

**Paweł Nieczuja-Ostrowski**  
Pomeranian University in Słupsk, Poland

## Armenian periodical press in contemporary Poland

---

**Abstract:** Począwszy od lat dziewięćdziesiątych XX w. nastąpiło odrodzenie ormiańskiej społeczności w Polsce, jej życia kulturalnego, a wraz z nim jego instytucji. Jednym z przejawów tego odrodzenia było powstanie czasopism związanych z tą społecznością. Społeczność ta od tego czasu uległa zresztą wielorakim przekształceniom. Sprawili je głównie imigracja tysięcy Ormian z Armenii i innych krajów byłego ZSRR. Zdołali oni przeobrazić społeczność ormiańską w Polsce pod względem językowym, religijnym, kulturalnym, zmienić też jej tożsamość, której przedtem cechą zasadniczą był bardzo wysoki stopień asymilacji w narodzie polskim. W artykule autor ukazuje tę transformację przez pryzmat rozwoju ormiańskiego czasopiśmiennictwa we współczesnej Polsce. W tym celu przeanalizował specyfikę tych czasopism, na którą składają się zawarte w nich treści, symbolika, język, redaktorzy i autorzy.

**Słowa kluczowe:** Ormianie w Polsce, ormiańska diaspora, czasopisma mniejszości narodowych

---

### Introduction

The Armenian community in Poland has undergone significant transformations in the last four decades. It has rebuilt its community life which was destroyed as a result of the Second World War and some of its ethnical institutions, and above all it has formed several new institutions. The first secular, though not yet independent, institutions were established at the beginning of the 1980's. These were Armenian Culture Circles (Koła Zainteresowań Kulturą Ormian – hereafter referred to as KZKO) at the branches of Polish Ethnological Society in Cracow, Warsaw and Gdańsk. However, it was not until the 1990's and the formation of the Third Polish Republic when the real renaissance of social, cultural and institutional life of the Armenians in Poland started. Meanwhile, an internal transformation of Armenian community in Poland started to happen as a result of the settlement in the 1990's of the Armenian immigrants from Armenia and other former USSR republics (so-called new emigration)<sup>1</sup> (Nieczuja-Ostrowski 2010a). At the beginning of the 21<sup>st</sup> century they got involved in the community life created exclusively by the Polish people of the Armenian origin, the descendants of the Armenian settlers from earlier centuries (so-called old emigration)<sup>2</sup>, who defined themselves as "Polish Armenians" (Pełczyński 1997). The immigrants

---

<sup>1</sup> New emigration can be distinguished by: 1) in majority non-Polish citizenship (or not only), above all Armenian, 2) Armenian language of communication inside own community, 3) in Poland undertaking mainly small commercial and service activity (hospitality industry), 4) commonly declared belonging to the Armenian Apostolic Church with the capital in Etchmiadzin (Vagharshapat), 5) maintaining strong bonds with both the country which the emigrated from as well as with Armenian communities in other countries.

<sup>2</sup> The representatives of old emigration stand out by 1) identification with a Polish nation while keeping

significantly affected the transformations of the life of the Armenian community in Poland in many spheres, such as institutional, religious, bonds with Armenia, lingual, symbolic and publishing spheres. Their presence in Polish civilizational-cultural reality has become the subject of the academic interest in Poland, both in the field of sociology (Marciniak 1998, 2005a, 2005b, 2006; Cieślińska 1998), political science (Łotocki 2005, 2009; Nieczuja-Ostrowski 2008, 2010a, 2010b, 2011a, 2011b), religious studies (Ziętek 2008). However, only some researchers have concentrated on the issues of the relation between the old and new emigration, the integrational problems of both communities and caused by them changes in the picture of life of the whole Armenian community in Poland (Król-Mazur 2010; Nieczuja-Ostrowski 2013).

The aim of the article is to attempt to show the trends of the transformation of the Armenian community in contemporary Poland through the prism of changes in its periodical press. It seems crucial not only to recognize the changes in the published titles, the publishing institutions and the nature of the journals as well as the specificity of the authors, contents and symbolism. In order to do that, all the issues of three Armenian journals published in Poland between 1993 and 2018 were subject to analysis. A general picture of Armenian periodical press in Poland was presented in scientific literature (Nieczuja-Ostrowski 2011a; Skotarczak 2014), however, a deeper analysis of its transformations has not been undertaken yet. The exception is the work of a historian and a political scientist Renata Król-Mazur, who recognizes the role of a journal „Awedis” in bringing together Armenian environments in contemporary Poland (Król-Mazur 2014).

Armenian periodical press in Poland dates back to the period of the Second Polish Republic. In 1927 an Armenian monthly journal „Poślaniec Świętego Grzegorza” (“Messenger of Saint Gregory”) started to be published. Its co-founder and chief editor was priest Dionizy Kajetanowicz (1878–1954). The journal was published between 1927–1934, in the circulation of 1000 copies as well as a quarterly journal between 1938 and 1939. Since 1935 a bi-monthly journal “Gregoriana” of scientific nature was published; however, since 1938 it appeared as a quarterly journal (Pełczyński 1998: 52). It was a body of Armenian Archdiocese of Lviv. Its activity was stopped as a result of the Second World War and the liquidation of traditional centers of Polish Armenians in the areas annexed to the USSR. Most representatives of Armenian community were relocated and scattered in Poland within its new borders. In the new political reality they concentrated mostly on the issue of livelihood and restoration of the religious life within the framework of Armenian-Catholic rite. The first publishing activity after the Second World War was undertaken by KZKO in Warsaw. Between 1983–1998 the circle published the compilations about Armenia and the Armenians in the form of leaflets. Leon Ter-Oganian (1910–2002), an English language lecturer and a social activist recognized as a specific institution of the Armenian life in Poland was the organizer and the editor of the cycle and the author and translator into Polish of some published works (*Spotkanie wspomnieniowe...*; Pełczyński 2004). Altogether 29 issues were published.

---

uniqueness as Poles of Armenian origin (Polish Armenians), 2) Polish citizenship, 3) Polish language of communication inside own community (Armenian language is known by the few), 4) belonging to the Catholic Church of Armenian or Roman rite, 5) highly placed in the stratification of professional life, 6) Polish or similar to Polish surnames originating mainly from the names of their Armenian ancestors (e.g. Abgarowicz, Bohosiewicz, Kirkorowicz, Mysyrowicz).

# 1. „Biuletyn Ormiańskiego Towarzystwa Kulturalnego” („Buletin of Armenian Cultural Association”)

## 1.1. The creation of a journal

A more favourable atmosphere for the development of all kinds of minority activity started after the system transformations in Poland after 1989. In 1990 the first independent Armenian association was established, namely Armenian Cultural Association (Ormiańskie Towarzystwo Kulturalne), hereafter referred to as OTK. It was established by the members of KZKO in Cracow wishing to expand their activity within the framework of an independent organization. Adam Terlecki (born 1947) became its chairperson and performed this function until 2014. The main aim of OTK was defined as conducting the social-cultural activity promoting culture, history and social issues of the Armenians, integration of the Polish Armenian communities as well as the documentation of their history and culture<sup>3</sup>. The realization of these aims was also through the publishing activity. Already in 1993 the first issue of the quarterly journal „Biuletyn Ormiańskiego Towarzystwa Kulturalnego” („Bulletin of Armenian Cultural Association”, hereafter referred to as „Bulletin”). It is the longest published journal in Poland. Until the end of 2017, 89 issues (54 bulletins) had been published. In order to publish it, government grants were obtained<sup>4</sup>.

The editor of „Bulletin” was Anna Krzysztofowicz (1925–2006), the representative of old emigration, a biology professor at the Jagiellonian University, a founding member of OTK who participated in its authorities from the beginning. The editorial board consisted of other Polish people with Armenian origin: Adam Terlecki, OTK chairperson; Michał Teodorowicz (1916–1996), a long-time chairperson of KZKO in Cracow, a founding-member of OTK; Antoni Amirowicz (born in 1956), a researcher at the Polish Academy of Sciences, a secretary of OTK board, who became the secretary of the editorial board; Adam Mueck (died 2010), a Russian philologist, a retired teacher, a long-time member of the board of OTK. Since the second issue, the editorial board included Andrzej Pisowicz (born in 1940), an Armenian and Persian philologist, who in the 1980's established Armenian language course at the Jagiellonian University.

In the introduction to the first issue, the nature of the journal as an open medium also for the representatives of other ethnical groups was presented (issue 1, page 1):

[...] we want the Bulletin of our Association to serve well all those interested in Armenian culture, especially the whole community of Polish Armenians. We wish you pleasant reading and at the same time we want to open our Bulletin to all of you who would like to share their memories, compilations, news, opinions and all the pieces whose topic is connected with the past or current problems of the Armenians in Poland as well as abroad.

In the analysis of the content and form of the journal, three periods can be distinguished: 1) the formation of the journal model (issue 1–23); 2) „maturity” – the stabilization of both the content model as well as its form (from issue 24/25), 3) transformation – a significant change of the form of the journal and the ethnical composition of the editorial board (from issue 80/81).

---

<sup>3</sup> *Statute of Armenian Cultural Association*, [http://www.otk.armenia.pl/new/info\\_statut](http://www.otk.armenia.pl/new/info_statut) last accessed 11 December 2017.

<sup>4</sup> First from the Minister of Art and Culture, from 2005 the Minister of Internal Affairs and Administration, from 2012 the Minister of Administration and Digitalization

## 1.2. The formation period

The journal was shaped so as to combine the historical heritage of the Polish Armenians with the Armenian diaspora in the world. The cover was modelled on the pre-war „*Posłaniec Świętego Grzegorza*”, and its content was edited in two languages, Polish and Armenian but in its Western variant dominating in the Armenian diaspora in the world. The formation of the shape of “*Bulletin*” lasted until 2001 when a two-issue model of a quarterly journal published twice a year (actually a six-monthly journal) was adopted. Earlier, a considerable irregularity in its publishing was observed. In 1994 2 issues (2. and 3.) were published and in 1995 3 issues (4., 5. and 6.), in 1996 also 3 (7., 8. and 9.), in 1997 1 issue (10.), in 1998 4 issues, including a double issue (11., 12/13. and 14.), in 1999 4 single issues (15., 16., 17., 18.), in 2000 r. 5 issues, including one double issue (19., 20., 21/22., 23.).

In this period the model of the content of “*Bulletin*” was also shaped. In issue 2. a section called *Chronicle* was added for the first time. It included the information concerning the activity of OTK. It disappeared in the issues 4. and 5. and reappeared in the issue 6. and disappeared again in the issue 7. However, from the issue 10. it appeared again and it remained for good (except for issue 14.). The content is also uneven. The number of texts in particular issues oscillates between 1 (issue 7.) and 8 (issue 4.), excluding the poems. In the initial period a high frequency of publishing poetry is noticeable. They were included in 7 out of first 10 issues (altogether 22 poems). Later, the frequency has considerably decreased. Altogether, until the issue 23. they appeared in 10 issues (26 poems). A variety of texts is high and besides the poems there are also memoirs, description of dishes, letters, the aforementioned *Chronicle*, seldom the announcement, as well as the scientific and popular-scientific works which constitute approximately half of all the texts. What is also interesting is the analysis of the authors with regards to their ethnical background. In the initial period until the issue 20., a considerable majority of the published contents (a variety of types, including the poems) is by the authors who have Armenian origin and identify themselves as belonging to the community of the Polish Armenians (old emigration) and the Armenians from abroad. The texts which were written by the Polish people are half the number of the previous and these are almost all works of scientific and popularizing character.

In this period there were also some changes to the editorial board. In 1997 Michał Teodorowicz died and as a result the editorial board was limited to 5 people. In 2000, along with the resignation of Antoni Amirowicz from the editorial board, only 4 people remained (without the selection of a secretary).

## 1.3. The maturity period

A developed model of „*Bulletin*”, which was established from the issue 24/25 (2001) functioning in the maturity period, can be distinguished from the previous period by means of a few features. First of all, there are twice as many texts by the authors from the outside of the Armenian community, that is, the Polish people who do not have an Armenian origin rather than the Polish Armenians and others (from abroad and immigrants). As previously, these are mainly the works of scientific and popularizing character. Similarly to previous period, they constitute about half of all the texts. Still, a great majority of the content are the memoirs, along with the reports and interviews. However, there is a considerably larger number of letters sent to the editorial board. On the other hand, poems appear seldom and recipes only once. Besides the permanent *Chronicle*, the announcements often appear. From the issue 24/25, a permanent element of the courses by Andrzej Pisowicz.

First, these were the courses of Armenian writing, and then from issue 52/53 – the course of Armenian language. Their common feature is still the irregularity of the number of contents, and with the exception of issue 26/72 with only 3, and which can be treated as transitory, their number oscillates between 5 (issue 45/45) up to 19 (issue 74/75). A new feature was to place on the cover the picture of Mount Ararat, which appears in issue 18. for the first time (then undergoing a slight correction).

A developed in 2001 model of “Bulletin” was in force without derogations until 2015. During this period, there were some changes in the editorial board. In 2003 the board was limited to 3 people as Adam Mueck left. In 2006 the chairperson of the board Anna Krzysztofowicz died and the board consisted of 2 people. In 2007 from the issue 50/51 Andrzej Pisowicz was appointed the chairperson. The editorial board also consisted of Antoni Amirowicz. However, he resigned in 2008 and from the issue 54/55 dr hab. Krzysztof Stopka (born 1958), a historian, the head of the Jagiellonian University Archive, became the third member of the board. His appointment was a breakthrough as at that moment the Polish Armenians lost their majority in the editorial board in favour of the Poles who loved the Armenian culture.

#### 1.4. The transformation period

In 2015 some important changes to the present model of „Bulletin” were made. They were the result of the changes in the management of OTK, and above all, the replacement of the chairperson Adam Terlecki by dr. Maciej Janik, a researcher of the history of Armenia, an employee at the Jagiellonian University Archives, a former PhD student of prof. Krzysztof Stopka. New management made some changes to the editorial board of “Bulletin” by removing Adam Terlecki<sup>5</sup>, who was replaced by dr. Franciszek Wasyl, a researcher of the past of Polish Armenians, from the Jagiellonian University, a former PhD student of Krzysztof Stopka. Therefore, in 2015 the editorial board was made up of only the Poles, the researchers of the culture and the history of the Armenians, connected with the Jagiellonian University. At the same time, the Polish Armenians lost their representation in the editorial board of “Bulletin” and an anxiety concerning the fact that the journal might stop being an Armenian one and might become a journal about the Armenians appeared. In 2015 there was another change in composition of the editorial board. Franciszek Wasyl left and two other members joined – dr. Jakub Osiecki, a researcher of the history of Armenia, the head of OTK office, and since 2015 the employee of prof. Krzysztof Stopka at the Museum of Jagiellonian University and Katarzyna Agopsowicz, thanks to whom the environment of the Polish Armenians regained its representation in the editorial board. The board adopted the course similar to the one adopted by the Armenian community in Warsaw, namely also focusing on the community of the Armenian immigrants. The design of “Bulletin” was renowned and the Armenian inscriptions in Western-Armenian variant were replaced by Easter-Armenian one, that is the one used by new emigration. As it was written in the Announcement of “Bulletin” (issue 80/81, page 95):

Starting with the issue 80/81 (2015) Armenian inscriptions will be made in reformed spelling (and not a classical one) used in the Republic of Armenia. Therefore, a consistency with spelling occurring in the lessons of Armenian (Eastern) grammar of Andrzej Pisowicz will be maintained.

---

<sup>5</sup> Compare: An open letter from Adam Terlecki to Andrzej Pisowicz, the chairperson of the Editorial Board of OTK “Bulletin”, from 04.09.2015, Armenian-Polish Social Committee, [https://www.facebook.com/adam.terlecki.56/posts/10207243996756266?fb\\_ref=Default](https://www.facebook.com/adam.terlecki.56/posts/10207243996756266?fb_ref=Default) last accessed 10 December 2017.

First texts fully in the Armenian language (issues 80/81 and 82/83) appeared in the content of the journal. Generally, the content model, besides the refreshment of the design, is continued. A ratio of a double number advantage of Polish authors over the Armenian ones was maintained. It must be noted that in issue 88/89 from 2017, for the first time since 2001 (issue 26/27) there was no text by the representative of the Armenian community.

It is worth noting that in 2010 in Cracow, a scientific journal „Lehahayer” devoted to the history of Polish Armenians was established. Its founder and editor was prof. Krzysztof Stopka, also a member of the editorial board of “Bulletin”, a secretary of OTK board, a chairperson of the Council of the Heritage and Culture of the Polish Armenians Foundation, which is the publisher of the Armenian journal „Awedis”. Franciszek Wasyl became the secretary of the editorial board which also included Andrzej Pisowicz. It must be mentioned that besides “Bulletin”, “Awedis” and „Lehahayer”, there are not any other journals devoted to the Armenian issues. At the same time „Lehahayer” cannot be qualified as an Armenian journal because it was not established by the representatives of the Armenian community for their own needs.

## **2. „Poślaniec Św. Grzegorza Oświeciciela” („Messenger of Saint Gregory the Illuminator”)**

The second Armenian journal published in contemporary Poland was „Poślaniec Św. Grzegorza Oświeciciela” (hereafter referred to as new „Poślaniec”). Its publishing was initiated by the Armenian environment in Gliwice in 1994. The environment focused around the only Armenian-Catholic church of the Holy Trinity in Poland. It must be emphasized that an essential role in animating the life of an Armenian community was performed by the parish priest and the priest in charge of the Armenians in Poland priest Józef Kowalczyk. Initially, new „Poślaniec” was the body of the Ministry of the Faithful of Armenian-Catholic Rite in Poland. New „Poślaniec” was supposed to be the element of the revival of the Armenian life in Silesia and in Poland. At the beginning of the first issue (issue 1 (116) dated: 2.04.1994, page 2) it was written:

“Another step to „normality” is a current issue of „Poślaniec Św. Grzegorza Oświeciciela”. In our assumptions this is the first and another 116 issue as a continuation of the edition up to September 1939. In the next issues we would like to publish “old and new things” so that similarly to 1939 „Poślaniec Św. Grzegorza Oświeciciela” was helping us to return to our sources, roots of our traditions, origins, own Armenian general and specific history here on Polish soil for thousands of years as well as was the symbol of the renewal of the Armenian Church in Poland and the expression of the connection of the Armenians in Poland with the family of spiritual heritage of the Apostle tradition of St Bartholomew, Juda and Gregory the Illuminator.”

The editorial board consisted of the representatives of Polish Armenian communities from various cities: Andrzej Bohosiewicz from Cracow, Maciej Bohosiewicz (born in 1968) from Warsaw, Marta Axentowicz-Bohosiewicz, priest Józef Kowalczyk, as well as Jarosław Spiryn, who was in charge of graphic design. In a new form “Poślaniec” constituted a general development of a few pages-long parish brochure printed between 1992 and 1993 as Newsletter of Armenian-Catholic Parish in Gliwice, also under the title of „Poślaniec Św. Grzegorza Oświeciciela”. Probably, three issues were published (Bohosiewicz n.d.). The content and the volume were extended. In a more than twenty-page journal, besides the editorial texts, there were also Christmas wishes, poems, prayers and religious songs, information from the life of a community and announcements as well as

short studies (including biographies), memoirs and reports, mostly written by the authors who were the representatives of Armenian community. Some materials were the reprints from the pre-war publications. Initially, a graphic design did not differ significantly from a simple pattern of Parish Newsletter, from issue 3. (118) from 20.12.1994 it was enriched with numerous Armenian ornaments and symbols. The cover included the Armenian version of inscriptions, in its Western variant as well as the logo of a future association.

Issue 5. (120) from 15.12.1995 contained a statute of a newly established Association of the Armenians in Poland named after the Archbishop Józef Teodorowicz (*Związek Ormian w Polsce im. Ks. Arcybiskupa Józefa Teodorowicza*, hereafter referred to as ZOWP). The Association was thought as an ideological continuation of a pre-war "Archdiocese Association of the Armenians in Poland". The aim of the activity of ZOWP, besides the consolidation and integration of Armenian community in Poland, was also the promotion of culture and heritage of Polish Armenians and shaping the bond with Armenia and Armenians abroad. One of the main form of the activity was the publishings and publications (Nieczuja-Ostrowski 2011a: 258). The first president of the board was Zenon Isakiewicz, a representative of Polish Armenian community, and Andrzej Bohosiewicz, a chief editor of new „*Posłaniec*” was one of two vice-presidents.

From issue 6. (121) from 24.12.1996 new „*Posłaniec*” was published as the Body of Association. A new element was the section Let's learn Armenian language, teaching the language in its Western version. There were also short texts in Armenian language. Moreover, letter to and from the editorial board and ZOWP were published. Another permanent element was the section Armenian Customs and Profiles of outstanding Polish Armenians. It is worth mentioning that the relation with Armenian-Catholic Patriarchate in Bzommar in Lebanon was emphasized in the journal.

The journal was published only until 1999. The last issue published was issue 10. (125) from 04.04.1999. The cessation of the publication was connected with the conflicts inside the Armenian community in Poland and in Gliwice in relation to controversy connected with the non-pastoral activity of priest Józef Kowalczyk (Nieczuja-Ostrowski 2011a: 258). As a result, the activity of ZOWP weakened for several years.

### **3. „Zasłyszane Wieści” („Heard news”)**

In 2002 a periodical press initiative was undertaken by KZKO in Warsaw. The journal entitled „*Zasłyszane Wieści*” was created, edited and published by Paweł Korczewski (born in 1946) who originated from a Polish borderland family and was a longstanding member of KZKO, a fan of Armenia and Armenians, an activist in favor of Armenian environment. Due to insufficient financial means it did not go beyond the form of a brochure printed on a home printer and copied by means of a copying machine. The journal had an informative character, it included dates and topics of the meetings, wishes, memoirs and reports as well as the reprints concerning the Armenian issues. Approximately 10 issues were printed yearly. „*Zasłyszane Wieści*” was printed in 70 copies designated for the members of KZKO in Warsaw (Nieczuja-Ostrowski 2011a: 288). They were distributed during the meeting of KZKO and only few copies were sent out to the recipients from other centers. The printing of the journal finished in 2008. In total, about 60 issues were printed.

## 4. „Awedis”

### 4.1. The initiatives preceding the creation of the journal

In the image of Armenian life in the 1990's and the beginning of the 21<sup>st</sup> century a lack of publications created with the view of new emigration by both immigrants themselves and with their significant participation is noted. Many of them successfully integrated in Polish civilizational-cultural reality and decided to establish permanent bonds with Poland also attempting to get involved in the life of Polish Armenian communities as well as initiate their own organizations.

Warsaw became a place of intensive relations between the old and new emigration. In 2006 Polish Armenian Foundation in Warsaw (finally established as Armenian Foundation) established by KZKO environment published a newsletter entitled *Armenians in Poland. The activities of Armenian environments in 2005*. Its aim was to identify and integrate all possible Armenian environments, also the immigrant ones. The newsletter contained the description of the activity of the organization and the leaders of new emigration, and some information (including the title page) was presented in an Eastern Armenian version. Besides the activity reports and plans for the following year, 40-page newsletter also contained the news concerning press articles and books on Armenian issues and a calendar. In the introduction, the chief editor of the newsletter Monika Agopsowicz hoped that „next report for 2006 will be fuller” (*Armenians... 2006*: page 9).

In 2007 another newsletter for 2006 was published but due to financial reasons only in an electronic version. Besides KZKO, Foundation of Culture and Heritage of the Polish Armenians was its publisher. The newsletter contained 49 pages. Additionally, it included the information about the representatives of the Armenian community who died in the year of the report. The newsletter also contained the announcement of the next newsletter in 2008 (*Armenians... 2007*: page 3). However, the initiative was not continued. It must be mentioned that in its form it was similar to earlier Armenian journals in Poland but what was different was a lack of scientific and popular-science works as well as memoirs. Furthermore, thanks to a vast response and an integrative character it had a potential to transform into the first Armenian yearbook in Poland.

### 4.2. The formation of the journal

Another Armenian organization – the Foundation of Culture and Heritage of the Polish Armenians (Fundacja Kultury i Dziedzictwa Ormian Polskich, hereafter referred to as FKIDOP), which was involved in the second issue of the newsletter *Armenians in Poland...*, felt the need to publish a journal devoted completely to Armenian community in Poland, so both old and new emigration. Contrary to the associations described earlier, it was a new Armenian organization which was established in 2006 in Warsaw in order to preserve cultural heritage and memorabilia of the Polish Armenians. Its founder was the ordinary for Catholics of Armenian rite in Poland – Cardinal Józef Glemp. One of the aims of the activity was defined as the popularization of culture, history and cult of Polish Armenians (CIKRS 2017). The authorities of FKIDOP mostly consisted of representatives of the community of Polish Armenians. Ewa Abgarowicz became the president of the board and the chairperson of the Foundation Council - Monika Agopsowicz. In 2009 the chairperson of the Foundation Council was dr hab. Krzysztof Stopka (Artwich 2009: page 175). FKIDOP

took an initiative to create a new journal which would better respond to the challenges of contemporary Armenian community in Poland. This approach is reflected in the words of the editorial board included in the first issue („Awedis” issue 1, Autumn 2009, page 2):

Here is the first issue of a new journal addressed to the Armenian community in Poland. It is intended as a contemporary Armenian aeropagus connecting tradition with modernity and bringing closer various environments within our community [...] „Awedis” does not have a nature of a scientific periodical; this role is splendidly fulfilled by “OTK Bulletin” published by OTK. It is a journal of social-cultural profile, more appropriate for its fundamental aim – building unity beyond language, cultural and historical barriers while respecting the uniqueness.

The journal obtained the title „Awedis” along with its Armenian equivalent “ԱԻՆՏԻՍ” in Western variant. What is more, it received a subtitle „a messenger carrying the good news”. The name refers to a famous Polish Armenian carol popular in pre-war period (Król-Mazur 2014: 80). It was given the form of a traditional newspaper without the cover, in a large format, what significantly distinguishes it from the notebook format of “Bulletin”, new “Posłaniec”, “Zastyszane wieści” and a newsletter *Armenians in Poland...* The number of pages is 16. The first issue was published in 2009. During every subsequent four issues of the journal appeared. Until the end of 2017 33 issues were published. It should be added that „Awedis” was planned as a free of charge publication, which is distributed during various occasions and by post as well as made available in an electronic form. After a successful debut of the first issue it was decided to obtain a ministerial subsidy (Król-Mazur 2014: 78).

In the analysis of the specificity of the journal, there are two periods which may be defined as: 1) integrative – the creation and realization of the model of a journal integrating the community of new and old emigration in all spheres (issue 1–19); 2) transformation – a considerable change of the editorial board, and then a gradual change of the ethnical composition of the authors and undermining an integrative model of the journal (from issue 20).

### 4.3. The specificity of the journal of the integrative period

The creation of a journal as a chief editor was undertaken by Armen Artwich (born 1986), a graduate from the Faculty of Law and Administration at the University of Warsaw, who comes from a Polish-Armenian family and is recognized as a representative of new emigration (Król-Mazur 2014: 76). While creating the issues, from the beginning he cooperated with Monika Agopsowicz (born 1961), a representative of old emigration, who has long-standing editorial experience<sup>6</sup> and Edgar Broyan – a representative of immigrants, connected with FKIDOP Foundation. Initially, the board consisted of Margarita Jeremian, a representative of immigrants, however, she cooperated only in the creation of two issues. The board was being shaped until issue 7. (Summer 2011). Its permanent collaborators were: from issue 2.: Elżbieta Łysakowska, a member of Polish Armenian Association in Wrocław and Romana Obrocka, a secretary of Polish Armenian Association in Wrocław (Król-Mazur 2014: 76) – both are the representatives of old emigration; Andrzej Pisowicz and Piruza Mn-

<sup>6</sup> Monika Agopsowicz, an English philologist by training, was among others between 1989 and 1990 a chief editor of „Ex libris” – a literary supplement to „Życie Warszawy” (“The life of Warsaw”), and between 2002 and 2007 a publisher and a chief editor of a weekly “Lokalna” (“Local”).

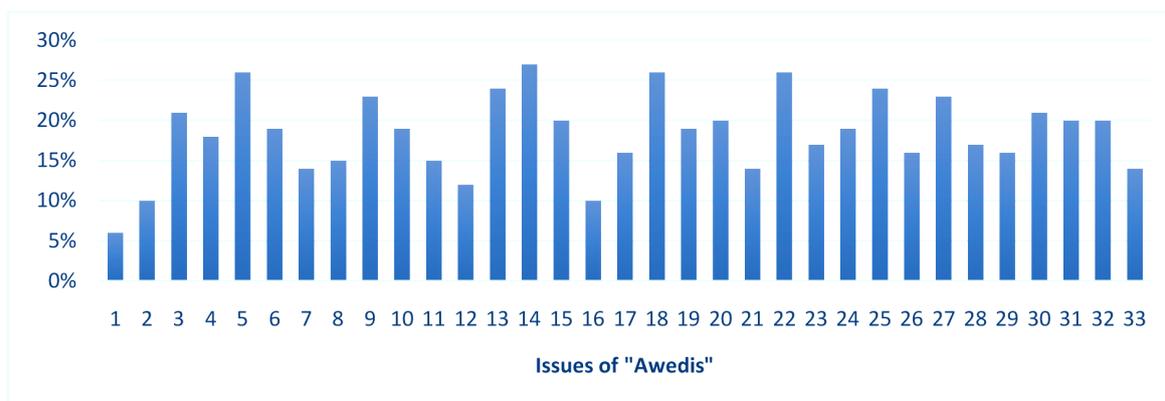
acakanian from Yerevan; and from issue 7. Sjuné Nersisjan. Wahram Mchitarian also cooperated helping with issues 4., 5. and 6. Over time the board undergoes further transformations. From issue 13. Bogdan Kasprowicz joins in – he is a representative of old emigration, a member of the board of ZOwP, and from issue 16. Ara Sayegh (also known as Sajegh), a representative of an Armenian diaspora in Aleppo, who is currently living in Wrocław. At the same time Elżbieta Łysakowska stopped being a member of the board. The form of „Awedis” was carefully planned, with distinguished columns, in an attractive and refined visual form. It contained such sections as: News, History, Archives, Culture, In short, Calendar, Interview, Important addresses and phone numbers, Latest publications. Some of the events were distinguished as Concert or Exhibition. From issue 2. (Spring 2010) new columns appeared: Tradition, Church, Article, Letters as well as Recently passed away (about the representatives of the community who died). There was also some place for recipes. In every issue there was a caricature of one of the representatives of the Armenian community under a common title “Under the eye of Tigran Vardikyan”.

It must be noted that the editorial board adopted a flexible approach to the form of the journal, namely, besides some permanent elements and columns (e.g. bilingual list of “Important addresses and phone numbers”), there is various volume and the content of particular issues and there are still new elements which are supposed to improve the message. It concerns amongst others Article, and from issue 2. (Spring 2010) until 5. (Winter 2010) it is a series entitled „Armenian stage directions” by Andrzej Pisowicz. From issue 5. (Winter 2010) „Seen from Yerevan” by Jakub Osiecki (stopped in issue 9.), which finished with issue 13. (Winter 2012). Moreover, static Calendar disappears and Announcements appear. Other elements are Report, Coverage and Correspondence. The content was improved from time to time by the appearance of various insertions of small format, containing information on competitions, poems, proverbs, elements to cut out. From issue 15. (Summer 2013) two large sections were separated – „Culture” and „From the life of a diaspora” who edited by prof. Ara Sayegh. From issue 12. a vast section „Z Wiki.Ormianie.pl” presenting biographies of former representative of Armenian community in Poland appeared.

A feature distinguishing „Awedis” is its bilingualism, even though Polish language remained a dominant and main language of communication. Initially, almost all contents were exclusively in Polish. However, the content expanded and the version of the texts in Armenian variant of Armenian language were added gradually. In issue 1. (Autumn 2009) only two texts were in Armenian, what constituted approximately 1/20 of the whole material. In issue 2. (Spring 2010) their number increased to three, what constituted approximately 1/10 of the material. In issue 3. (Summer 2010) there were 8 titles in Armenian and they consisted of 1/5 of the whole content. In the following issues, the number and volume of the texts in Armenian was varied. For example, in issue 8. (Autumn 2011) there were 18 Armenian titles but they constituted approximately 1/6 of the whole material. Materials in Armenian constituted between 1/7 and 1/4 of the whole content of the issues. This variation is presented in graph 1. According to Renata Król-Mazur the use of Armenian language was intended to strengthen the feeling of own identity, especially crucial for new emigration, as well as contribute to their assimilation with old emigration and majority community (Król-Mazur 2014: 77). This can be confirmed by the procedures of polonizing the surnames of the representative of new emigration in „Awedis”.

Another feature which distinguishes the journal is the prevailing participation of the news from the current life of Armenian community in Poland. Generally placed Events and Reports constitute 1/3 of the volume of the whole material, even though in particular issues they could take even ½ of the volume (issue 12.). While taking into consideration some materials from current events, classified by the board as Culture, Exhibitions, Concerts, as well as In short, the participation of the news from the life of society will be even larger.

**Graph 1. The percentage of the content in Armenian language in particular issues of „Awedis”**



Source: Own study

The second position is taken by the contents (to a large extent studies) concerning the history of Armenians (mainly History column). They make 1/6 of the whole content. However, it happens that in some issues (e.g. issue 31.) They take more than 1/3 of the journal. There is a large number of articles and reports as well as contents devoted to culture (Culture, Exhibitions, Concerts, Music), which constitute approximately 1/10 of all the materials. Interviews take slightly less space, though in issue 30. they take 1/5 of its volume. The analysis of the authors with regards to their ethnical origin confirms the integrative nature of the journal. In the whole period approximately  $\frac{3}{4}$  of the material or its summary is signed by the authors of Armenian origin, including an equal representation of old and new emigration (together with the Armenians from abroad). The material by Polish authors constitute  $\frac{1}{4}$  of the total material.

#### 4.4. The areas of changes of the transformation period

In 2004 significant changes to the editorial board of „Awedis” took place. In issue 18. Monika Agopsowicz took the position of a managing editor and in issue 19. she was replaced by Jakub Kopczyński, a musicologist, an Armenian religious music researcher, a representative of old emigration<sup>7</sup>. From issue 20. he took the position of the chief editor of the journal. At the same time Armen Artwich remained in the editorial board. Together with the changes, the composition of the board also changed. New representatives of new emigration appeared. Garik Sarksjan (from issue 19.), Gagik Parsamian, a painter, a leader of Armenian community on the coast of Gdańsk (from issue 20.) and Hayk Hovhannisyan with a degree in physics, a sworn translator of Armenian who lived in Cracow (from issue 24.) joined the board. Narine Giurdżan and Wahan Giurdżan cooperated at issue 19. Edgar Broyan (from issue 23.) and Syune Nersisyan (from issue 24.) left the board. Piruza Mnacakanian remained the member. From issue 23. a new representative of old emigration - Maria Ohanowicz-Tarasiuk appeared. The board also included a Pole Władysław Deńca (from issue 20.), privately a husband of Moniki Agopsowicz. Monika Agopsowicz, Andrzej PISO-

<sup>7</sup> 20. numer „Awedisu” [Issue 20. of „Awedis”], from 24.10.2014, the Foundation for Culture and Heritage of Polish Armenians (Fundacja Kultury i Dziedzictwa Ormian Polskich), [http://dziedzictwo.ormianie.pl/20\\_numer\\_Awedisu](http://dziedzictwo.ormianie.pl/20_numer_Awedisu) (access: 10.12.2017).

wicz, Bogdan Kasprowicz and Ara Sayegh remained the collaborators. Thereby, the composition of collaborators was expanded. Before the changes, in issue 18. the editorial board consisted of 9 people. After the changes, from issue 23. the board got stabilized and consisted of 12 people. At the same time an integrative nature of the editorial board was maintained. The changes to the editorial board did not significantly affect the content or the form of the journal. Only some elements underwent changes. A title in a Western variant of Armenian Հայ Միություն was added to the section "From the life of a diaspora" from issue 22. (Spring 2015). However, this section disappeared from issue 27. (Summer 2016). From issue 20. the section „Z Wiki.Ormianie.pl” was also removed but it appeared in issues 28., 30. and 31. Furthermore, the last page (16) lost its specific character; from the beginning caricatures "Under the eye of Tigran Vardikyan" and "Publishing news" were its permanent element. The caricatures are still in issue 20. and 21., but under the polonized version of the author's name (as "Under the eye of Tigran Vardikjan"). Later on, they disappear in order to reappear in issues 26., 27., 28. and disappear again. Similarly, "Publishing news" which disappear from issue 22. and reappear again only twice (in issues 26. and 31.).

However, significant differences in the ethnical selection of the authors in relation to the period from before the editorial board changes are noticeable. While the representative of new emigration (together with the Armenians from abroad) were the authors of  $\frac{1}{2}$  of the materials signed with a name (or initials) in the first period, then in the period of transformations it was only  $\frac{1}{5}$ . At the same time, the volume of the materials by the authors of the old emigration increased, from approximately  $\frac{1}{3}$  in the first period to approximately  $\frac{1}{2}$  in the period of transformation. The same situation concerns the Poles of non-Armenian origin. The contribution to the materials of their authorship increased analogously from approximately  $\frac{1}{6}$  to approximately  $\frac{1}{3}$ . The differences are illustrated by the comparison of issues of the journal from both periods. For example, in issue 10. the representatives of new emigration (together with the Armenians from abroad) were the authors of approximately  $\frac{1}{2}$  of the materials, however, in issue 33. they were not present. The contribution of the representative of old emigration amounted to  $\frac{2}{5}$  in issue 10. and in issue 33. to  $\frac{1}{2}$ , however, the ratio of the Poles was approximately  $\frac{1}{10}$  and  $\frac{1}{2}$  respectively. It may suggest that the role of the members of the editorial board who originate from new emigration changes, from creative (namely, affecting the content of the journal) to passive and the involvement only in the translation of the content into Armenian. However, it must be mentioned that attention should be paid to another phenomenon, namely an increase in the contents not signed by a person but by the editorial board (especially Events). During the transformation period it increased threefold in relation to the first period. At the same time the contribution of total materials of the editorial board (also From Editorial Board, In short, Announcements, Important addresses and phone numbers) increased only slightly. It cannot be ruled out that the representatives of new emigration were engaged in the creation of the materials signed as the Editorial Board.

## Summary

The analysis of Armenian journals in contemporary Poland allows to formulate the following observations:

Armenian community managed to create only two titles which have maintained the continuity since the moment of establishment, namely "Bulletin" and "Awedis".

The publishers were and still are the institutions of old emigration: OTK – "Bulletin", the Ministry of the Faithful of Armenian-Catholic Rite in Poland and ZOwP – new "Posła-

niec”, FKIDOP – “Awedis”. So far few publishing initiatives of new emigration have ended up in a failure (Nieczuja-Ostrowski 2011a: 288).

There are two phases of their creation and functioning: a) the first one can be defined as environmental and its features are focused on the realization of the needs of particular environments of old emigration, such as the restoration of institutional and cultural community of Polish Armenians disrupted by the Second World War and the period of the People’s Republic of Poland (PRL), the preservation of the memory about the past, achievements and traditions of own community, promotion of the activities and integration of particular environments; this model was realized in “Bulletin” (300 copies in a circulation) and new “Posłaniec” (as well as in “Zastyszane Wieści”); b) the second phases can be defined as national and it can be characterized by going beyond the needs of one environment and aspiration to create a medium which would be the voice of the whole Armenian community towards a community prevailing in the country as well as third parties; these aspirations are realized through an attempt to respond to the needs of new emigration, including its representatives to the realization of the publishing projects; this model is best realized in “Awedis” (1500 copies in a circulation) but also in “Bulletin” of the period of transformation, which aspires to be a nationwide popular science journal (compare: from the editorial board “Awedis” issue 1, Autumn 2009, page 2).

Despite the creative abilities of the journals, the environments of old emigration encounter realization difficulties: firstly with financing, what makes it necessary to obtain a ministerial subsidy to maintain the publishing continuity, secondly with ensuring the sufficient number of high quality of the content only within own community and therefore they use the help of the texts from the people from the outside of the community (e.g. prof. Andrzej Pisowicz was the author of 74 texts in “Bulletin”) which was shown in “maturity” period of “Bulletin” and in the period of transformation of “Awedis”.

In the last two years, there has been an increase in the importance of the groups of Armenian culture fans and researchers, the Polish people without Armenian origins in the structures of the institutions which publish the journals. This increase correlates with the changes within the journals, especially the editorial boards and realized models (the transformation periods of “Bulletin” and “Awedis”).

In the context of a general transformation of Armenian community in contemporary Poland, the abovementioned observations confirm the observations that in the second half of the first decade of the 21<sup>st</sup> century the relations between old and new emigration started to change from a separation towards integration. Despite this trend, Armenian community remains heterogeneous to a large extent due to a strong feeling of uniqueness of both groups whose main axis is the national and religious identification, that is the identification of the representatives of old emigration firstly with the Polish nation (and Polish Armenians as a part of this nation) and belonging to the Catholic Church (Armenian or Roman rite), but the representatives of new emigration almost only with the Armenian nation and belonging to the Armenian Apostolic Church.

### Bibliography

- Bohosiewicz Andrzej (n.d.), *Powojenne wydania „Posłańca św. Grzegorza Oświeciciela”* [Post-war publications “Messenger of Saint Gregory the Illuminator”], Andrzej Bohosiewicz’s home page, <http://www.bohosiewicz.pl/art.php?art=Poslanec.html> last accessed 22 December 2017.
- Cieślińska Barbara (1998), *Ormianie w Białymstoku* [Armenians in Białystok], “Przegląd Polonijny” 23, pp. 117–126 (in Polish).
- CIKRS (2017), Fundacja Kultury i Dziedzictwa Ormian Polskich [the Foundation for Culture and Heritage of Polish Armenians], current excerpt from the Register of Associa-

- tions (recorder under numer KRS: 0000255144), from 27.12.2017, Central Information of National Court Register.
- Artwich Armen (2012), *Fundacja Kultury i Dziedzictwa Ormian Polskich [Foundation of Culture and Heritage of the Polish Armenians]* in: A. Stopka, A. Zięba (eds.) *Ormiańska Warszawa [Armenian Warsaw]*, Warszawa: Fundacja Kultury i Dziedzictwa Ormian Polskich, pp. 174–175 (in Polish).
- Król-Mazur Renata (2010), *Polscy Ormianie. Polacy ormiańskiego pochodzenia, Ormianie w Polsce – czyli o dylematach i problematyce integracji środowisk ormiańskich [Polish Armenians. Poles of Armenian descent, Armenians in Poland - about dilemmas and problems of integration of Armenian communities]* in: M. Maciejewska and L. Graczyk (eds.) *Konferencja: Spis podróżny. Polscy Ormianie, Ormianie w Polsce [Conference: Travel List. Polish Armenians, Armenians in Poland]*, Warszawa: Fundacja Ari Ari, pp. 17-24 (in Polish).
- Król-Mazur Renata (2014), *Czasopismo „Awedis” i jego rola w zbliżeniu różnych środowisk ormiańskich w Polsce [Journal “Awedis” and its role in bringing together different Armenian communities in Poland]* in: M. Adamik-Szysiak and E. Godlewska (eds.) *Media mniejszości. Mniejszości w mediach [Media of minorities. Minorities in the media]*, Lublin: Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej, pp. 71-88 (in Polish).
- Łotocki Łukasz (2005), *Mniejszość ormiańska w Polsce. Tożsamość. Ocena społeczeństwa polskiego. Relacje z nowymi imigrantami [The Armenian minority in Poland. Identity. Evaluation by Polish society. Relations with new immigrants]*, series „Raporty Migracyjne”, [„Migration reports”] nr 5, Warszawa: Instytut Polityki Społecznej (in Polish).
- Łotocki Łukasz (2009), *Między swojskością a obcością? Imigranci z Armenii w Polsce [Between familiarity and foreignness? Immigrants from Armenia in Poland]*, Warszawa: Oficyna Wydawnicza ASPRA-JR (in Polish).
- Marciniak Tomasz (1998), *Trzecia fala, trzeci aspekt. Nowa zaradność ormiańskiej imigracji w Polsce [The third wave, the third aspect. New resourcefulness of Armenian immigration in Poland]*, „Przegląd Polonijny” year XXV – 1998 nr 3 (89), pp. 127-136 (in Polish).
- Marciniak Tomasz (2005a), *Ormianie w Polsce na tle innych typów i modeli społeczności rozproszonych [Armenians in Poland compared to other types and models of dispersed communities]* in: E. Nowicka, B. Cieślińska (eds.) *Wędrowcy i migranci. Pomiędzy marginalizacją a integracją [Wanderers and migrants. Between marginalization and integration]*, Kraków: Zakład Wydawniczy NOMOS (in Polish).
- Marciniak Tomasz (2005b), *Integracja imigrantów ormiańskich w Polsce poprzez kulturę [Integration of Armenian immigrants in Poland through culture]*, Centrum Badań Ormiańskich, [www.centrum-armenia.umk.pl/docs/integracjaimigrantoworm.pdf](http://www.centrum-armenia.umk.pl/docs/integracjaimigrantoworm.pdf), last accessed 24 August 2009 (in Polish).
- Marciniak Tomasz (2006), *Ormianie. Pokolenie 1,5 [Armenians. Generation 1,5]* in: M. Kempny, G. Woroniecka, P. Załęcki (eds.) *Tożsamość i przynależność. O współczesnych przemianach identyfikacji kulturowych w Polsce i w Europie [Identity and belonging. On contemporary transformations of cultural identifications in Poland and in Europe]*, Toruń: Wydawnictwo Naukowe UMK, pp. 41-49 (in Polish).
- Nieczuja-Ostrowski Paweł (2008), *Ormianie w Elblągu [Armenians in Elbląg]* in: A. Chodubski, A. K. Waśkiewicz (eds.) *Tożsamość kulturowa. Szkice o mniejszościach narodowych na Pomorzu Gdańskim [Cultural identity. Sketches on national minorities in Gdańsk Pomerania]*, seria ósma, Gdańsk: Gdańskie Towarzystwo Przyjaciół Sztuki, pp. 47-61 (in Polish).
- Nieczuja-Ostrowski Paweł (2010a), *Emigracja ormiańska w Polsce na przełomie XX i XXI stulecia [Armenian emigration in Poland at the turn of the 20th and 21st centuries]*, „Biuletyn Ormiańskiego Towarzystwa Kulturalnego” nr 62/63, pp. 15-24 (in Polish).
- Nieczuja-Ostrowski Paweł (2010b), *Ormiańscy imigranci na Wybrzeżu Gdańskim [Armenian immigrants on the Gdansk Coast]* in: M. Maciejewska and L. Graczyk (eds.) *Konferencja: Spis podróżny. Polscy Ormianie, Ormianie w Polsce [Conference: Travel List. Polish Armenians, Armenians in Poland]*, Warszawa: Fundacja Ari Ari, pp. 25-33 (in Polish).
- Nieczuja-Ostrowski Paweł (2011a), *Ormianie w Polsce. Przeszłość i teraźniejszość [Armenians in Poland: Past and Present]*, Toruń: Wydawnictwo Adam Marszałek (in Polish).
- Nieczuja-Ostrowski Paweł (2011b), *Współcześni imigranci ormiańscy w polskim sporcie [Contemporary Armenian immigrants in Polish sport]* in: A. Chodubski, A. Frączek, H. Gło-

- gowska and A. Waśkiewicz (eds.) *W kręgu pytań o tożsamość narodową i etniczną Pomorza Gdańskiego* [In the circle of questions about the national and ethnic identity of Gdańsk Pomerania], Gdańsk: Wydawnictwo Gdańskiej Wyższej Szkoły Humanistycznej, pp. 100-118 (in Polish).
- Nieczuja-Ostrowski Paweł (2013), *Diaspora ormiańska w Europie i Polsce – szanse, problemy, zagrożenia* [Armenian diaspora in Europe and Poland - chances, problems, threats] in: A. Chodubski and P. Janiszewski (eds.) *Współczesne wyzwania polityki migracyjnej Polski i Unii Europejskiej* [Contemporary challenges of the migration policy of Poland and the European Union], Olsztyn: Forum Dialogu Publicznego, pp. 95-122 (in Polish).
- Ormianie w Polsce. Działalność środowisk ormiańskich w 2005 roku* [Armenians in Poland. The activities of Armenian communities in 2005], Warszawa: Koło Zainteresowań Kulturą Ormian, 2006 (in Polish).
- Ormianie w Polsce. Działalność środowisk ormiańskich w 2006 roku* [Armenians in Poland. The activities of Armenian communities in 2006], Warszawa: Koło Zainteresowań Kulturą Ormian i Fundacja Kultury i Dziedzictwa Ormian Polskich, 2007, pdf version, in the author's collection (in Polish).
- Pełczyński Grzegorz (1997), *Ormianie polscy w XX wieku. Problem odrębności etnicznej* [The Polish Armenians in the 20th Century. A Problem of Ethnic Autonomy], Warszawa: Koło Zainteresowań Kulturą Ormian (in Polish).
- Pełczyński Grzegorz (1998), *Instytucje i organizacje ormiańskie w czasach Arcybiskupa Teodorowicza* [Armenian institutions and organisations in the days of Archbishop Teodorowicz], „Biuletyn Ormiańskiego Towarzystwa Kulturalnego” 12/13, Kraków, pp. 46-56 (in Polish).
- Pełczyński Grzegorz (2004), *Leon Ter-Oganian (1910-2002)*, „Lud” 88, pp. 419-420 (in Polish).
- Pełczyński Grzegorz (2012), *Armenians in Poland in the period of communism and in the “Third Polish Republic”, “Our Europe. Ethnography – Ethnology – Anthropology of Culture”* Vol. 1/2012, p. 45-54.
- Spotkanie wspomnieniowe poświęcone osobie śp. Leonowi Ter-Oganian, założycielowi i długoletniemu opiekunowi naszego Koła (22 lutego 2004 r.)* [A memorial meeting dedicated to the Leon Ter-Oganian, founder and long-time guardian of our Circle (February 22, 2004)], „Zasłyszane Wieści” 2004, nr 23 (in Polish).
- Skotarczak Dorota (2014), *Czasopisma ormiańskie w Polsce* [Armenian journals in Poland], „Zeszyty Prasoznawcze”, Vol. 57, nr 3 (219), pp. 526-535 (in Polish).
- Ziętek Dorota (2008), *Tożsamość i religia. Ormianie w krakowskiej i lwowskiej diasporze* [Identity and religion: Armenians in the Kraków and Lviv diasporas], Kraków: Zakład Wydawniczy Nomos (in Polish).

---

**Biographical note:** Paweł Nieczuja-Ostrowski – PhD in the field of political sciences, graduate in political science (specialty: civilizational changes) at the Faculty of Social Sciences of the University of Gdańsk. He works as an assistant professor at the Department of History and Political Science at the Pomeranian University in Słupsk. Author of scientific articles and studies concerning the Armenians and Armenia, among others the monography “Armenians in Poland. The past and present” (Wydawnictwo Adam Marszałek 2011). His research interests are focused primarily on the issue of the contemporary Armenian diaspora in Poland and Europe.

---

