

Subject name/code:	Armenian Experience and Eastern Christianity / BTÖ-AS-0050A	
Subject coordinator:	Doktori programvezető	
Lecturer(s) of the subject:	Dr. Sándor Jaczkó	
Credits:	10	
Lesson type:	Lecture	
Brief subject description:	The course examines the Armenian historical and cultural experience within the wider world of Eastern Christianity. It introduces students to the Armenian Apostolic Church and its relations with other Eastern Christian traditions, including Byzantine, Syriac, Georgian, Coptic, Ethiopian, Slavic Orthodox and Eastern Catholic contexts. The course discusses theological debates, liturgical and institutional traditions, monastic and manuscript culture, pilgrimage, sacred space, ecclesiastical diplomacy, inter-confessional encounters, migration, diaspora, and the role of Christianity in Armenian identity formation from Late Antiquity to the modern period.	
Theoretical knowledge to be acquired:	Students acquire advanced knowledge of the place of Armenian Christianity within the history of Eastern Christianity; the main historical stages of Armenian ecclesiastical development; the Chalcedonian and non-Chalcedonian traditions and their long-term consequences; Armenian interactions with Byzantine, Syriac, Georgian, Latin and Slavic Christian worlds; and the role of church institutions, ritual, texts and material culture in shaping Armenian historical experience. They also learn to understand Eastern Christianity as a plural, transregional and historically entangled field.	
Practical knowledge to be acquired:	Students learn to compare Armenian Christianity with other Eastern Christian traditions; critically interpret primary and secondary literature; identify religious, cultural and political dimensions of inter-Christian relations; analyse liturgical, institutional and material evidence; and formulate doctoral-level research questions. The course strengthens skills in comparative historical analysis, source criticism, academic discussion, bibliographical work, and the preparation of a short research-based written assignment or oral 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. Stopka, Krzysztof. <i>Armenia Christiana: Armenian Religious Identity and the Churches of Constantinople and Rome (4th-15th Century)</i>. Krakow: Jagiellonian University Press, 2017. ISBN 978-83-233-4190-1. 3. Agadjanian, Alexander, ed. <i>Armenian Christianity Today: Identity Politics, Popular Practices and Social Functions</i>. Farnham: Ashgate, 2014. ISBN 978-1-4724-1271-3. 4. Thomson, Robert W., trans. and comm. <i>The Teaching of Saint Gregory: An Early Armenian Catechism</i>. Cambridge, MA: Harvard University Press, 1970. ISBN 978-0-674-87038-3. 	
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. Leustean, Lucian N., ed. <i>Eastern Christianity and Politics in the Twenty-First Century</i>. London/New York: Routledge, 2014. ISBN 978-0-415-68490-3. 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. Nersessian, Vrej. <i>The Bible in the Armenian Tradition</i>. Los Angeles: J. Paul Getty Museum, 2001. ISBN 978-0-89236-640-8. 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: 100% theoretical / 0% practical	Number of theoretical contact hours: 28 hours (2 hours/week in a 14-week semester)	Number of practical contact hours: 0 hours
Applied teaching methods:	Lectures combined with guided discussion of scholarly texts, close reading of selected primary sources, comparative case studies, analysis of maps, manuscripts, church architecture and other visual/material sources, short student presentations, and individual feedback on research questions and written assignments.	

Method of assessment:	Exam. The assessment is based on preparation of required readings, active participation in discussions, and an individual oral exam and/or written assignment in which students demonstrate their ability to analyse the Armenian experience within the wider context of Eastern Christianity.
Assessment criteria:	Assessment criteria include: knowledge of the main historical and conceptual problems of Armenian and Eastern Christianity; ability to compare different Eastern Christian traditions; critical use of sources and academic literature; clarity of argumentation; quality of oral and/or written presentation; and regular, well-prepared participation in class discussions.
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? Elaborate on the way in which competence elements specified in the Training and Outcome Requirements are/may be achieved (<i>Note: do not simply copy the competence elements from the Training and Outcome Requirements</i>)	The course contributes to doctoral-level learning outcomes by developing advanced, research-oriented knowledge of Armenian Studies and Eastern Christian history. Students learn to identify complex historical, theological and cultural problems, evaluate scholarly interpretations, formulate independent research questions, and apply comparative and interdisciplinary methods. The course supports the development of autonomous doctoral research competence, critical source analysis, academic communication in English, and the ability to situate specialized Armenian topics within broader debates on religion, empire, diaspora, identity, cultural memory and transregional history. It also strengthens students' capacity to reflect on methodological and ethical questions in the study of religious communities and cultural heritage.