

Subject name/code:	Armenian Christianity in Context / BTÖ-AS-0030A	
Subject coordinator:	Doktori programvezető	
Lecturer(s) of the subject:	Dr. Konrad Siekierski	
Credits:	10	
Lesson type:	Lecture	
Brief subject description:	The course examines Armenian Christianity as a historical, theological, social and cultural phenomenon. It situates the Armenian Apostolic Church, Armenian Catholic and Protestant traditions, and vernacular religious practices within wider contexts of Late Antique and medieval Christianities, imperial and post-imperial formations, diaspora, nationalism, memory, material culture and lived religion. Special attention is paid to the relationship between Christianity, Armenian identity, church institutions, sacred texts, ritual practices, pilgrimage, and the political and social transformations of the modern and post-Soviet periods.	
Theoretical knowledge to be acquired:	Students acquire advanced knowledge of the historical development of Armenian Christianity from Christianization to the present; the formation and self-understanding of the Armenian Apostolic Church; key theological debates such as Christology and Chalcedonian/non-Chalcedonian divisions; the role of church institutions, liturgy, sacred texts and material culture; and the modern social functions of religion in Armenia and the diaspora. They also learn major theoretical approaches to ethno-religion, lived religion, vernacular Christianity, pilgrimage, memory, nationalism and religious pluralism.	
Practical knowledge to be acquired:	Students learn to critically read and contextualize primary and secondary sources; compare Armenian Christianity with other Eastern Christian traditions; analyse religious practices, narratives and institutions in historical and anthropological perspective; formulate research questions connected to Armenian Christianity; and present arguments orally and in writing. The course strengthens skills needed for doctoral research, including source criticism, bibliographical work, scholarly discussion and the preparation of a short research-based written assignment or presentation.	
List of the most important required literature (2–4 pieces) with bibliographical details (author, title, edition or specific pages, ISBN)	<ol style="list-style-type: none"> 1. Parry, Ken, ed. <i>The Blackwell Companion to Eastern Christianity</i>. Malden, MA: Blackwell Publishing, 2007. See especially Vrej Nersessian, “Armenian Christianity,” pp. 23–46. ISBN 978-0-631-23423-4. 2. Agadjanian, Alexander, ed. <i>Armenian Christianity Today: Identity Politics, Popular Practices and Social Functions</i>. Farnham: Ashgate, 2014. See especially Konrad Siekierski, “‘One nation, one faith, one church’: The Armenian Apostolic Church and the ethno-religion in post-Soviet Armenia,” pp. 9–24. ISBN 978-1-4724-1271-3. 3. Stopka, Krzysztof. <i>Armenia Christiana: Armenian Religious Identity and the Churches of Constantinople and Rome (4th–15th century)</i>. Krakow: Jagiellonian University Press, 2018. ISBN 978-83-233-4190-1. 4. Thomson, Robert W., trans. and comm. <i>The Teaching of Saint Gregory: An Early Armenian Catechism</i>. Crestwood, NY: St Vladimir’s Seminary Press, 2001. ISBN 978-1-885011-01-5. 	
List of the most important recommended literature (2–4 pieces) with bibliographical details (author, title, edition or specific pages, ISBN)	<ol style="list-style-type: none"> 1. Nersessian, Vrej. <i>Christology of the Armenian Church</i>. Charleston, SC: CreateSpace Independent Publishing Platform, 2013. ISBN 978-1-492242-07-9. 2. Conybeare, Frederick Cornwallis. <i>The Armenian Church: Heritage and Identity</i>. Compiled with introduction by Nerses Vrej Nersessian. New York: St Vartan Press, 2001. ISBN 978-0-934728-38-6. 3. Antonyan, Yulia, and Konrad Siekierski. “A Neopagan Movement in Armenia: The Children of Ara.” In Kaarina Aitamurto and Scott Simpson, eds., <i>Modern Pagan and Native Faith Movements in Central and Eastern Europe</i>, pp. 266–282. Durham: Acumen, 2013. ISBN 978-1-84465-663-9. 4. Herzig, Edmund, and Marina Kurkchian, eds. <i>The Armenians: Past and Present in the Making of National Identity</i>. London/New York: Routledge, 2005. ISBN 978-0-7007-0639-6. 	
Theory to practice ratio:	Number of theoretical contact hours: 28 hours (2 hours/week in a 14-week semester)	Number of practical contact hours:

100% theoretical / 0% practical		0 hours
Applied teaching methods:	Lecture-based teaching combined with close reading of scholarly texts, guided class discussion, analysis of selected primary sources and visual/material examples, comparative case studies, short student presentations, and individual feedback on research questions and written assignments.	
Method of assessment:	Course report (three-level assessment). The assessment is based on active participation, preparation of required readings, contribution to discussions, and an individual written assignment and/or oral presentation related to the themes of the course.	
Assessment criteria:	Assessment criteria include: understanding of the main historical and theoretical problems of Armenian Christianity; ability to contextualize religious phenomena in broader social, cultural and political settings; critical use of academic literature; clarity and coherence of argumentation; quality of oral and/or written presentation; and regular, well-prepared participation in class discussions.	
<p data-bbox="124 663 437 965">How the subject contributes to the achievement of the learning outcomes at level 8 of the MKKR, as identified as learning outcomes in the doctoral school's training programme?</p> <p data-bbox="124 1014 437 1350">Elaborate on the way in which competence elements specified in the Training and Outcome Requirements are/may be achieved (Note: do not simply copy the competence elements from the Training and Outcome Requirements)</p>	<p data-bbox="462 663 1465 1037">The course contributes to doctoral-level learning outcomes by developing advanced, research-oriented knowledge of Armenian Christianity and its regional and global contexts. Students learn to identify complex historical, theological and anthropological problems, formulate independent research questions, evaluate scholarly interpretations, and apply interdisciplinary methods to Armenian Studies. The course supports the development of autonomous doctoral research competence, critical source analysis, comparative thinking, academic communication in English, and the ability to connect specialized Armenian Studies topics to broader debates in history, religious studies, anthropology, memory studies and diaspora studies. It also strengthens students' capacity to reflect on ethical and methodological issues in the study of religion, identity, community and cultural heritage.</p>	