

THE PECULIARITIES OF THE CURRENT STAGE OF DEVELOPMENT
OF THE ARMENIAN COMMUNITY IN THE UAE*

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Abstract

The evolution of the Armenian community in the United Arab Emirates (UAE) in the early 21st century is characterized by distinct features influenced by both the state's development and internal Armenian dynamics. This article delves into the key aspects of the community's progress in the UAE, focusing on cultural preservation, Armenian media, community activities, migration patterns, and efforts to uphold Armenian heritage through institutions like churches and one-day and Sunday schools. With a history spanning nearly five decades – though the formal establishment of the Armenian community in the UAE is commonly recognized as dating to 1980 – the community has successfully adapted to shifting global and local contexts, particularly in the realm of technology and its impact on Armenian identity. These shifts have significantly shaped community life, often foreshadowing specific developments.

These elements demonstrate the development of a mature, forward thinking community that has effectively managed the equilibrium between preserving their culture and engaging actively in broader society. Through a focus on cultural learning, preserving historical knowledge, and promoting interfaith discussions. Armenians in the UAE confirm their position as protectors of a diverse heritage and participants in worldwide discussions on unity, peace and harmony.

This study aims to offer a comprehensive examination of the developmental stages in the past and present, exploring how the Armenian community in the UAE is navigating its identity amidst rapid changes, striking a balance between tradition and modernity, and contributing to the broader social and cultural fabric of the Emirates.

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Introduction

The Armenian community in the United Arab Emirates (UAE), established in the 1980s, has evolved into a dynamic and organized segment of the global Armenian diaspora. Rooted in strong religious, cultural, and educational foundations, it has successfully preserved Armenian identity within the UAE's multicultural environment. Migration patterns reveal both stability and adaptation, shaped by economic opportunities, favorable policies, and cultural ties, while constrained by limited paths to citizenship and higher education.

Educational institutions, notably the Armenian day schools in Sharjah and Abu Dhabi, remain central to cultural continuity and now include students from mixed families, reflecting demographic diversification. The absence of a consistent Armenian press has been partly offset by digital platforms such as the "EmaHay" website and Facebook page, though these lack the archival depth of earlier publications like "Tebi Yerkir", "Shepor" and "Terakeghzi".

Overall, the community exemplifies a resilient model of diasporic adaptation – balancing cultural preservation with integration into Emirati society and embracing digital transformation as part of its ongoing development.

Recent Trends in Armenian Migration to and from the UAE in the current phase 1. Armenians Migration to the UAE and the Factors Contributing to It

The Armenian community in the UAE is a relatively small Christian community, consisting of approximately ten thousand members who have migrated from different countries of the Diaspora, including Armenia. The Armenian community established two churches, one in Abu Dhabi and the other in the Sharjah emirate¹.

In the 1980s, the Armenian community in the UAE developed distinct characteristics as a result of Armenians migrating to the country. Initially, two Armenian communities were established in the UAE: one in Sharjah-Dubai and Abu Dhabi. Due to the scattered population, there are no organized Armenian communities in those Emirates, leading to the absence of community structures such as Armenian churches and schools.

In the past 15 years, there have been two new waves of Armenian migration to the UAE from Armenia and the Middle East. The migrants from Armenia consist of two distinct groups: those who relocate with their families for an extended period and those who are business people that return to Armenia after a brief period in the UAE². It is important to mention that starting from February 1, 2024, Armenian citizens are allowed to enter, exit, and transit through the UAE without the need for an entry visa or fee. Additionally, the passport of an Armenian citizen must have a validity of at least 6 months from the date of arrival in the UAE³. This also contributed to Armenians having opportunities to seek employment, potentially succeed, and remain in the country. In 2009, the community had more people

¹ Մեկնություն. 2022, № 4, 51:

² Մեկնություն. 2022, № 4, 48:

³ Menkechian. 2024, № 1, 161.

moving in than moving out, with arrivals and settlers consistently exceeding departures⁴.

These patterns of immigration to and emigration from the UAE underscore the constantly changing and dynamic nature of the UAE's Armenian Diaspora, influenced by economic prospects, policy shifts, and individual decisions.

Today, the UAE is home to a significant Armenian community. Out of the estimated 10,000 Armenians in the UAE, a substantial portion, possibly half or at least one-third, are actively involved in community activities. However, it is worth noting that integrating them into the broader community can be challenging as they may not engage with traditional community structures in the same way as others. While there are a few exceptions, the majority of Armenians from Armenia living in the UAE do not frequently engage or interact with the Armenian community⁵. Rare instances of interaction do occur, but they are not common.

In recent years, young professionals from Lebanon and Syria have primarily found employment in the fields of modern technology sector, particularly in media. There is also a small number of young Armenians of European, Canadian, and American descent from the Middle East who work as civil servants in various regions. However, their numbers are limited, and they typically stay for a short period on contract before returning. In contrast to other nations, individuals who arrived in the UAE originally intended to return to their home countries after a brief period of work. However, due to the welcoming environment and the support of the late President Sheikh Zayed bin Sultan al-Nahyan, the Armenians who initially came to Abu Dhabi for temporarily work ended up staying longer than anticipated, leading to the establishment of a thriving Armenian community in the city⁶.

Presently, it is estimated that there are between 9,000 and 10,000 Armenians residing in the UAE⁷.

2. The immigration and emigration patterns of the Armenian community in the UAE are influenced by factors such as economic opportunities, political stability, and connections to the global Armenian Diaspora

The immigration patterns have been influenced by economic opportunities, favourable policies, and cultural and religious connections, including:

– *Economic opportunities*: The UAE's robust economy and tax-free environment and expanding job market – supported by Armenian-owned businesses – attract professionals from Armenia and the wider Diaspora. The UAE's position as a key trading centre in the Middle East offers Armenians from Armenia, Lebanon, Russia, and other Nations avenues for professional growth⁸.

⁴ [https:// www. azad-hye.com/articles/2242/](https://www.azad-hye.com/articles/2242/).

⁵ *Մեծ Երկիր* 2022, № 4, 49:

⁶ *Մեծ Երկիր* 2022, № 4, 50:

⁷ <http://diaspora.gov.am/hy/pages/41/uae>.

⁸ <https://www.globalcitizensolutions.com/taxes-in-uae/>; <https://tinyurl.com/mwh4866z>. investopedia.com. May 17, 2025.

– *UAE-friendly policies*⁹: The UAE has implemented visa reforms, including long-term visas for skilled workers and entrepreneurs. The introduction of the “Golden Visa”¹⁰ has been instrumental in enabling long-term residency programs and encouraging individuals to settle in the country for economic stability and quality of life.

– *Cultural and religious connections*: The Armenian Apostolic Churches and day schools in the UAE function as hubs for the Armenian community, fostering a sense of belonging for new families and individuals seeking connections with fellow Diaspora members¹¹.

Overall, the UAE’s economic environment, supportive policies, and established community institutions have made it an increasingly appealing place for Armenians seeking stability and advancement.

Trends in Armenian Migration from the UAE in the Current Phase

When describing migration trends, it is important to note that there have been primarily limited opportunities for citizenship and education. These factors can be summarized as follows:

– *Permanent Residency and Citizenship*: Armenian migration from the UAE is shaped primarily by limited pathways to permanent residency or citizenship. Since the UAE remains a “temporary residency” destination, some Armenians seek long-term settlement options in countries like the U.S., Canada, or Australia. Nevertheless, many long-term residents – living in the UAE for decades – do not view the absence of citizenship as a major concern¹².

– *Education and Political Stability*: Younger Armenians often move abroad for better educational prospects or to join larger Armenian communities, particularly in the United States. Although overall emigration remains modest and the UAE’s political stability is valued, family reunification continues to be a key motivation for relocation.

Thus, immigration and emigration trends within the Armenian community in the UAE are influenced by economic opportunities, political stability, and internal movements within the broader global Armenian Diaspora.

Armenian Community Life in the UAE (Event Analysis)

To understand the cultural and social development of the Armenian community in the UAE in the early 21st century, an event-based analysis is essential. Examining community activities reveals both stable patterns and emerging trends, allowing for a comparative understanding of change over time.

One of the few systematic sources of information is the Emahay¹³ Facebook page, which documents community events. A comparison of posts from 2012–

⁹ <https://chooseuae.com/government-support-and-initiatives-for-business-indubai/>; <https://chooseuae.com/category/entrepreneurship-in-uae/page/20/>.

¹⁰ <https://gulfnnews.com/uae/government/how-to-obtain-a-uae-golden-visa-all-you-need-to-know-1.500192076>. July 09, 2025.

¹¹ Meeting with former community chairman Nishan Basmajian.

¹² <https://agbu.org/yerablur-price-war/success-story-dubai>.

¹³ <https://www.facebook.com/Emahay>.

2014 and 2022–2024 shows clear growth in both the scale and diversity of activities. While earlier years focused largely on church celebrations, school events, and basic cultural initiatives, the recent period reflects a broader cultural landscape, including theatre, dance troupes, and sports groups.

The 2012–2014 period is particularly significant, as the launch of the Emahay page in 2012 marked the beginning of the community's digital documentation of cultural life. Comparing this early phase with current practices illustrates a decade of expansion and professionalization in event organization and communication.

Key differences also appear in presentation styles: earlier posts consisted mainly of photo collections with minimal captions, often in English, whereas recent content features more detailed and structured descriptions in Armenian.

The analysis of the events of the Armenian community in the above-mentioned years 2012–2014 and 2024–2025 shows that the community is mainly focused on church-religious, inter-church relations, educational, cultural, interstate and inter-religious dialogue, diplomatic, and events of an ambassadorial nature for the Republic of Armenia.

Church and Religious Events: For small and newly established communities like the Armenian community in the UAE, the ceremonies surrounding the foundation and consecration of churches hold great significance.

The series of church-related celebrations and national events that the community organises serve as a testament to its continued efforts to preserve its heritage. Annual events, such as “The Feast of the Annunciation”, “The Feast of the Translators”, “The Feast of Vartanants”, “The Feast of St. Sarkis”, “The Feast of the Ascension”, “The Feast of Vartavar”, as well as the Nativity and Easter celebrations, further illustrate the community's devotion to its faith and traditions.

1. *Inter-church relations:* The Armenian community actively fosters ecumenical cooperation. His Eminence Bishop's participation and speech at the Abrahamic Family House¹⁴, along with the involvement in the annual meetings of the Gulf Council of Churches¹⁵ and hosting the clergy of the Gulf Council exemplify the community's commitment to promoting a multicultural and tolerant environment in the UAE. Such engagement enhances the visibility of Armenians within the UAE's multicultural and tolerant religious landscape.

2. *Educational Developments:* Armenian day schools in the UAE have evolved from temporary church halls to dedicated facilities within church complexes, reflecting the integration of education and religious life. This development underscores the community's commitment to preserving language, culture, and faith. Regular parent meetings, cultural events, school excursions, and celebrations of national and religious holidays further reinforce students' connection to Armenian heritage.

3. *Participation in Interstate and Interreligious Dialogue Events:* One of the most notable achievements of the Armenian community in 2024–2025 is the

¹⁴ <https://www.facebook.com/photo?fbid=1021541240009341&set=pcb.1021541596675972>.

¹⁵ <https://www.facebook.com/photo/?fbid=1007842968045835&set=pcb.1007843391379126>; <https://www.facebook.com/photo/?fbid=1007842594712539&set=pcb.1007843391379126>.

involvement of the Armenian Diocese in the UAE Flag Day¹⁶ and its active participation in interreligious dialogue. The Primate represented the Catholicosate of the Great House of Cilicia at key conferences, including the International Dialogue of Civilizations and Tolerance Conference (2025)¹⁷ and “The First Regional Conference of the 2018 Ministerial to Advance Religious Freedom on Interfaith Tolerance Education to Combat Extremism”¹⁸ organized by the US Embassy in Abu Dhabi and the Ministry of Solidarity. These activities reflect the community’s commitment to fostering interfaith understanding, countering extremism, and contributing to the UAE’s multicultural and tolerant environment.

4. *Commemoration of the Armenian Genocide Victims*: Annual ceremonies, including wreath-laying at the Armenian Genocide Cross (Khachqar), honor the martyrs and educate younger generations. These commemorations reinforce Armenian identity, unity, and the preservation of historical memory within the UAE diaspora.

5. *Participation of Community Representatives in Diplomatic, Abrahamian Family, and Abu Dhabi Minorities Office Events*: The Armenian community’s involvement in events hosted by the UAE’s diplomatic, religious, and cultural organizations underscores their understanding and respect for the country’s multicultural fabric. Key engagements include Iftar dinners hosted by the US Ambassador (March 20, 2024)¹⁹, the Abu Dhabi Minorities Office and Sheikh Zayed Mosque (April 2, 2024)²⁰, and the Abrahamian Family House (April 17, 2023)²¹. Additional events involved the Ministry of Foreign Affairs and the Syrian Embassy, as well as the Community Development Department (CDD), promoting unity, tolerance, and coexistence. These activities strengthen interfaith dialogue, foster integration, and reinforce the Armenian community’s presence in the UAE’s diverse social and diplomatic environment.

6. *National Holidays and State Events of the Republic of Armenia*: The Embassy of the Republic of Armenia in the UAE organizes annual events to celebrate national holidays, foster community cohesion, and strengthen diplomatic and public ties. Key events include: a concert for the 107th anniversary of the First Republic of Armenia (June 8, 2025) attended by the Ambassador and Consul General; a concert marking the 33rd anniversary of Armenia’s Independence (September 22, 2024); the 28th anniversary celebration at the Embassy in Abu

¹⁶ <https://www.facebook.com/photo?fbid=948672803962852&set=pcb.948673367296129>.

¹⁷ <https://idctconference.org/uae-fosters-dialogue-of-tolerance-at-the-international-dialogue-of-civilizations-and-tolerance-conference-2025/>; <https://www.facebook.com/photo?fbid=1028886382608160&set=pcb.1028851412611657>.

¹⁸ <https://hedayah.com/news/launch-of-abu-dhabi-guidelines-on-teaching-interfaith-tolerance-education/>.

¹⁹ <https://www.facebook.com/photo/?fbid=800651835431617&set=a.550209987142471>.

²⁰ <https://www.facebook.com/photo/?fbid=807494528080681&set=pcb.807494551414012>.

²¹ <https://www.abrahamfamilyhouse.ae/?lang=en>.

Dhabi (September 29, 2019) attended by Dr. Thani Bin Ahmed Al Zeyout and Sheikha Lubna Al Qassimi; the 25th independence anniversary (September 21, 2016); and an official dinner in honour of His Holiness Aram I, Catholicos of the Armenian Church (May 7, 2016). These events reflect the Embassy's commitment to promoting Armenian culture, heritage, and its ties with the UAE.

7. *The participation of the Armenian community in various events:* The Armenian community's involvement in religious, cultural, and state-diplomatic events reflects its evolution beyond heritage preservation, actively contributing to a more inclusive and interconnected UAE society. The country's openness and respect for diverse cultures and religions provide a foundation for the community to engage broadly while maintaining its traditions. Such participation enhances the visibility of Armenians in the UAE and underscores their role in promoting tolerance, coexistence, cultural exchange, and universal human values²².

Summary of Historical Developments and Current Trends in the Armenian Community Life in the UAE

The Armenian community in the UAE demonstrates a clear pattern of cultural preservation, active participation, and integration into Emirati society. Key trends include:

- Cultural and Religious Milestones: In 2023, the Armenian Apostolic Church of Sharjah celebrated its 40th anniversary, highlighting its role as a spiritual, cultural, and social hub for Armenians in the UAE.
- Community Engagement: Regular events at the Armenian Community Centre foster participation in church services, cultural activities, and social gatherings, promoting multicultural exchange while preserving Armenian heritage.
- Economic Participation: Armenian professionals²³ and entrepreneurs²⁴ have increasingly contributed to sectors such as technology, hospitality, trade, consulting²⁵, education²⁶, construction, property owners²⁷ and automotive services. This growing economic participation is a clear indicator of the community's increasing role in the UAE's knowledge-based economy. The emergence of young Armenian entrepreneurs is a testament to the trend of greater professional and

²² <https://en.emirates7.com/article/4942.14-05-2025>; <https://www.facebook.com/photo/?fbid=1095578989272232&set=a.550209987142471>.

²³ Hakop Aynedjian Senior lecturer Khalifa University, in Abu Dhabi. He is a member of the International Chamber of Commerce National Committee Armenia (ICC NC Armenia). – https://www.facebook.com/ICCArmenia/photos/we-have-the-pleasure-to-announce-that-hakop-aynedjian-based-in-abu-dhabi-uae-is-/1286891303446357/?_rdr. May 6, 2025.

²⁴ Meet the founder of the top modern Armenian-Arabic cuisine in Dubai Vahagn Grigoryan (V. G.). – <https://armenianweekly.com/2025/01/14/meet-the-founder-of-the-top-modern-armenian-arabic-cuisine-in-dubai/>. January 14, 2025.

²⁵ <https://www.consultancy-me.com/news/10112/ward-howell-installs-armenian-duo-at-helm-of-middle-east-business>. January 30, 2025.

²⁶ <https://www.akademikka.com/founder>.

²⁷ <https://hetq.am/en/article/97848>. 26 Mar, 2019.

economic inclusion, with the community contributing significantly to the broader development of the UAE's knowledge-based economy²⁸.

Overall, the community continues to adapt to its environment while maintaining strong cultural roots, actively engaging in the UAE's social, economic, and cultural life.

Armenian Educational Life in the UAE: Status and Possible Developments

One of the important and noteworthy aspects of the development of the Armenian community in the UAE is the status of educational life. The Armenian day school plays a crucial role in preserving Armenian identity and is central to the community's commitment to its survival. While it is not a full-time school and lacks state recognition, it remains a significant institution. Today, the Armenian community in the UAE is better prepared to ensure that future generations preserve their Armenian identity through cultural and linguistic education, as well as by fostering a deeper connection to their heritage.

Armenian educational life in the UAE has unique and distinct characteristics, influenced or shaped by both the unique aspects of the Armenian community and the supportive environment provided by the UAE government. This includes the generous gestures of the Emirates of Sharjah on April 16, 1996 and Abu Dhabi in 2006, such as donating land for the construction of church complexes²⁹ which demonstrate a welcoming and appreciate attitude toward Armenians in the region.

Referring to the two Armenian Day Schools in Sharjah and Abu Dhabi, UAE, as well as the Sharjah Sunday School, it is important to note that the decision to establish an Armenian school in the UAE was realized with the first National Council in 1980. This led to the foundation of the Sharjah and Abu Dhabi Day Schools, ensuring that Armenian students would not be deprived of an Armenian education. In March 1980, a day school began operating in Sharjah with 26 students, ranging from 5 to 10–12 years old. The Armenian language, history, religion, and music were taught in a shared space, often under less-than-ideal conditions, with movable boards dividing classrooms. The school relied on the voluntary efforts of dedicated teachers, a feature that contrasted with schools in other Diaspora communities. The official opening took place on April 8, 1980. In 1982, the first board of trustees was appointed, which worked to prepare and submit an educational program to the National Council. Teachers maintained attendance books, grade books, and organized regular teacher meetings³⁰.

It should be noted that the Ohannesian One-Day National Armenian School of the Northern Emirates (Sharjah-Dubai) and the Armenian Khanoyan One-Day National Armenian School of Abu Dhabi have been continuously operating since

²⁸ <https://gulfnews.com/business/markets/uae-tops-global-entrepreneurship-rankings-for-fourth-consecutive-year-1.500080499>. April 02, 2025.

²⁹ <https://emahay.com>; <https://www.president.am/hy/press-release/item/2016/11/09/President-Serzh-Sargsyan-visited-Abu-Dhabi/>.

³⁰ Meeting with former school principals: Mrs. Satig Kambourian, Mr. Nishan Basmadjian.

their foundation, thanks to the National Council and the unwavering support of various benefactors. These schools operate with a volunteer management and teaching staff, which are remarkable and highly commendable features.

In the early years, the classes of the Armenian One-Day School of the UAE were held in a hall next to the Indian Catholic St. Michael Church in Sharjah (now demolished), which was rented by the National Council. The classrooms were divided using movable boards, and the school had four classes: two for kindergarten and two for elementary levels. As the number of students grew over time, additional classes were added.

The educational program, which includes Armenian Language, Armenian History, Religion, and Song, was taught every Friday from 10:00 a.m. to 1:00 p.m., with each teaching period lasting 45 minutes³¹.

In 1998, with the construction of the St. Gregory the Illuminator Church complex, the Armenian Day School finally acquired its own building and was renamed “Ohannesian Armenian Day School” in recognition of the generous donation made by the community benefactor Harout Ohannesian³². This step symbolized the community’s commitment to providing a constructive and sustainable educational environment for future generations.

The acquisition of the allocated area provided the school with the opportunity to expand and enhance its capabilities, offering a more conducive learning environment. The school’s curriculum includes Armenian language, Armenian history, culture, song and music, religion, and various subjects related to Armenian heritage. The day school consists of three main sections: 1) Kindergarten. Students who are three years old begin attending school, and after completing the three grades of kindergarten, they receive a corresponding certificate, 2) Primary School. After one year of preparation in the preparatory class, students begin the six-year primary school courses, 3) Secondary School. Over a three-year academic period, the school aims to equip students with as much knowledge as possible.

As noted in our previous study, *Armenian Cultural Heritage in the UAE: Strategies and Challenges for Identity Presentation*³³, the goal of the day schools was not just to provide general education, but specifically to offer Armenian education and, in particular, to teach the native language.

The Armenian Day Schools in Sharjah and Abu Dhabi do not have state recognition³⁴. They have departments for kindergarten, primary school, and up to grade 9 in secondary school. The school has held its end-of-year event annually, continuing this tradition to this day.

In the 2009–2010 academic year, the Ohannesian Armenian Day School was attended by 161 students, with a staff of 18 volunteer teachers, under the leadership of Nishan Basmajian.

³¹ Meeting with former school principals: Mrs. Satig Kambourian, Messrs Nishan Basmadjian and Viken Klnjdian and teacher Ms. Mayda Topalian.

³² Menkechian (Mangassarian). 2024, № 2, 52–53.

³³ Menkechian (Mangassarian). 2024, № 2, 52.

³⁴ Menkechian (Mangassarian). 2024, № 2, 52.

In response to a proposal from the AGBU, during this academic year, the Ohannesian Day School became the first day school to offer online Armenian history courses in both Armenian and English through the Armenian Virtual College (AVC). The first class had 8 students, and the second class had 4 students³⁵.

Let's assume that the children of newlywed or recently settled families in the Armenian community in the UAE are those who attend the Armenian Day School (although this may not always be the case). For example, among my personal acquaintances, Hasmik Chaghrian's two children, Hayk and Arek, and Alin Pontikian's children, Hakobik and Sofia, do not attend the Armenian school, primarily due to its distance from their homes.

As of 2025, the current number of Armenian students attending the Ohannesian Day School in Sharjah stands at 257, out of an estimated 10,000 Armenians in the UAE. This suggests that there are at least 257 Armenian families in the UAE, with one or two children per family possibly attending the school. However, this is only an estimate, as there is no official census data on the Armenian community in the UAE, and no precise figures on whether all Armenian children attend day schools. Therefore, it is difficult to determine the exact percentage of Armenian children attending day schools. The 257 students also include children from mixed marriages.

Nevertheless, we can conclude that the day school plays a pivotal role in promoting and preserving Armenian identity within the community. The school is supported by 33 Armenian teachers, a principal, and a board of trustees consisting of 5 Armenian individuals, all of whom serve on a voluntary basis without payment.

The Armenian Day School in Abu Dhabi began in 1981, with its classes initially held in other schools. For a period during the 1990–1991 academic year, classes were held in the home of Principal Tamar Der Hovhannesian.

In the 2001 academic year, 55 children³⁶ attended the Abu Dhabi Day School every Wednesday. By the 2005–2006 academic year, the number of students had decreased to 42, with 10 volunteer teachers³⁷. In the 2024–2025 academic year, the number of students at the Abu Dhabi Khanoyan Armenian Day School was 24, with a principal and 9 teaching staff members³⁸.

His Holiness Catholicos Aram I consecrated the new Armenian Orthodox Church of the Holy Martyrs in Abu Dhabi on December 12, 2014. The complex includes the church, a prelacy building, a school³⁹. This event marked the establishment of a dedicated building for the Armenian Day School in Abu Dhabi.

³⁵ *Օհաննէսեան Հայկական վարժարանի տարեգիրք. 2009–2010 տարեշրջան. 2010, 7:*

³⁶ «Շեփոր» (Շարժայ), մայիս 2001, թիւ 4, 13:

³⁷ Ապու Տապի Ազգային Միջոցայ Վարժարան. 1981–2006. 25-ամեակ տարեգիրք. 2006, 4:

³⁸ <https://www.facebook.com/photo/?fbid=934446985385434&set=pcb.934447445385388>.

³⁹ <https://archive.aztagdaily.com/archives/217978>. 15 December, 2014.

Subsequently, the school was named as the Abu Dhabi Khanoyan Armenian Day School in honour of Mr. Ara Khanoyan, a generous supporter and benefactor for the community⁴⁰. It should be noted that the management and teaching staff of the Ara Khanoyan Day School work on a voluntary basis, without payment. The educational program follows the same curriculum as the one at the Ohannesian Day School in Sharjah, including similar classes and other educational activities.

The Sharjah Sunday school: For over 25 years, the Sunday school, founded in 2001, has made a significant contribution to the Christian upbringing and education of the community. It is one of the key spiritual structures that unite generations, alongside the Church.

The Sunday School Department frequently organizes meaningful and constructive spiritual classes that encourage students to reflect more deeply on Christian values. These spiritual lessons have a positive impact on the mind-set and lives of Sunday school students.

The Sharjah Sunday School continues to operate for two hours once a week, from October to May. From its establishment until the 2021–2022 academic year, classes were held on Thursdays from 5:00 to 7:00 p.m. However, starting in 2022, the classes moved to Fridays, from 12:30 p.m. to 2:00 p.m.

For school-age children, Christian education is essential, taking place both within the family home and in the Sunday school⁴¹. The Sunday school serves its mission as a place to educate generations in Christian principles, nurturing them under the guidance of God⁴².

In 2019, by decision of the Church Committee, Mrs. Arda Basmajian was appointed as the teacher-in-charge of the Sunday school at St. Gregory the Illuminator Church, replacing the previous teacher-in-charge, Mrs. Vartouk Karakulian-Pilibbosian, who had served for 21 years. Mrs. Vartouk Karakulian-Pilibbosian has been appointed as the principal of the Ohannesian One-Day National School in Sharjah in 2019 and continues to serve in this role to this day⁴³. Currently, the Sunday School of St. Gregory the Illuminator Church in Sharjah has 70 students and 8 teachers. It is worth noting that Sunday school students regularly serve as scribes during the Holy Mass every Sunday at the church.

It is also important to recognize the benefactors who believe in the positive impact of Sunday school on Armenian children's education. These individuals have generously supported the religious programs of the Sunday school through their financial contributions and donations.

The One-day schools of the UAE, along with National Armenian Schools in the Diaspora in general, play a unique role as centres of cultural preservation rather than merely traditional academic institutions. Unlike many day schools, the primary focus of the UAE's Armenian day schools is on teaching the Armenian

⁴⁰ Menkechian. 2024, № 2, 52–53.

⁴¹ <https://www.facebook.com/photo/?fbid=671760422925939&set=pcb.67176692625862>.

⁴² <https://www.facebook.com/photo?fbid=1118165564952087&set=pcb.1118165938285383>.

⁴³ <https://www.facebook.com/photo/?fbid=2005493916219243&set=a.283547171747268>.

language and heritage, rather than following a state-recognized curriculum. Furthermore, this distinctive, informal, and deeply cultural approach to education in the UAE – supported by dedicated volunteer teachers and community benefactors – is another notable feature of these institutions.

In general, Armenian educational institutions reflect the Diaspora's unique approach to preserving Armenian identity in a multicultural, non-Armenian environment.

Comparing the past and present state of Armenian schools in the UAE, it should be noted that the Armenian day schools in the UAE have experienced significant development since their establishment in 1980 and 1981. Thus:

– Initially operating from modest rented premises with limited resources, the schools have flourished by securing their own buildings, which offer better amenities and a more structured environment conducive to learning. The unwavering dedication of volunteer teaching staff, principals, and national benefactors has supported the day schools for years. They receive their spiritual reward by educating new generations in Armenian education⁴⁴.

– A major challenge has been the lack of specialized teaching staff in Armenian schools in the UAE. In 1980, the first National Council reported to the “Committee for Cultural Relations with Diaspora Armenians”⁴⁵, and almost every summer, one teacher and two students from the UAE schools were guests of the Committee. Teachers also participated in summer training courses organized by the “Committee for Cultural Relations with Diaspora Armenians”. In 1983, at the invitation of⁴⁶ the “Committee for Cultural Relations with Diaspora Armenians”, teachers from the UAE Day School attended teacher training courses in Armenia⁴⁷.

– In addition to the teacher training courses, seminars⁴⁸ and workshops⁴⁹, held in the Armenian day schools in the UAE, there is an even greater need to prepare specialist Armenologists, Armenists. In this regard, it is essential to take advantage

⁴⁴ Ohannesian Armenian Day School, <https://tinyurl.com/24tw2pv4>. – <https://tinyurl.com/4nktb7dc> (accessed 30 November, 2016).

⁴⁵ On June 25, 1962, the Committee for Cultural Relations with the Armenian Diaspora was founded in Yerevan, the main task of which was to strengthen and expand patriotic and cultural ties with the Armenian diaspora. The Committee ceased to operate in 1998. – <https://nt.am/am/dates/427/> (accessed 25 June, 2025).

⁴⁶ In 1984, 1 teacher from the UAE came to Yerevan to participate in teacher training courses in Soviet Armenia. (*Հայաստանի ազգային արխիվ, ֆ. 875, ց. 13, դ. 7, թ. 18*). In 1984, two young man juvenile from the UAE came to Armenia to spend their summer vacation in the Pioneer Camps of Soviet Armenia. (*Հայաստանի ազգային արխիվ, ֆ. 875, ց. 13, դ. 7, թ. 19*).

⁴⁷ Feedback from the field research with former principal Nishan Basmajian and teacher Mayda Totalian.

⁴⁸ <https://www.facebook.com/photo/?fbid=4904513196317286&set=pcb.4904514372983835>.

⁴⁹ <https://www.facebook.com/photo/?fbid=695567725940029&set=pcb.69556782606680>.

of the “Armenology” Master’s Program at Yerevan State University⁵⁰, created in cooperation with ‘the Hamazkayin Educational and Cultural Union’, along with ‘Hamazkayin’ scholarships. The Diaspora needs specialized Western Armenian teachers, and their preparation for such roles requires special attention and care.

A comparison of past and present realities and processes, based on my field research data, reveals several areas of progress and growth:

- At present, two Armenian day schools operate within the Armenian community of the UAE: The Ohannesian National One Day School in Sharjah and the Ara Khanoyan National Day School in Abu Dhabi. The enrolment at the Ohannesian School in Sharjah has grown significantly – from 26 students at the time of its establishment to 257 students today. In contrast, the Ara Khanoyan School in Abu Dhabi has experienced a decline in enrolment, from 55 to 35 students, as many Armenian families increasingly choose to settle in Dubai.

- The Ohannesian National Day School in Sharjah accommodates not only children from Armenian families but also those from mixed marriages, reflecting the community’s inclusive approach and its commitment to engaging younger generations of Armenians. This development underscores the growing awareness among members of the Armenian Diaspora of the importance of preserving their heritage and language, even within the multicultural environment of the UAE.

A comparison of past and present realities and processes also reveals the challenges the community faces in:

- Preserving the Armenian language and sustaining cultural education in the UAE. Based on my field research, it is worth noting that despite the aforementioned progress, the Armenian schools still lack official state recognition – a long-standing issue that continues to challenge the community. In reality, there is no officially recognized Armenian day school in the UAE, and this concern has repeatedly been raised by the National Council over the years. However, it remains a matter beyond the community’s direct capacity to resolve.

- Another persistent challenge is the shortage of specialized educational professionals and the limited pool of volunteers. As previously mentioned, efforts have been made to train pedagogical staff and Armenian-language teachers through the “Armenian Studies” Master’s program, organized by the “National Educational and Cultural Union” in cooperation with Yerevan State University and supported by “Hamazkayin” scholarships⁵¹.

The primary mission of the Armenian day schools in the UAE has been to provide an environment in which Armenian children can connect with their roots, speak the Armenian language, and learn about their rich cultural heritage. The emphasis has always been on Armenian education – particularly on language learning – rather than on offering a general academic curriculum or formal certification.

In conclusion, a comparison of past and present developments clearly shows that Armenian schools in the UAE have experienced significant growth and progress over the years. The community’s steadfast dedication to preserving

⁵⁰ <https://www.ysu.am/faculty/71/educational-program-372>.

⁵¹ <https://tinyurl.com/4uy4zkxd.hamazkayin.com>.

Armenian culture and language has remained central to the schools' mission since their inception. Although the schools continue to face challenges, including the lack of official state recognition, the shortage of volunteer teaching staff and specialized educators, and the reliance on the hard work and generosity of benefactors, their continued growth and resilience within a multicultural environment stand as a testament to their enduring cultural mission and to the distinctive character of Armenian education in the UAE.

The Absence of the Armenian Press in the UAE at the Present Stage and the Possibilities for Filling the Gap

The Armenian press has long been an important tool for intra-community communication, the dissemination of information, and the consolidation of community life. One of the defining features of the development of the Armenian community in the Diaspora – and particularly in the UAE – has been the emergence and evolution of the local Armenian press. The Armenian press in the UAE has played a significant role in the establishment and growth of the community, serving as both a medium of expression and a means of preserving identity.

The formation of the Armenian community in the UAE is closely connected to the early waves of Armenian migration during the mid-20th century. As Armenians began to settle in the Gulf region, they sought ways to preserve their cultural identity and, in particular, their language in a foreign environment. One of the key manifestations of this effort was the creation of the Armenian press. During this formative period, the Armenian press was not only a vehicle for information but also a symbol of resilience and perseverance in the face of challenges encountered in a new country.

In the early years of community formation, the press played a vital role in preserving Armenian culture. It served as a medium for safeguarding history, language, and traditions, ensuring that younger generations remained connected to their heritage. At a time when the community was still small and geographically dispersed, the press functioned as a unifying force, linking Armenians from different parts of the UAE and fostering a sense of collective belonging.

The first Armenian-language press in the UAE was a youth periodical, followed by the Newsletter of the National Council of the Armenian Community, which continued to be published periodically and covered topics related to culture and community life. However, most of these print periodicals had a short lifespan and were eventually discontinued.

One of the earliest examples of the Armenian press in the UAE was the youth periodical,

“Tebi Yerkir” launched in 1992 by a group of Armenian teenagers aged 13 to 16 living in the UAE. Only three issues were published, making it the first Armenian-language print medium in the country. The issues were produced in limited quantities and contained materials such as a chronology of the Artsakh struggle for self-determination (February 1988 – October 1992), photographs of freedom fighters, patriotic song lyrics, and community messages.

The publication of the youth periodical “Tebi Yerkir” was eventually discontinued as its young editors and contributors became occupied with their higher education pursuits⁵².

The newsletter of the National Council of the Northern Emirates and Dubai, “Shepor” published its first issue on October 26, 1999, followed by the second issue two days later, on October 28, and the third issue on November 26, 1999. “Shepor” ceased publication in December 1999, having produced only three issues.

Subsequently, from March to December 2000, “Shepor Exclusive” was published, consisting of seven issues, and in 2001, six issues were released. Between January 1 and July 10, 2002, three issues were published⁵³. From the second half of 2002 until 2004, “Shepor” was not published. In the early months of 2005, the latest issue of “Shepor Exclusive” appeared, published bilingually in English and Armenian.

The community’s attempts to establish Armenian print media, such as “Tebi Yerkir” and “Shepor”, faced significant challenges due to a lack of funding and the scarcity of trained writers and journalists. The National Council⁵⁴ concluded that the publication of a periodical required Armenologists – specialists in the Armenian language – and in their absence, “Shepor” ceased publication⁵⁵.

In 2000, the printed and coloured periodical “Terakeghzi”⁵⁶ Cultural and Social Mirror was published through individual efforts and expenses, edited by Kourken Mangassarian, a civil engineer based in Abu Dhabi. The periodical was distributed free of charge to the Armenian community in Abu Dhabi, but it was discontinued when the editor left the country. Since that time, no other Armenian-language print media has been published in the UAE.

The publications of the “Shepor” newsletter and the “Terakeghzi” periodical frequently featured cultural articles, religious materials, and updates on the activities of the Armenian community. These publications provided a vital connection with the homeland and served as a platform for discussion. Notable examples include articles such as “For our Imperishable rights”, “Social reflections”⁵⁷. “Important Events in Armenian History of the 20th Century (1973–1980) and (1919–1920)”⁵⁸.

⁵² Feedback on the “Tebi Yerkir” youth magazine and its discontinuation based on my field research.

⁵³ Numbers are given without page numbers. See: *Քառորդ դար. Հայերը Տուպայի եւ Հիւսիսային Էմիրութեանց մէջ. 2008, 128–130:*

⁵⁴ National Council is the executive body responsible for overseeing the administrative and economic activities of the church communities operating within the legal boundaries of the Armenian Diocese of the UAE and Qatar .

⁵⁵ Numbers are given without page numbers. See: *Քառորդ դար. Հայերը Տուպայի եւ Հիւսիսային Էմիրութեանց մէջ. 2008, 128–130:*

⁵⁶ Armenians of the Gulf Arab States, Haigazian University, Armenian Diaspora Research Center. 2024, 220.

⁵⁷ «Շեփոր», ապրիլ 2001, թիւ 13, 2, 6:

⁵⁸ «Թերակիզի» (Ապուլ Տապի), ապրիլ 2000, թիւ 5, 4, թիւ 11, 4:

Since there is currently no Armenian press in the UAE, the community largely relies on publications delivered from other Diaspora communities. These include the official publications of the Great House of the Catholicosate of Cilicia, such as the monthly magazine “HASK”, and the official monthly magazine of the Armenian Church’s Sunday schools, “Nor Trazark”. Other publications include the children’s and youth monthly magazine of the Union of Armenian Evangelical Churches of the Near East, “Badanekan Artsakank”, the official magazine of the Mother See of Holy Etchmiadzin of the Catholicosate of All Armenians, “ETCHMIADZIN”, and the Lebanese daily newspaper “Aztag”.

Based on the above information regarding print media and other sources of information about the Armenian community in the UAE, several factors can be identified as contributing to the absence of a local Armenian press: a lack of skilled writers, financial constraints, and limited content production. The inability to maintain local print publications has, in turn, led to a greater reliance on digital media for community communication, albeit with certain limitations.

It can also be noted that an important feature of the current stage of Armenian community life in the UAE is the absence of any local Armenian print or online press. Past initiatives have been few, temporary, and often dependent on specific circumstances, such as the youth newspaper “Tebi Yerkir” and the National Council’s newsletter “Shepor”, both of which were short-lived.

The delivery of magazines and newspapers from other Diaspora communities serves to partially fill this gap. However, their appeal may be limited, as readers must make the effort to visit the church to access these publications, whereas the same content is often available digitally on mobile devices or computers from the comfort of one’s home. This situation highlights both the limitations of relying on imported print media and the pressing need for sustainable local Armenian publications in the UAE.

Assuming the need for a press, it should be noted that the community currently relies on its digital public Facebook page for communication and information sharing. In general, the necessity of a printed press within the UAE and other Diaspora communities has diminished in the presence of electronic media.

In this context, it is worth noting that the Armenian publication “Hairenik weekly” in Boston recently ceased its print edition⁵⁹. Having been published in print since 1899, “Hairenik weekly” had served as a vital and sustaining platform for more than a century of Armenian life. Its transition from print to exclusively online publication reflects the broader trend of Armenian media adapting to digital formats, signalling a shift in how communities maintain connections, share information, and preserve cultural identity.

The gap in Armenian print media in the UAE, though not highly significant, has largely been filled by the community’s Facebook page, which will be elaborated upon in the following paragraphs.

In the past, during the 1980s, the National Council kept the community informed about church services, festive celebrations, national events, and other activities

⁵⁹ <https://hairenikweekly.com/?p=64798>.

through telephone calls, fax messages, and letters sent to each family with a stamped envelope. This process was undoubtedly time-consuming, labour-intensive, and costly.

With the introduction of the internet in the UAE in 1995⁶⁰, the community began using online means to stay informed about events⁶¹. To this day, announcements and circulars are still sent to families via e-mail. With the rise of digital media, the Armenian community has increasingly turned to online platforms to communicate and share information about events, religious services, and cultural initiatives.

With the advent of digital media, the Armenian community in the UAE has transitioned to online platforms to communicate and inform the public about events, religious services, and cultural initiatives.

At present, the absence of Armenian newspapers is partially compensated by the official website of the Armenian community, “Emahay”, its YouTube channel, and the “Emahay” Facebook page⁶², which was created on March 27, 2012⁶³. These platforms provide information about community activities and events. The Facebook page, in particular, features announcements and coverage of church ceremonies related to the Diocese, messages from the Diocesan Primate and the National Council, updates from the one-day and Sunday schools, and coverage of annual celebrations. It also includes photographs and videos of events such as the commemoration of the Armenian Genocide, the anniversary of the independence of the Republic of Armenia, and various artistic and educational programs. Collectively, these digital platforms have established the community’s online presence, forming a digital footprint that represents the identity and activities of Armenians in the UAE.

Today, a significant portion of information and research material about the church, educational, and cultural life of the Armenian community in the UAE originates from online publications and editorials, which enable rapid dissemination of information.

The most important Armenian electronic news source in the UAE is the bilingual (Armenian and English) website of the Armenian Diocese of the UAE and Qatar – “Emahay” (<https://emahay.com>) – which includes a “News” section. However, the website has been incomplete for some time. Initially created on April 8, 2012, it underwent a period of inactivity, during which the earlier version and its contents were deleted. A new website was later launched, with its renewed content dating from around 2016.

The website primarily serves to provide information about diocese and church, including Bishop’s messages, interviews, and general news. However, many of its sections remain empty or underdeveloped, containing pages without content.

⁶⁰ <https://teletimesinternational.com/2020/etisalat-four-decades-of-evolution/> the internet was made available to the general public of the UAE in 1995.

⁶¹ <https://tinyurl.com/348uhu8y>. Darperag 21.net.

⁶² <https://www.facebook.com/EmaHay>.

⁶³ Armenians of the Gulf Arab States, Haigazian University Armenian Diaspora Research Center. 2024, 224.

Moreover, the website does not record or highlight the individual achievements of Armenians in the UAE, revealing a lack of broader community engagement within its digital framework.

In summary, there is a clear need for innovative approaches to strengthen community life and foster greater unity within the Armenian community in the UAE. Information updates are not provided regularly, and as a result, visiting the official website does not offer a comprehensive overview of the community's history or its current vitality.

Although the bilingual "Emahay" website and Facebook page serve as valuable communication tools, the lack of consistent updates and limited community involvement significantly reduce their effectiveness in preserving the community's cultural and editorial heritage. While modern digital platforms offer convenience and accessibility, they cannot yet match the depth, continuity, and historical value that printed community publications once provided. Moreover, digital tools have not been fully utilized to represent or replace the community press in the UAE. For instance, unlike the Armenian Diocese of Australia and New Zealand, which publishes the monthly digital newsletter "Paros"⁶⁴, the UAE community has not developed a comparable digital publication.

Field interviews conducted for this study confirm that very few community members show interest in reading digital newspapers, preferring instead to browse photographs shared casually on Facebook pages.

The transition from print media to digital platforms – particularly the "Emahay" website and its Facebook page – has brought both advantages and disadvantages for the Armenian community in the UAE. On the one hand, digital media are far less costly than print publications, making them more accessible for a small community. They also enable rapid dissemination of information, allowing members to remain informed at any given time. On the other hand, early Facebook posts by the Armenian community in the UAE primarily focused on event announcements. In 2012, for example, posts often lacked references to the authors of commemorations or to contemporary issues of relevance⁶⁵. Frequently, event-related images were shared without accompanying explanatory text.

Since 2015, however, the nature of posts on the "Emahay" Facebook page has changed noticeably. Events are now shared with descriptive captions and accompanying photographs in Armenian, and numerous videos of church ceremonies are also uploaded. Together, these updates provide a more complete picture of the community's activities, reflecting a growing effort to document and share the cultural, educational, and religious life of Armenians in the UAE through digital means.

⁶⁴ Paros_Issue-60-July-2022-pdf.

⁶⁵ <https://www.facebook.com/photo?fbid=292258280876157&set=a.292258240876161>.

Conclusion

Since its formation, the Armenian community in the UAE – deeply committed to national and cultural values – has evolved from establishing core institutions such as churches and schools to entering a new phase of cultural and religious development (2024–2025). Church anniversaries, educational programs, and inter-faith initiatives now reflect a dynamic and expanding community.

The Armenians of the UAE contribute meaningfully to the country's multicultural and interreligious life while maintaining their heritage and identity. Sustained efforts in education, cultural preservation, and dialogue will ensure their continued integration and visibility within the UAE's social fabric.

Today, the community – comprising mainly professionals, civil servants, and entrepreneurs – shows demographic stability, with immigration exceeding emigration.

Although traditional print media have disappeared, digital tools such as the “Emahay” Facebook page now serve as vital channels of communication. Strengthening its content with community profiles and ecclesiastical news could further enhance unity and preserve the identity of the 9,000–10,000 Armenians living in the UAE.

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Ապու Տապի. Հայր Սուրբը իր շնորհակալական խօսքը փոխանցեց եւ ապա շնորհաւորեց նման համագումարներ կազմակերպելը, որ համագոյակցութեան ու համերաշխութեան արողութիւններով տեղի կ'ունենան. – <https://www.facebook.com/photo/?fbid=1095578989272232&set=a.550209987142471>.

Ապու Տապիի Սրբոց Նահատակաց եկեղեցւոյ մէջ հոգեւոր յայտարարութիւն՝ հրաժեշտի պատարագ եւ նոր նշանակուած հոգեւոր Հովիւի մասին տեղեկութիւն. 2 փետրուար 2025. – <https://www.facebook.com/photo/?fbid=1011407621022703&set=a.550209987142471>.

Ապու Տապիի մէջ Միաստուածեան կրօններու պատկանող՝ եկեղեցի, մզկիթ եւ սինակոկ Աբրահամեան ընտանիքի կեդրոնի բացումը կատարուած է 16 փետրուար 2023-ին. – <https://www.abrahamicfamilyhouse.ac/?lang=en>.

Աշըգեան. 2008, Շ. Քառորդ դար. հայերը Տուպայի եւ Հիւսիսային Էմիրութեանց մէջ ԱՄԷ-ի Ազգային Վարչութիւն, 201 էջ:

Արամ Ա. Կաթողիկոսը կատարած է նորակառոյց եկեղեցւոյ օծումը. 12 դեկտեմբեր 2014. – <https://archive.aztagdaily.com/archives/217978>, 15 December 2014.

Երեւանում, 1962 թ. յունիսի 2-ին, հիմնադրուել է Սփիւռքահայութեան հետ մշակութային կապի կոմիտէն, որի հիմնական խնդիրն էր աշխարհասփիւռ հայութեան հետ հայրենասիրական ու մշակութային կապերի ամրապնդումն ու ընդլայնումը: Կոմիտէն դադարել է գործել 1998 թ. – <https://nt.am/am/dates/427/>.

Երեւանի Պետական Համալսարանի հետ համագործակցաբար Համազգային կրթամշակութային միութեան Հայագիտութիւն մագիստրոսական ծրագիր. – <https://tinyurl.com/454ysf86>, <https://www.ysu.am/faculty/71/educational-program-372>.

«Թերակղզի» (Ապու Տապի), հոկտեմբեր 2000, թիւ 5, 20 էջ, թիւ 11, 12 էջ:

«Թերակղզի» մշակութային եւ հասարակական տպագիր ու գունաւոր պարբերաբեր, որ խմբագրած է շրջան մը Ապու Տապի հաստատուած երկրաչափ-ճարտարագէտ Գուրգէն Մանկասարեանը՝ յօդուածագիր Շաքէ Մանկասարեանի եղբայրը: Հայկական Սփիւռքի Ուսումնասիրութեան կեդրոն, Պէյրութ, Հայկազեան Համալսարան Տպարան, 2024, 496 էջ:

Համազգայինի Կեդրոնական Վարչութեան մանկավարժ-հայերէնագէտ ուսուցիչներու կրթնապաստ. – <https://tinyurl.com/4uy4zkxd>, hamazkayin.com.

ՀՀ կառավարարայան Սփյուռքի գործերի գլխավոր հանձնակատարի գրասենյակի պաշտոնական կայք. – <http://diaspora.gov.am/hy/pages/41/uae>.

Հայաստանի ազգային արխիւ, ֆ. 875, ց. 13, գ. 7, թ. 18:

Հայաստանի ազգային արխիւ, ֆ. 875, ց. 13, գ. 7, թ. 19:

«Հայրենիք» (Պոսթըն), 6 յուլիս 2025. – <https://hairenikweekly.com/?p=64798>.

Մանկասարեան Շ., Սայեղ Ա. 2024, ԱՄԷ-ի հայօճախին ներկայութիւնը տեղական համացանցին մէջ. – Ծոցի արաբական երկիրներու հայերը, գիտաժողովի նիւթեր (6–7 դեկտեմբեր, 2022), Հայկական Սփիւռքի Ուսումնասիրութեան կեդրոն, Պէյրութ, Հայկազեան Համալսարան Տպարան, էջ 217–240:

Մանկասարեան Շ. Սեղա Մանկասարեանի ազգանուէր գործունէութիւնը Հալէպ, Էմիրութիւններ եւ Քանաթա (Ա. Մաս)». – <https://tinyurl.com/348uh8y.darpe-rag21.net>.

Մենկեչեան Շ. Արաբական Միացեալ Էմիրութեան Հայ Համայնքի Ձեւաւորումը. – «Գիտական-Արցախ», Երեւան, 2022, № 4, էջ 40–54:

Շարժայի Կառավարիչ Դոկտ Շէյխ Սուլթան Պին Մուհամմէտ Ալ Քասիմի Շարժայի մէջ եկեղեցի կառուցելու համար հայութեան հողամաս կը յատկացնէ 16 ապրիլ, 1996-ին, Պատմական ակնարկ Տուպայի եւ Հիւսիսային Էմիրութեանց Հայ Գաղութի մասին. – <https://emahay.com>.

Շարժայի Կիրակնօրեայ դպրոցի հաճելի պահերն մէկն է անհատական տարեդարձներու նշումը. – <https://www.facebook.com/photo/?fbid=671760422925939&set=pcb.671766926258622>.

Շարժայի Կիրակնօրեայ Վարժարանի Նոր Տեսչուհիի Նշանակում. – <https://www.facebook.com/photo/?fbid=2005493916219243&set=a.283547171747268%2C>.

Շարժայի Ս. Գրիգոր Լուսաւորիչ եկեղեցիէն ներս Ծոցի Եկեղեցիներու Խորհուրդի մասնակից եկեղեցականները. 20 յունուար, 2025. – <https://www.facebook.com/photo/?fbid=2005493916219243&set=a.283547171747268>.

Շարժայի Ս. Գրիգոր Լուսաւորիչ եկեղեցւոյ Տիկնանց Յանձնախումբի կազմակերպութեամբ Չորեքշաբթի 2 Ապրիլ 2025-ին, Բիւր Քէօսէան սրահին մէջ կատարուեցաւ հոգեւոր խոսքի պահ: Աւանդութիւնը միայն հայ ազգին մշակութային դարաւոր ժառանգութիւնը չէ, այլ մեր ժողովուրդին հոգեւոր դիմագիծն է Աստուածաշնչական խորքին վրայ հիմնուած բազմակողմանի շերտաւորումներով. – <https://www.facebook.com/photo/?fbid=1062356265927838&set=a.550209983809138>.

Շարժայի Ս. Գրիգոր Լուսաւորիչ եկեղեցւոյ մէջ պարզեատրում՝ Բարեշնորհ Վիզէն Սարկաւազ Գլնճեանին եւ Տիար Սարտիրոս Գասպարեանին, ուրբաթ, 31 Մայիս 2019-ին. – <https://www.facebook.com/photo/?fbid=1780880588680578&set=pcb.1780882145347089>.

Շարժայի Օհաննէսեան Ազգային Միօրեայ Վարժարան, մանկավարժական նորարար մօտեցումներու շուրջ արհեստանոց-սեմինար մը, որուն մասնակցած են վարժարանի ուսուցչուհիները: Հրաւիրուած էր Ալֆորվիլի Սուրբ Մեսրոպ-Արապեան դպրոցի տնօրէնուհին եւ հայերէնի համադրող՝ Նորա Սարաֆեան Թաշճեանը. 30 հոկտեմբեր 2022-ին. – <https://www.facebook.com/photo/?fbid=4904513196317286&set=pcb.4904514372983835>.

Շարժայի Օհաննէսեան Ազգային Միօրեայ Վարժարանին մէջ տեղի ունեցած էր Արեւմտահայերէնի եւ մանկավարժութեան շուրջ խտացեալ սեմինար-աշխատանոց մը՝ Գալուստ Կիւլպէնկեան Հիմնարկութեան Հայկական Համայնքներու Բաժանմունքին մէջ Արեւմտահայերէնի եւ կրթական ծրագիրներու պատասխանատու Տիկ. Անի Կարմիրեանի ղեկավարութեամբ եւ վարժարանի տնօրէնուհի Տիկ. Վարդուկ Գարակիւլէեանի կազմակերպութեամբ. 25 սեպտեմբերէն 1 հոկտեմբեր 2023. – <https://www.facebook.com/photo/?fbid=695567725940029&set=pcb.695567882606680>.

«Շեփոր» (Շարժայ), մայիս 2001, թիւ 4, 20 էջ:

Տեսակցութիւն Տէր Արամ քահանայ Տէյրնենճեանին հետ. – <https://www.azadhye.com/articles/2242/>.

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«Փարոս» (Սիւնի), թիւ 60, յուլիս 2022. – Paros_Issue-60-July-2022-pdf.

Օհաննէսեան հայկական վարժարանի տարեգիրք. 2009–2010 տարեշրջան. 2010, Շարժայ, 84 էջ:

Օհաննէսեան Ազգային Միօրեայ Վարժարան. – <https://tinyurl.com/4nktb7dc>. 9 February 2020.

ԱՄԷ-Ի ՀԱՅԿԱԿԱՆ ՀԱՄԱՅՆՔԻ ԶԱՐԳԱՑՄԱՆ ԱՐԴԻ ՓՈԽԼԻ
ԱՌԱՆՁՆԱՅԱՏՎՈՒԹՅՈՒՆՆԵՐԸ

ՇԱՔԷ ՄԱՆԿԱՍԱՐԵԱՆ-ՄԵՆԿԵԶԵԱՆ
(ՏՈԼԱԿԱՅ)

Ամփոփում

Բանալի բառեր՝ ԱՄԷ, Հայկական Համայնք, մամուլ եւ առցանց մետիա, եկեղեցիներ, միօրեայ եւ կիրականօրեայ վարժարաններ, ներգաղթ ու արտագաղթ, իրադարձային վերլուծություն:

Արաբական Միացեալ Էմիրութիւններում (ԱՄԷ) Հայկական Համայնքի զարգացումը XXI դարու սկիզբը նշանադրուած է մի քանի յատկանշական առանձնապատկութիւններով, որոնք հետեւանք էին մի կողմից ԱՄԷ-ի պետական կեանքի զարգացման, միւս կողմից՝ ներհայկական իրադարձութիւններուն:

Ուսումնասիրութեան հիմնական թեմա դարձած են ազգային մշակոյթի պահպանման քաղաքականութիւնը, Հայկական մամուլը, Համայնքային իրադարձութիւնները, ներգաղթն ու արտագաղթը, ինչպէս նաեւ Հայապահպանում մի աշխատանքներն ու Համապատասխան կառոյցները՝ եկեղեցիներու, միօրեայ եւ կիրականօրեայ վարժարաններուն ստեղծումը:

1980 թուականէն ի վեր ԱՄԷ-ի Հայ Համայնքը արդէն բոլորած անցեալ մը ունի, եւ աշխարհի ու յատկապէս ԱՄԷ-ի մէջ անցեալի պայմանները արդէն փոխուած են եւ կը շարունակեն փոխուիլ՝ ի միտի ունենալով արհեստագիտութեան եւ ճարտարագիտութեան սրընթաց նորարութիւնները ու անոնց անդրադարձը Հայու ինքնութեան վրայ: Այս փոփոխութիւնները էական ազդեցութիւն թողած են ԱՄԷ-ի Հայկական Համայնքի վրայ՝ շատ յաճախ կանխորոշելով առանձին զարգացումներ Համայնքային կեանքին մէջ:

Շաքէ Մանկասարեան - Մենկեչյան – Երեւանի պետական Համալսարանի Հայոց Պատմութեան ամբիոնի ասպիրանտ: Գիտական հետաքրքրութիւնը՝ Հայ Համայնքի պատմութիւնը վերլուծելով անոր զարգացման փուլերը ԱՄԷ-ի բազմա-մշակութային միջավայրի մէջ: Հեղինակ է 2 մենագրութեան եւ 6 յօդուածի: ORCID:0009-0001-5663-2985. radioayk@gmail.com

ОСОБЕННОСТИ СОВРЕМЕННОГО ЭТАПА РАЗВИТИЯ АРМЯНСКОЙ ОБЩИНЫ ОАЭ

ШАКЕ МАНКАСАРЯН -МЕНКЕЧЯН
(Дубай)

Р е з ю м е

Ключевые слова: ОАЭ, армянская община, пресса и интернет – СМИ, церкви, дневные и воскресные школы, иммиграция и эмиграция, анализ событий.

Армянская община в Объединенных Арабских Эмиратах в начале XXI века характеризуется рядом примечательных особенностей, являющихся результатом прогрессивного социально-экономического развития ОАЭ, что сказывается на внутриобщинной жизни.

Ключевую роль в сохранении национальной идентичности играет армяноязычная периодика как основа поддержания национальной культуры и как рупор проблем, волнующих членов Диаспоры. Важной составляющей жизни Диаспоры являются воскресные школы, способствующие формированию национального самосознания посредством обучения на армянском языке и приобщения к армянской истории и культуре.

Армянская община ОАЭ не может оставаться с стороне от прогрессивного развития страны: инновации в области технологии и инженерии оказывают существенное влияние на армянскую общину, зачастую предопределяя конкретные события в жизни и развитии Диаспоры.

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