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CURRENT EDUCATIONAL ISSUES IN THE ARMENIAN COMMUNITY OF IRAN*

Abstract

For centuries, the Armenian school has occupied a key place and played an important role in the Armenian community of Iran, not only teaching and educating but also shaping the national identity and character of the Armenians. However, the path of the Armenian school in Iran has not been smooth, it has also been influenced by the state, socio-political movements and educational policy of this country. In other words, the problems of the Iranian Armenian school are, first of all, closely related to the Iranian education system and also have some national characteristics. One of these important features is being guided by Islamic norms in the field of education.

In the Iranian educational system with tens of millions of students, the Armenian school of Iran occupies a modest and even symbolic place, given the fact that legally there is no “Armenian school” in Iran, since all schools in the country are de jure included in the state system of general education. Accordingly, we use the term “Armenian school” conditionally, taking into account that the majority of Armenian students attend them, as well as the social and traditional role of these educational institutions in the life of the Armenian people.

Due to the large-scale emigration that began and expanded after the 1979 Islamic Revolution and the 1980-1988 Iran-Iraq War, new problems arose in the educational system of Iranian Armenians.

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These problems primarily led to an unfavorable outcome regarding the consolidation or closure of schools. Suffice it to note that in the 2005-2006 academic year, 15 million people attended schools in Iran, including 8,000 Armenian students. Obviously, in the context of these digital data, the preservation of Armenian schools, at least symbolically, becomes of secondary importance to the state.

The Armenian school in Iran, which has already suffered as a result of emigration, has also faced some problems created by state educational institutions from time to time. It is obvious that even a significant reduction in extracurricular activities related to Armenian studies can affect the youth of the community, leading to gaps in the full awareness of national identity. Nevertheless, many meetings and discussions were organized between the community's public structures and official bodies to preserve the Iranian Armenian school.

It should be noted that these complex and confusing issues found expression in the Armenian press of Iran at that time. Publications there are an important source of material for understanding existing problems and their features. In the community press, the daily newspaper "Alik", the weekly newspaper "Araks" and other newspapers, one can find publications on educational issues, interviews with educators and teachers, statements, reports on school years, as well as concerns, debates, and opposing opinions. The positive conclusion by the Iranian state organization "Saman Sanjesh", which provides insight into the quality and level of education in the Armenian school, was also important for this study.

Key words: Armenian community of Iran, educational issues, school, teacher, textbooks, retraining courses.

Introduction

The Armenian community of Iran entered the 21st century with numerous socio-demographic problems. It is known that Iranian Armenians are one of the diaspora communities with a distinct national identity. Among the reasons for this are the friendly attitude

of the Iranian state towards the community, the Islamic environment, the consistent work of community and diocesan structures to preserve the Armenian faith, the presence of a direct border with the Republic of Armenia, etc.

In the period under review, as of 2005, Iran's population was more than 72 million people, or about 1% of the world's population (6.45 billion). Iran's population is one of the youngest in the world. The average age in the country is 23.5 years. At the same time, under 14 years – 28 %, 15-64 – 67,2 %, and 65 and older – 4.8 %. 40 % of families have 6 or more children. Along with rapid rejuvenation, the population is also rapidly urbanizing. While in 1996 the urban population was 61.5%, in 2005 it was 69 %.¹ In Iran, with such demographic trends and characteristics, the Armenian community is expanding its activities. Against this background, the Armenian community of Iran appears to be the bearer of urban life, the vast majority of which lives in the capital.

According to statistics, since the 1950s, Armenian schools have been built by national structures and philanthropists in all Armenian-populated areas of Tehran. It is noteworthy that both in the present and in the past, the Armenian school in Iran has also been the focus of attention for other Armenian communities. This is evidenced by the fact that back in the 1950s, the Armenian community of Morocco provided an annual subscription to the magazine “Kahiye du Sudin” to Armenian schools in Tehran.² Already in the 1970s, there were 36 Armenian schools with 14,000 students.³ In the same years, the Armenian community, in accordance with demographic processes in Iran, became completely urban. It should be noted that prior to this, a significant part of the community lived in rural areas. However, as a result of the government's policy of “paksaz” (“purification”), carried out after the 1979 Islamic Revolution, representatives of this

¹ Թադևոսյան. 2005, 15:

² Բախչինեան. 2024, 67:

³ Թադևոսյան. 2005, 62:

community were removed from their positions as school principals. Only a few remained in their posts, and even then they were specialists in natural sciences.

Some problems at the Iranian Armenian School

As for today, the Armenian school in Iran occupies a modest and symbolic place in the Iranian education system, which has tens of millions of beneficiaries. It is noteworthy that, being a school for religious minorities, it has from time to time achieved success in the general education field relative to its number, despite the fact that the legal status of the community imposes certain conditions in the social and educational sphere.⁴

When discussing the Armenian school in Iran, we consider it necessary to provide some statistical data. In the mid-2000s, new problems arose in the education system of Iranian Armenians due to emigration.⁵ In the 2005-2006 academic year, 15 million people attended school in Iran, including 8,000 Iranian Armenian students. In particular, as of 2005, there were 21 Armenian schools (primary, senior, and secondary) in Tehran, as part of a compact community of Iranian Armenians, with about 6,000 Armenian students.

Although, according to the Constitution of Iran, education should be free for all, due to economic difficulties, it has not been fully implemented. The Council of Education of the Armenian Diocese of Tehran can help children from socially disadvantaged families through its annual budget and various funds.⁶

It should be noted that legally, there is no “Armenian school” in Iran, since all schools in the country are de jure included in the general public education system. There are only public schools that provide education for children from Armenian families (as communities belonging to religious minorities). At the same time, the

⁴ Մկրտչյան. 2022, 206-229:

⁵ Մկրտչյան. 2024, 159-182:

⁶ Մկրտչյան. 2025, 193-204:

entire process of teaching general education subjects takes place in the Persian language.⁷ Moreover, in fact, these schools are considered Armenian mainly because they include one or two subjects in Armenian studies.⁸ It is obvious that emigration, which arose in the difficult conditions of the Iran-Iraq war, and then the periodic tightening of sanctions by the United States, had a major impact on the activities of the centers of education of Iranian Armenians. While 28 out of 35 community schools with 7,000 students were operating in the capital as of 2005,⁹ by 2016 only 12 schools with 3,500 students remained in Tehran.¹⁰ In fact, the number of students decreased by 50% as a result of emigration in about 10 years, and 16 more schools were closed or merged. Previously, there was a school with up to 1,200 students, but today the number of students is at best around 200. Accordingly, from time to time there arises a very delicate and painful issue of merging or consolidating schools.

Indeed, concerned about this problem, Catholicos Aram I, who visited the national educational complex of Nor Jugha on October 20, 2014, emphasized in his blessing speech: *“Therefore, it is necessary to sacrifice everything in order to save your school and be viable in your mission”*.¹¹ During the visit of His Holiness, educational issues were discussed with various public structures.¹² Moreover, the problem of preserving schools has already become the subject of public discussion among Iranian Armenians. This is evidenced by the closure of the “Alishan” school, owned by the Armenian Catholic Community, in 2009,¹³ as well as the situation at the “Mari Manukyan” school in Tehran in June 2012, and teacher A.

⁷ Բայբության. 2013, 95:

⁸ Իսկանդարյան. 2016, 214:

⁹ Թադևոսյան. 2005, 62:

¹⁰ <http://tehranprelacy.com/9-content-hy/news-hy/386-2016041201> դիտվել է 27.05.2020 (Armenian schools in Tehran..., 12.04.2016, accessed 22.10. 2025).

¹¹ «Հասկ». 2014, № 10, 956:

¹² «Նոր Ջուղա». 2014, № 104, 6:

¹³ «Ալիք». 2016, № 254:

Hovhannisyan's letter on the topic of “Dashnaks in Iran is trying to take away from AGBU’s schools”.¹⁴ These publications caused concern in the community. In fact, in some cases, there was a lack of trust between public structures and private individuals. The next problem is that young people are not interested in education and science. In the 2013-2014 academic year, only 6 students from the Armenian community of Isfahan enrolled in graduate studies, while 37 students enrolled in bachelor's and postgraduate studies.¹⁵ Levon Aharonian, a well-known Iranian Armenian philanthropist, a public figure, writes about the reduction in the number of students in the community: “The government's approach has dealt a major blow to Iranian Armenians and has led to a large number of educated and university-educated Armenian youth leaving the country”.¹⁶ We are talking about a biased decision of the state, according to which Muslims are given priority when being appointed to a position.

Another problem of Armenian schools in Iran is that due to the influx of high school students to non-Armenian schools, the already dwindling number of students has further decreased. This is due to the fact that university entrance exams require proficiency in the Persian language. For this reason, students are deprived of several hours of Armenian language lessons per week and, importantly, the environment of the Armenian school.¹⁷ There are three girls' secondary (senior) schools operating in Tehran, two of which, “Mari Manukyan” and “Tovmasyan”, are facing a similar situation, and the number of students is decreasing every year (even though the emigration flow temporarily decreased in 2011-2012).

According to the Council of Education, of the 199 children who attended the first secondary school in three elementary schools in

¹⁴ Dashnaks are trying to take away AGBU’s operating schools in Iran, 26.06.2012, <https://hetq.am/hy/article/15938>, viewed 04/26/2020:

¹⁵ «Նոր Զուլա». 2014, № 102, 11, 19:

¹⁶ **Ահարոնյան**. 2010, 1193:

¹⁷ **Պետրոսյան**. 2012, <https://hetq.am/hy/article/16187>

the 2009-2010 academic year, only 159 went to the second secondary school the following year, while 148 went to the third. Of the 141 girls who graduated from their first secondary school in the 2010-2011 academic year, only 105 continued their studies at these three schools in the following academic year. Specifically, the number of those who left the “Mari Manukyan” school was 29, and from the “Tovmasyan” school 17, some of whom transferred to the “Mariam” institution school, where the number of students increased by 10. The remaining 36 students, however, left the Armenian school system.

Obviously, there was some disappointment in the community under such conditions. At the same time, efforts were made to equip the centers of education with new methods. As for the teaching staff, in the early 2000s, Armenian schools in Tehran, according to the Council of Education, did not lack qualified teachers, as the community had accumulated many years of experience. However, it should be noted that these were only teachers of Armenian studies subjects, while the issue of specialists in natural sciences and mathematics remained under consideration (discussion).

From June 28 to July 10, 2008, refresher courses for teachers teaching Armenian and religion were organized by decision of the Educational Council of the Armenian Diocese of Tehran in the “Tovmasyan” secondary school.¹⁸

The educational part	Total number	Number of participants	Percentage of participation
Preschool institutions	19	17	71 %
Elementary	25	25	94 %
Guide	16	16	77 %
Secondary	11	6	35 %
Total	71	64	
A free listener	4		

¹⁸ «Ալիք». 2008, № 155:

Numerical data on education show that only at the middle level there were low rates of teacher participation. In other words, training was previously in greater demand among teachers working at lower levels.

In the 2010s, the Ministry of Diaspora of the Republic of Armenia provided textbooks to the community's schools and organized teacher retraining in Armenia. In 2009, 9 people were retrained in Iran, in 2012 - 5¹⁹, and in 2015 - 11 people from the United States, 10 from Russia, 14 from Syria, 7 from Georgia, 6 from Iran, 2 each from Belarus, Estonia, Turkey, 3 from Lebanon, and 1 teacher each from Canada, Sweden, Switzerland, Ukraine, Abkhazia, Brazil.²⁰

Thus, compared to the number of Armenians distributed (worldwide), a high rate of participation of the Armenian community of Iran in the retraining program was recorded, which indicates the importance of this program in the educational life of Iranian Armenians.

It should be noted that regarding the issue of providing study hours in Armenian studies subjects in an Armenian school in Iran under the above conditions and status, sometimes, relatively speaking, there were certain concessions from the state or local/provincial authorities. The Department of Education of the city of Shahinshahr allowed Armenian schools to include an additional three hours per week for studying the Armenian language and literature, in addition to the hours provided for religion as part of the official program.

Interestingly, the same applies in in the city of Rasht, in the case of the “Hordananyan” National School and kindergarten, along

¹⁹ As part of the monthly retraining program for teachers from the Armenian Diaspora..., 09.07.2012, <https://hraparak.am/post/591fc32ae3d84d0d37fdf28e> viewed 26.07.2025.

²⁰ An appeal to teachers from the Armenian Diaspora, 01.07.2015, <http://www.irates.am/hy%C3%A2%E2%82%AC%C3%A2%E2%82%AC/1435761535> viewed 26.07.2025.

with the state program, the Armenian language and religion are taught. Education in all schools is free of charge. However, teachers who teach state-program subjects are paid by the state, whereas teachers of the Armenian language and religion who are not part of the program are paid by the Armenian Diocese, which receives fees from students. In 2000, 25 national schools and three kindergartens operating in Iran were concentrated in Tehran.²¹

Despite the above, disturbing events have also occurred in the community. On May 4, 2002, at a meeting with directors of local Armenian schools and Armenian deputy directors at the National Armenian Diocese of Tehran, Chairman of the Council of Education Edward Babakhanyan presented issues of school discipline, construction work and financial issues. However, Mr. Alishahi, the Head of the Educational Department of the 8th Administrative District of Tehran, submitted a five-point document, according to which certain hours were taken into account for extracurricular activities, which caused dissatisfaction within the Council of Education²². It should be noted that this publication does not specify what the phrase “certain hours were taken into account” means. However, it can be assumed that this was due to the reduction or cancellation of extracurricular hours provided for the Armenian language.

Thus, the Armenian school in Iran, which had already suffered as a result of emigration, faced new problems created by official authorities. It is obvious that even a significant reduction in extracurricular activities in Armenian studies could lead to gaps in the full awareness of national identity among the youth of the community.

In the context of the above-mentioned events, new criticism emerged in intra-community life. Discussing the work done by the 12th Deputy Assembly, the “Araks” weekly accused it of the fact that during its activity the schools “Kushesh Mariamyan”, “Vache

²¹ «Lnju». 2003, № 73-74, 11:

²² «Uhp». 2002, № 89:

Hovsepyan” and “Alishan” were closed, while the “Gohar” school was also on the verge of closure, and in their place the non-profit schools “Alik” and “Sahakyan” were opened. The weekly newspaper raised an alarm on the issue under consideration: “...Due to the sharp drop in the level of education in secondary schools, the Armenian youth prefer to continue their studies in Persian schools”.²³

Perhaps the decrease in the number of students was the reason that in December 2002, in coordination with the Ministry of Education, the Diocesan Council decided to turn the “Vache Hovsepyan” school building into a cultural center, where Armenian language courses were to be organized, offices of several unions were concentrated, and an ethnographic museum was created to represent the Armenian community of Tehran.

That is why, back in July 2000, during an interview, the newly elected primate of the Tehran Diocese of the Armenian Apostolic Church, Archbishop Sepuh Sargsyan stated: “From the first second of my arrival here, I focused my interest and attention on our national schools, and during my relations with government officials, I emphasized the importance of our schools the most”.²⁴ Archbishop Sargsyan attaches great importance to the Armenian and Christian character of the school, stressing that the teaching of the Armenian language is insufficient, and the state of religious textbooks is not enviable. In order to solve this problem, the primate of the diocese planned, together with the Council of Education, to organize two-day courses for teachers of the Armenian language and religion. In fact, it was about the use of psychological and pedagogical skills, and in some schools – about their lack. To implement these programs, Archbishop Sargsyan was assisted by Armenian deputies in the Islamic Parliament, Dr. Levon Davtyan and Zhorzhik Abrahamyan, who helped to provide “confirmation of our rights in our schools”.²⁵

²³ «Արարիկ». 2001, № 54-56 (137-139), էջ 3, 7:

²⁴ «Արարիկ». 2000, № 136:

²⁵ «Արարիկ». 2000, № 136:

Obviously, we are talking about some lost rights, including the appointment of Armenian school principals, whose restoration was aimed at strengthening identity. It was precisely for the purpose of ensuring these rights, as well as inspiring students and teaching staff, that Archbishop Sargsyan made annual and traditional visits to the educational institutions of the community on the eve of the new academic year.²⁶

On December 24, 2002, on Christmas, Minister of Education and Upbringing S. Haji visited the “Tovmasyan” Girl’s middle school. During the meeting with teachers and students, the Minister stressed: “We all need to think about our common goal and understand that Iran will prosper only through work and efforts, whether Muslims or non-Muslims”.²⁷ It should be noted that the leaders of the Armenian community rather delicately touched upon the problems of education during meetings with government officials. Meanwhile, it should be noted that the “*common goal*” of this official was to urgently include the solution of educational issues concerning the Armenian community.

Thus, public structures tried in every possible way and for any reason to discuss and find solutions to various educational issues in cooperation with official bodies. Nevertheless, not all cases were resolved as soon as possible; moreover, an issue often became the subject of constant discussion, and in rare cases it was resolved.

Conclusion of the “Saman Sanjesh” organization on Armenian schools

In the Iranian educational environment, where there is a problem of incomparably high competition, it is extremely important for an Armenian school to be competitive or update its programs from time to time. This issue is also of concern to the Educational Councils of the dioceses of Iranian Armenians under the jurisdiction of the Cilician Catholicosate of the Great House of Cilicia. On February 11,

²⁶ «Ալիք». 2001, №№ 271, 277; 2002, №№ 15, 22, 255, 259, 263:

²⁷ «Ալիք». 2002, № 278:

2003, members of the Educational Council of the Armenian Diocese of Tehran, Norayr Mehrabyan and Robert Margaryan, and representatives of the Armenian Diocese of Isfahan and Atrpatakan, Hrayr Shahnazaryan and Armine Vahramyan participated in the meeting of representatives of these councils.²⁸

By the way, on October 27, 2015, the Deputy Council of the Armenian Diocese of Tehran addressed the same and related issues of education, cultural education, emigration, and students attending non-Armenian schools.²⁹ On April 17, 2017, a Deputy of the Islamic Parliament Karen Khanlarian touched upon the same topic in an interview published on the Iranian news website jamejamonline.ir. According to him, “Over the past two years (2015-2017), the salary has not been paid from the budget allocated to Iranian Armenians for education”.³⁰ The problem was that 16 schools built in Tehran at different times at the expense of philanthropists needed repairs.

In the 2002-2003 academic year, with the financial support of the Deputy Council and the Diocesan Council of the Tehran Diocese of the Armenian Apostolic Church, nine guides and three secondary schools implemented a new program.³¹ Given that the volume of textbooks in the state educational system is large and the annual school days are reduced due to various official and sometimes occasional holidays (in Armenian schools, holidays are also increased by 12 days due to Armenian religious and national holidays), teaching is conducted hastily and the student does not assimilate this material, the weekly class time in the aforementioned schools was increased by 8-10 hours, the payment of which was taken care of by the national institutions. At the same time, the Council of Education agreed with the Center that organizes exams in the country to conduct guidance exams, as well as test and explanatory exams, in secondary schools. As a result, Armenian

²⁸ «Հասկ». 2003, № 2, 233-235:

²⁹ «Ալիք». 2015, № 241:

³⁰ «Ալիք». 2017, № 73:

³¹ «Ալիք». 2003, № 134:

schools were first compared with each other, and then the levels between them and other non-profit schools in Tehran were clarified. According to these data, Armenian guide schools were not only not inferior in terms of education to some non-profit schools, but several schools were also higher in their indicators. Meanwhile, the third test exam for guide schools was conducted at the discretion of the school inspectors, which was attended by 6 schools that did not participate in “Gohar”, “Nairi” and “Rostoms” boys’ schools, and 16 female students took part in the “Araks” school.

As of November 2003, there were four Armenian kindergartens and 22 schools in Tehran, some of which include elementary and senior schools, and some had separate links. There were 13 elementary schools, 12 guide schools and five secondary schools in the community, as well as in the separate boys’ and girls’ sections. There were 2,343 students in primary schools, 1,585 in senior classes, 1,587 in secondary schools, and 904 in kindergartens and preschools. Thus, the total number of Armenian students enrolled in Armenian schools was 6,419. Another 400 students attended non-Armenian schools. The number of students, numbering more than 6,000 people, was significant, but unfortunately, compared to the 2002-2003 academic year, it had decreased by 416 people.

In November 2003, Edward Babakhanyan, Chairman of the Educational Council of the Tehran Diocese of the Armenian Apostolic Church, stated: “Unfortunately, there is a misconception that our schools are very different in level from other schools, however, when the “Saman Sanjesh” organization, which conducts exams at the level of non-profit schools, conducted an exam in our schools, it turned out that they do not differ much in quality. At the leadership level, success is more obvious”.³² That project was implemented by the aforementioned decision taken by the Diocesan Council in order to improve the level of education of Armenian schools with the

³² «Ալիք». 2003, № 235:

allocation of 120 million tumans per year from the budget.

As for the primary school, in this case, two lessons per week were increased, and the inspector could manage this at his discretion. It was important that Armenian language lessons were added in various circles in 2003. However, this budget was considered an additional burden for the Diocesan Council, as the results were not considered satisfactory. According to Babakhanyan, “Unfortunately, I notice that some of our students do not have a special desire to study, and those children who want to study and have aspirations are the result of family attention”. The problem was that secondary schools, especially in the case of boys, had a lot to do. Despite the dissatisfaction of some parents that there were not enough pre-university classes in secondary schools, even if there were, they did not work effectively. Again, the solution to the problem was sought in the family.

Conclusions

Thus, the conclusion presented by the “Saman Sanjesh” organization, which is guided by the state educational standards of Iran, should become an important indicator for characterizing the Armenian school and giving an idea of its educational level. However, on the other hand, it should be noted that the certain progress of Armenian schools in the Iranian education system did not mean that there were no problems in Armenian schools. It's just that compared to other Iranian schools, Armenian schools found themselves in some kind of favorable position, while in fact the problems were obvious.

The Armenian school in Iran still lives in difficult conditions today, although it continues to be active in the Iranian educational environment daily, demonstrating high educational success, and in some cases producing successful students at subject Olympiads.

The reduction of extracurricular activities in Armenian studies has caused certain concerns in the community. Nevertheless, at the initiative of the community's public structures and by mutual

agreement of the state educational departments, numerous meetings and discussions were organized to discuss the problems of the Iranian Armenian school. It should be noted that some of the problems existing in the education system have not overshadowed the traditional and warm ties that have formed between the community and the Iranian state.

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տուտ, պ.գ.թ., Արդի կրթական խնդիրները Իրանի հայ հա-
մայնքում**

Ամփոփում

Դարեր շարունակ Իրանի հայ համայնքում իր առանց-
քային տեղն ու դերն է ունեցել հայ դպրոցը, որը ոչ միայն
կրթել ու դաստիարակել, այլև ձևավորել է ազգային ինքնուր-
յուն ու նկարագիր հայության մեջ: Սակայն իրանահայ դպրո-
ցի ուղին հարթ չի ընթացել: Այն ևս կրել է այդ երկրի պետա-
կան, հասարակական – քաղաքական շարժումների ու կրթա-
կան քաղաքականության ազդեցությունները: Այլ կերպ ասած,
իրանահայ դպրոցի խնդիրները նախ և առաջ սերտորեն
առնչվում են իրանական կրթական համակարգին, ապա և
ունեն որոշ ազգային առանձնահատկություններ: Այդ կարևոր
առանձնահատկություններից է կրթական տիրույթում իսլա-
մական բարքերով առաջնորդվելը:

Տասնյակ միլիոնավոր աշակերտներ ունեցող իրանա-
կան կրթական համակարգում իրանահայ դպրոցը համեստ ու
անգամ խորհրդանշական տեղ է զբաղեցնում, եթե հաշվի
առնենք այն իրողությունը, որ իրավաբանորեն Իրանում չկա
«հայկական դպրոց», քանի որ երկրի բոլոր դպրոցները դե
յուրե ընդգրկված են հանրակրթության պետական համա-
կարգում: Ըստ այդմ, հայկական դպրոց եզրույթը կիրառում
ենք պայմանական՝ հաշվի առնելով դրանցում հայ աշակերտ-
ների մեծամասնություն լինելու փաստը, ինչպես նաև այդ
կրթօջախների սոցիալական և ավանդական դերակատա-
րությունը հայության կյանքում:

1979 թ. Իսլամական հեղափոխությունից և 1980-1988 թթ. Իրան-իրաքյան պատերազմից հետո մեծ ծավալներով սկիզբ առած և ծավալված արտագաղթի պատճառով իրանահայ կրթական համակարգում նոր խնդիրներ առաջացան: Այդ խնդիրները նախ և առաջ հանգեցրել են դպրոցների միավորման կամ փակման: Բավական է նշել, որ 2005-2006 ուսումնական տարում Իրանում դպրոց է հաճախել 15 միլիոն աշակերտ, որից 8000-ն է եղել հայ: Ակնհայտ է, որ նշված թվային տվյալների համատեքստում պետության համար հայկական դպրոցների, թեկուզ խորհրդանշական պահպանումը ստանում է երկրորդական նշանակություն:

Իրանում հայկական դպրոցը ժամանակ առ ժամանակ բախվել է նաև պետական կրթական կառույցների ստեղծած որոշ խնդիրների: Ակնհայտ է, որ հայագիտության արտադասարանական պարապմունքների նույնիսկ զգալի կրճատումը կարող է ազդել համայնքի երիտասարդների վրա, ինչը կհանգեցնի ազգային ինքնության լիարժեք գիտակցման որոշ բացթողումների: Այդուհանդերձ, համայնքի հասարակական կառույցների և պաշտոնական մարմինների միջև իրանահայ դպրոցի պահպանման ուղղությամբ կազմակերպվել են բազմաթիվ հանդիպում-քննարկումներ:

Այդ դժվարին ու բարդ խնդիրները տեղ են գտել ժամանակի իրանահայ մամուլում: Դրանցում առկա հրապարակումները կարևոր սկզբնաղբյուր են պատկերացում կազմելու առկա խնդիրների ու դրանց առանձնահատկությունների վերաբերյալ: Համայնքային մամուլի՝ «Ալիք» օրաթերթի, «Արաքս» շաբաթաթերթի և այլ օրգաններում կարելի է հանդիպել կրթական խնդիրների վերաբերյալ հրապարակումներ,

կրթական գործիչների ու ուսուցիչների հետ հարցազրույցներ, հայտարարություններ, դպրոցների ուսումնական տարիների որոշ հաշվետվություններ, ինչպես նաև մտահոգություններ, բանավեճեր ու կարծիքների հակադրություններ: Սույն հետազոտության համար կարևոր է եղել նաև իրանական «Սաման Սանջեշ» պետական կազմակերպության դրական եզրակացությունը, որը պատկերացում է տալիս հայկական դպրոցի կրթական որակի և մակարդակի մասին:

Բանալի բաներ՝ Իրանահայ համայնք, կրթական հարցեր, դպրոց, մանկավարժ, դասագրքեր, վերապատրաստման դասընթացներ:

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Актуальные образовательные проблемы в армянском сообществе Ирана

Резюме

На протяжении веков армянская школа занимала ключевое место и играла важную роль в армянской общине Ирана. Она не только воспитывала, но и формировала национальную идентичность и характер у армян. Однако путь армянской школы Ирана не прошел гладко, так как она также испытала влияние государственных, общественно-политических движений и образовательной политики этой страны. Другими словами, проблемы иранской армянской школы, прежде всего, тесно связаны с иранской системой образования, а также имеют некоторые национальные особенности в этой образовательной сфере, руководствующейся исламскими нравами.

В иранской образовательной системе с десятками миллионов учеников армянская школа Ирана занимает скромное

и даже символическое место, учитывая тот факт, что юридически в Иране нет «армянских школ», поскольку все школы страны де-юре включены в государственную систему общего образования. Соответственно, мы применяем термин «армянская школа» условно, принимая во внимание тот факт, что в них учится большинство армянских учеников, а также учитывая социальную и традиционную роль этих учебных заведений в жизни армянства.

Из-за эмиграции, начавшейся в больших масштабах и развернувшейся после Исламской революции 1979 года и Ирано-Иракской войны 1980-1988 годов, в образовательной системе иранских армян возникли новые проблемы. Эти проблемы привели, прежде всего, к неблагоприятному решению вопроса об объединении или закрытии школ. Достаточно отметить, что в 2005-2006 учебном году школы в Иране посещали 15 миллионов человек, в том числе 8000 армянских учеников. Очевидно, что в контексте указанных данных сохранение армянских школ, хотя бы символическое, для государства приобретает второстепенное значение.

Армянская школа в Иране, которая уже пострадала в результате эмиграции, столкнулась также с некоторыми проблемами, создаваемыми государственными образовательными учреждениями. Очевидно, что даже значительное сокращение внеклассных занятий по арменоведению может повлиять на молодежь общины, что приведет к ослаблению национального самосознания. Тем не менее, между общественными структурами общины и официальными органами было организовано множество встреч и обсуждений в целях сохранения иранской армянской школы.

Следует отметить, что эти комплексные проблемы нашли свое отражение в армянской прессе Ирана того времени. Публикации в ней являются важным источником для понимания существующих проблем и их особенностей. В общинной прессе –

ежедневной газете «Алик», еженедельной газете «Аракс» и других изданиях – можно встретить публикации по образовательным вопросам, интервью с деятелями образования и учителями, заявления, отчеты об учебных годах в школах, а также выраженные опасения, дискуссии и противоположные мнения. Важным для данного исследования было также положительное заключение иранской государственной организации «Саман Санджеш», которое дает представление о качестве и уровне образования в армянской школе.

Ключевые слова: Армянская община Ирана, вопросы образования, школа, педагог, учебники, курсы переподготовки.