian Studies)
www.hamazkayin.com/մեր-մասին/կրթական-հաստատություններ/armenian-studies-a/

Medzi Dann Giligio Gatoghigosutyan Tbrebank
(Cilicia Catholicosate Seminary)
www.armenianorthodoxchurch.org/դպրեվանք

Medzi Dann Giligio Gatoghigosutyan Khacher Kalusdyan Mangavarzhagan Gendron
(Armenian Church Catholicosate of Cilicia, Khatcher Kalousdian Pedagogical Center)
www.armenianorthodoxchurch.org/խաչեր-գալուստեան-մանկավարժական-կն

Zmmari Hay Gatoghige Badriarkutyan ‘İknadios Maloyan’ Tbrebank
(Zmmar Armenian Catholic Patriarchate, İknadios Maloyan Seminary)
www.bzommarvank.com/seminary/big-seminary

Zmmari Hay Gatoghige Badriarkutyan ‘Surp Mikayel’ Tbrebank
(Zmmar Armenian Catholic Patriarchate, St. Michael Seminary)
www.bzommarvank.com/seminary/small-seminary

POLAND

Fundacji Kultury i Dziedzictwa Ormian Polskich
(Foundation of Culture and Heritage of Polish Armenians)
www.dziedzictwo.ormianie.pl

Uniwersytet Mikołaja Kopernika, Centrum Badan Ormianskich
(Nicolaus Copernicus University, Armenian Studies Center)
www.centrum-armenia.umk.pl

ROMANIA

Babeş-Bolyai University of Cluj-Napoca, Institute of Armenian Studies

RUSSIA

Tsentr armenovedeniya Instituta mezhdunarodnikh otnosheniy i mirovoy istorii Nizhnegorodskovo gosudarstvennovo universiteta
(Lobachevsky State University of Nizhni Novgorod, Institute of International Relations and World History, Center for Armenian Studies)
www.imomi.unn.ru

Tsentr armenovedeniya
(Armenian Studies Center)
armenology.ru/

Armyanskiy fond Instituta vostochnikh rukopisey Rosiyskoy akademii nauk
(Russian Academy of Sciences, Institute of Oriental Manuscripts, Armenian Fund)

SWITZERLAND

Université de Genève, Centre de recherches arménologiques
(University of Geneva, Armenian Studies Center)
www.unige.ch/lettres/meslo/armenien/CentredeRecherches.html

Association Internationale des Études Arméniennes
(AIEA, International Armenian Studies Association)
aiea.fltr.ucl.ac.be/AIEAfr/Accueil.html

UKRAINE

Ugrainayi Hayeri Miutyan Hayakidagan Gendron
(Association of Armenians of Ukraine, Armenian Studies Center)

UNITED STATES OF AMERICA

Armenian Genocide Museum of America, Washington
www.armeniangenocidemuseum.org/

Arizona State University, The Melikian Center: Russian, Eurasian and East European Studies
melikian.asu.edu/

University of California, Berkeley, Institute of Slavic, East European, and Eurasian Studies, Armenian Studies Program
iseees.berkeley.edu/asp

Boston University, Charles K. and Elisabeth M. Kenosian Chair in Modern Armenian History and Literature

Krikor and Clara Zohrab Information Center
zohrabcenter.org/

University of Michigan, Dearborn, Armenian Research Center
www.umd.umich.edu/dept/armenian/

Zoryan Institute
zoryaninstitute.org

University of California, Irvine, Armenian Studies Program
sites.uci.edu/armenianstudies/

University of California, Los Angeles, Grigor Narekatsi Chair in Armenian Language and Culture
www.sscnet.ucla.edu/history/centers/armenian/index.html

University of California, Los Angeles, Chair of Modern Armenian History
www.sscnet.ucla.edu/history/centers/armenian/index.html

University of California, Los Angeles, BA program in Armenian Studies, the Department of Near Eastern Languages and Cultures (NELC)
www.nelc.ucla.edu/

University of California, Los Angeles, Cotsen Institute of Archaeology, Research Center for Armenian Archaeology and Ethnography
armenianarchives.ss.ucla.edu

California State University Fresno, Armenian Studies Program
www.fresnostate.edu/artshum/armenianstudies/

Columbia University, Department of Middle Eastern, South Asian, and African Studies (MESAAS), Armenian Language Program
www.columbia.edu/cu/mesaas/languages/armenian/

Society for Armenian Studies, Fresno, California
societyforarmenianstudies.com/

Armenian National Institute, Washington
www.armenian-genocide.org/

The National Association for Armenian Studies and Research
www.naasr.org/

The Armenian International Policy Research Group
www.aiprg.net

Armenian Church Research and Analysis Group
acrags.wordpress.com/

University of Southern California, Institute of Armenian Studies
dornsife.usc.edu/cf/faculty-and-staff/staff-by-dept.cfm?did=1001730000

Harvard University, Mashtots Chair in Armenian Studies

University of Minnesota, Center for Holocaust and Genocide Studies, Armenian Research Project
www.chgs.umn.edu/pdf/ArmenianResearchProject.pdf

University of Michigan, Ann Arbor, Armenian Studies Program
www.lsa.umich.edu/asp

University of Michigan, Ann Arbor, Marie Manoogian Chair in Armenian Language and Literature

University of Michigan, Ann Arbor, Alex Manoogian Chair in Modern Armenian History

California State University, Northridge, Department of Modern and Classical Languages and Literatures, Armenian Program
www.csun.edu/~fl51594/

University of Chicago, Department of Near Eastern Languages and Civilizations, Armenian Program
cmes.uchicago.edu/page/armenian

Clark University, Kaloosdian/Mugar Chair in Modern Armenian History and Armenian Genocide Studies

University of Connecticut, Norian Armenian Programs
armenia.uconn.edu/



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