

# ARMENIAN AMERICANS FROM BEING TO FEELING ARMENIAN

**\*\*ARMENIAN AMERICANS: FROM BEING TO FEELING ARMENIAN\*\***

**ARMENIAN AMERICANS FROM BEING TO FEELING ARMENIAN** IS A JOURNEY THAT DELVES DEEP INTO IDENTITY, CULTURE, AND BELONGING. FOR MANY ARMENIAN AMERICANS, IT'S NOT JUST ABOUT HAVING ARMENIAN HERITAGE ON PAPER OR IN THEIR ANCESTRY—IT'S ABOUT TRULY FEELING CONNECTED TO THE RICH HISTORY, LANGUAGE, AND COMMUNITY THAT SHAPE WHAT IT MEANS TO BE ARMENIAN IN THE UNITED STATES. THIS TRANSFORMATION FROM SIMPLY BEING ARMENIAN BY BIRTH OR DESCENT TO GENUINELY FEELING ARMENIAN CULTURALLY AND EMOTIONALLY IS A COMPLEX AND DEEPLY PERSONAL EXPERIENCE.

## THE ROOTS OF ARMENIAN AMERICAN IDENTITY

ARMENIAN AMERICANS TRACE THEIR ROOTS BACK TO A RICH AND ANCIENT CIVILIZATION, WITH A HISTORY SPANNING THOUSANDS OF YEARS. MANY FAMILIES CAME TO THE UNITED STATES FLEEING THE ARMENIAN GENOCIDE OF 1915, SEEKING SAFETY AND NEW OPPORTUNITIES. THIS TRAUMATIC PAST IS A FOUNDATIONAL PART OF THE ARMENIAN AMERICAN NARRATIVE, INFLUENCING HOW IDENTITY AND MEMORY ARE PRESERVED ACROSS GENERATIONS.

FOR DESCENDANTS OF THESE SURVIVORS, BEING ARMENIAN HAS ALWAYS BEEN ABOUT MORE THAN JUST NATIONALITY—IT'S ABOUT RESILIENCE, REMEMBRANCE, AND CULTURAL PRESERVATION. HOWEVER, AS TIME PASSES AND NEWER GENERATIONS GROW UP FURTHER REMOVED FROM ARMENIA ITSELF, THE QUESTION ARISES: HOW DOES ONE MOVE FROM MERELY **\*BEING\*** ARMENIAN TO TRULY **\*FEELING\*** ARMENIAN?

## UNDERSTANDING THE DIFFERENCE: BEING VS. FEELING ARMENIAN

### BEING ARMENIAN: THE INHERITED IDENTITY

WHEN WE TALK ABOUT “BEING ARMENIAN,” IT OFTEN REFERS TO THE INHERITED ASPECTS: FAMILY LINEAGE, CULTURAL TRADITIONS PASSED DOWN, AND PERHAPS A CERTAIN PRIDE IN THE ARMENIAN NAME. FOR MANY FIRST-GENERATION ARMENIAN AMERICANS, THIS IDENTITY IS CLEAR AND VISIBLE—THEY SPEAK ARMENIAN AT HOME, CELEBRATE ARMENIAN HOLIDAYS, AND PARTICIPATE IN COMMUNITY EVENTS.

HOWEVER, FOR SOME, ESPECIALLY YOUNGER GENERATIONS BORN AND RAISED IN THE U.S., ARMENIAN IDENTITY CAN SOMETIMES FEEL MORE LIKE A LABEL OR A BACKGROUND DETAIL. THEY MIGHT KNOW THEIR ARMENIAN ANCESTRY BUT LACK A DEEP CONNECTION TO ITS CULTURAL NUANCES, LANGUAGE, OR HISTORY. THIS IS WHERE THE JOURNEY FROM “BEING” TO “FEELING” BEGINS.

### FEELING ARMENIAN: THE EMOTIONAL AND CULTURAL CONNECTION

FEELING ARMENIAN IS ABOUT EMBRACING THE IDENTITY ON A PERSONAL AND EMOTIONAL LEVEL, NOT JUST RECOGNIZING IT INTELLECTUALLY. IT INVOLVES A HEARTFELT CONNECTION TO ARMENIAN CUSTOMS, LANGUAGE, FOOD, MUSIC, AND COMMUNITY LIFE THAT GOES BEYOND FAMILY TRADITIONS. THIS FEELING FOSTERS A SENSE OF PRIDE AND BELONGING THAT CAN INFLUENCE HOW ARMENIAN AMERICANS VIEW THEMSELVES AND THEIR PLACE IN THE WORLD.

MANY FIND THIS FEELING THROUGH ACTIVE ENGAGEMENT—LEARNING THE ARMENIAN LANGUAGE, VISITING ARMENIA, PARTICIPATING IN ARMENIAN CHURCH SERVICES, OR JOINING CULTURAL ORGANIZATIONS. IT'S A DYNAMIC PROCESS THAT EVOLVES WITH EXPERIENCE AND EXPOSURE.

# THE ROLE OF LANGUAGE IN ARMENIAN AMERICAN IDENTITY

LANGUAGE IS OFTEN CALLED THE SOUL OF A CULTURE, AND FOR ARMENIAN AMERICANS, IT PLAYS A CRUCIAL ROLE IN BRIDGING THE GAP BETWEEN BEING AND FEELING ARMENIAN. THE ARMENIAN LANGUAGE ITSELF HAS TWO MAIN DIALECTS—EASTERN AND WESTERN ARMENIAN—EACH WITH ITS OWN HISTORY AND COMMUNITY.

## CHALLENGES IN LANGUAGE RETENTION

ONE OF THE BIGGEST CHALLENGES FOR ARMENIAN AMERICANS IS MAINTAINING FLUENCY IN ARMENIAN. FOR MANY FAMILIES, ENGLISH BECOMES THE DOMINANT LANGUAGE AFTER JUST ONE OR TWO GENERATIONS. SCHOOLS IN THE U.S. RARELY OFFER ARMENIAN LANGUAGE CLASSES, AND DAILY LIFE OFTEN DOESN'T REQUIRE ITS USE.

THIS LANGUAGE GAP CAN CREATE A SENSE OF CULTURAL DISTANCE, MAKING IT HARDER FOR YOUNGER ARMENIAN AMERICANS TO FEEL FULLY CONNECTED TO THEIR HERITAGE.

## EFFORTS TO REVIVE THE LANGUAGE

FORTUNATELY, MANY ARMENIAN AMERICAN ORGANIZATIONS AND CHURCHES OFFER LANGUAGE CLASSES, SUMMER CAMPS, AND CULTURAL PROGRAMS AIMED AT HELPING YOUNGER GENERATIONS LEARN ARMENIAN. THESE OPPORTUNITIES ARE ESSENTIAL IN CULTIVATING A GENUINE FEELING OF ARMENIAN IDENTITY.

LEARNING THE LANGUAGE NOT ONLY STRENGTHENS COMMUNICATION WITHIN FAMILIES BUT ALSO ALLOWS INDIVIDUALS TO ENGAGE MORE DEEPLY WITH ARMENIAN LITERATURE, MUSIC, AND HISTORY, ENRICHING THEIR CONNECTION TO THEIR ROOTS.

## CULTURAL TRADITIONS AND COMMUNITY LIFE

### CELEBRATING ARMENIAN HOLIDAYS AND CUSTOMS

PARTICIPATING IN ARMENIAN HOLIDAYS LIKE VARDABAR, ARMENIAN CHRISTMAS, OR COMMEMORATING THE ARMENIAN GENOCIDE DAY HELPS ARMENIAN AMERICANS FEEL A SENSE OF SHARED HISTORY AND COMMUNITY. THESE CELEBRATIONS ARE OFTEN VIBRANT AND FILLED WITH SYMBOLIC RITUALS, TRADITIONAL FOODS LIKE LAVASH AND DOLMA, AND COMMUNAL GATHERINGS THAT REINFORCE CULTURAL PRIDE.

### THE ARMENIAN CHURCH AS A CULTURAL ANCHOR

FOR MANY ARMENIAN AMERICANS, THE ARMENIAN APOSTOLIC CHURCH IS MORE THAN A PLACE OF WORSHIP—IT'S A CULTURAL HUB. IT PROVIDES NOT ONLY SPIRITUAL GUIDANCE BUT ALSO A SPACE FOR SOCIAL EVENTS, ARMENIAN LANGUAGE CLASSES, AND CULTURAL PRESERVATION.

THE CHURCH REINFORCES A COLLECTIVE IDENTITY BY REMINDING MEMBERS OF THEIR SHARED HISTORY AND VALUES, HELPING MANY MOVE FROM SIMPLY HAVING ARMENIAN ANCESTRY TO TRULY FEELING CONNECTED.

## ARTS, MUSIC, AND LITERATURE

ENGAGEMENT WITH ARMENIAN MUSIC, DANCE, AND LITERATURE OFFERS ANOTHER PATHWAY TO FEELING ARMENIAN. TRADITIONAL

FOLK MUSIC AND MODERN ARMENIAN ARTISTS ALIKE PROVIDE A SOUNDTRACK TO IDENTITY. ARMENIAN LITERATURE, FROM ANCIENT POETS TO CONTEMPORARY WRITERS, OPENS WINDOWS INTO THE ARMENIAN EXPERIENCE.

MANY ARMENIAN AMERICANS FIND THAT EXPLORING THESE CREATIVE EXPRESSIONS ENHANCES THEIR EMOTIONAL TIES TO THEIR HERITAGE.

## THE IMPACT OF ARMENIAN AMERICAN ORGANIZATIONS AND NETWORKS

COMMUNITY ORGANIZATIONS PLAY A VITAL ROLE IN NURTURING ARMENIAN IDENTITY IN THE DIASPORA. GROUPS LIKE THE ARMENIAN GENERAL BENEVOLENT UNION (AGBU), ARMENIAN YOUTH FEDERATION, AND LOCAL CULTURAL CENTERS PROVIDE PLATFORMS FOR EDUCATION, ADVOCACY, AND SOCIALIZING.

## BUILDING CONNECTIONS THROUGH COMMUNITY

FOR MANY ARMENIAN AMERICANS, THE TRANSITION FROM BEING TO FEELING ARMENIAN HAPPENS THROUGH THESE NETWORKS. MEETING PEERS WHO SHARE THE SAME BACKGROUND, ENGAGING IN CULTURAL EVENTS, AND PARTICIPATING IN COMMUNITY SERVICE PROJECTS FOSTERS A SENSE OF BELONGING AND PRIDE.

## ADVOCACY AND AWARENESS

THESE ORGANIZATIONS ALSO RAISE AWARENESS ABOUT ARMENIAN HISTORY AND ISSUES, SUCH AS RECOGNITION OF THE ARMENIAN GENOCIDE AND SUPPORT FOR ARMENIA AND ARTSAKH. ADVOCACY HELPS INSTILL A COLLECTIVE PURPOSE AND IDENTITY THAT GOES BEYOND PERSONAL HERITAGE—IT BECOMES A SHARED MISSION.

## NAVIGATING IDENTITY IN A MULTICULTURAL SOCIETY

GROWING UP ARMENIAN AMERICAN MEANS BALANCING MULTIPLE IDENTITIES. MANY INDIVIDUALS NAVIGATE THE COMPLEXITIES OF INTEGRATING THEIR ARMENIAN HERITAGE WITH THE BROADER AMERICAN CULTURE THEY LIVE IN.

## CHALLENGES OF ASSIMILATION AND PRESERVATION

ASSIMILATION PRESSURES CAN SOMETIMES DILUTE CULTURAL IDENTITY. THE DESIRE TO FIT IN OR AVOID STANDING OUT CAN LEAD SOME ARMENIAN AMERICANS TO SUPPRESS OR DOWNPLAY THEIR HERITAGE. THIS CAN CREATE INTERNAL CONFLICT BETWEEN BEING ARMENIAN AND FEELING ARMENIAN.

## EMBRACING A HYBRID IDENTITY

ON THE OTHER HAND, MANY EMBRACE A HYBRID ARMENIAN AMERICAN IDENTITY—PROUDLY ARMENIAN WHILE FULLY PARTICIPATING IN AMERICAN SOCIETY. THIS DUAL IDENTITY CAN BE EMPOWERING, ALLOWING INDIVIDUALS TO DRAW STRENGTH FROM BOTH CULTURES.

SUPPORTIVE FAMILIES, COMMUNITIES, AND CULTURAL EDUCATION ARE KEY TO HELPING YOUNGER GENERATIONS FEEL COMFORTABLE AND PROUD OF THIS BLENDED IDENTITY.

# TIPS FOR ARMENIAN AMERICANS ON DEEPENING THEIR CONNECTION

FOR THOSE SEEKING TO MOVE FROM SIMPLY BEING ARMENIAN TO TRULY FEELING ARMENIAN, HERE ARE SOME PRACTICAL SUGGESTIONS:

- **LEARN THE LANGUAGE:** ENROLL IN ARMENIAN CLASSES OR USE LANGUAGE APPS TO BUILD FLUENCY.
- **ENGAGE WITH COMMUNITY:** ATTEND ARMENIAN CULTURAL EVENTS, FESTIVALS, AND CHURCH SERVICES.
- **EXPLORE ARMENIAN HISTORY:** READ ABOUT ARMENIA'S PAST, INCLUDING THE GENOCIDE AND DIASPORA STORIES.
- **COOK TRADITIONAL FOODS:** PREPARE ARMENIAN DISHES WITH FAMILY OR FRIENDS TO CONNECT WITH CULTURAL TASTES.
- **TRAVEL TO ARMENIA:** VISITING THE HOMELAND CAN DEEPEN EMOTIONAL TIES AND PROVIDE FIRSTHAND CULTURAL EXPERIENCE.
- **CONNECT WITH ELDERS:** LISTENING TO STORIES FROM OLDER RELATIVES CAN OFFER VALUABLE INSIGHT AND INSPIRATION.
- **PARTICIPATE IN ARTS:** EXPLORE ARMENIAN MUSIC, DANCE, AND LITERATURE TO ENRICH YOUR CULTURAL UNDERSTANDING.

THESE STEPS CAN HELP ARMENIAN AMERICANS FOSTER A HEARTFELT CONNECTION THAT GOES BEYOND ANCESTRY, TRANSFORMING IDENTITY INTO LIVED EXPERIENCE.

---

THE JOURNEY OF ARMENIAN AMERICANS FROM BEING TO FEELING ARMENIAN IS ULTIMATELY ABOUT EMBRACING A VIBRANT, MULTIFACETED IDENTITY. IT'S A PROCESS SHAPED BY HISTORY, CULTURE, LANGUAGE, AND COMMUNITY, BUT ALSO BY PERSONAL CHOICE AND ENGAGEMENT. WHETHER THROUGH LANGUAGE LEARNING, COMMUNITY INVOLVEMENT, OR CULTURAL EXPLORATION, ARMENIAN AMERICANS CONTINUE TO CULTIVATE A DEEP SENSE OF BELONGING THAT HONORS THEIR PAST WHILE ENRICHING THEIR PRESENT.

## FREQUENTLY ASKED QUESTIONS

### WHAT ARE SOME COMMON EXPERIENCES OF ARMENIAN AMERICANS IN PRESERVING THEIR CULTURAL IDENTITY?

ARMENIAN AMERICANS OFTEN PRESERVE THEIR CULTURAL IDENTITY THROUGH LANGUAGE, CUISINE, RELIGIOUS PRACTICES, AND COMMUNITY EVENTS SUCH AS ARMENIAN FESTIVALS AND COMMEMORATIONS OF THE ARMENIAN GENOCIDE.

### HOW DO ARMENIAN AMERICANS BALANCE ASSIMILATION WITH MAINTAINING THEIR ARMENIAN HERITAGE?

MANY ARMENIAN AMERICANS BALANCE ASSIMILATION BY INTEGRATING INTO AMERICAN SOCIETY WHILE ACTIVELY PARTICIPATING IN ARMENIAN COMMUNITY ORGANIZATIONS, ATTENDING ARMENIAN CHURCHES, AND PASSING DOWN TRADITIONS AND LANGUAGE TO YOUNGER GENERATIONS.

### WHAT ROLE DOES THE ARMENIAN CHURCH PLAY IN THE IDENTITY OF ARMENIAN AMERICANS?

THE ARMENIAN CHURCH SERVES AS A CENTRAL INSTITUTION FOR ARMENIAN AMERICANS, PROVIDING SPIRITUAL GUIDANCE,

CULTURAL EDUCATION, AND A COMMUNAL SPACE THAT STRENGTHENS ETHNIC IDENTITY AND PRESERVES ARMENIAN HERITAGE.

## **IN WHAT WAYS DO ARMENIAN AMERICAN YOUTH CONNECT WITH THEIR ARMENIAN ROOTS TODAY?**

ARMENIAN AMERICAN YOUTH ENGAGE WITH THEIR ROOTS THROUGH CULTURAL SCHOOLS, LANGUAGE CLASSES, SOCIAL MEDIA GROUPS, YOUTH ORGANIZATIONS, AND PARTICIPATION IN CULTURAL EVENTS THAT PROMOTE ARMENIAN HISTORY AND TRADITIONS.

## **HOW HAS THE ARMENIAN GENOCIDE INFLUENCED THE IDENTITY OF ARMENIAN AMERICANS?**

THE ARMENIAN GENOCIDE IS A SIGNIFICANT PART OF ARMENIAN AMERICAN IDENTITY, FOSTERING A STRONG SENSE OF COMMUNITY, ACTIVISM FOR RECOGNITION, AND A COMMITMENT TO PRESERVING ARMENIAN HISTORY AND ADVOCATING FOR JUSTICE.

## **WHAT CHALLENGES DO ARMENIAN AMERICANS FACE IN MAINTAINING THEIR ARMENIAN IDENTITY ACROSS GENERATIONS?**

CHALLENGES INCLUDE LANGUAGE LOSS, ASSIMILATION PRESSURES, GEOGRAPHIC DISPERSION, AND THE NEED TO ADAPT CULTURAL PRACTICES TO CONTEMPORARY AMERICAN LIFE WHILE KEEPING TRADITIONS MEANINGFUL FOR YOUNGER GENERATIONS.

## **HOW DO ARMENIAN AMERICAN ORGANIZATIONS CONTRIBUTE TO FOSTERING A SENSE OF ARMENIAN IDENTITY?**

ARMENIAN AMERICAN ORGANIZATIONS PROVIDE EDUCATIONAL PROGRAMS, CULTURAL EVENTS, NETWORKING OPPORTUNITIES, AND ADVOCACY PLATFORMS THAT HELP INDIVIDUALS FEEL CONNECTED TO THEIR HERITAGE AND COMMUNITY.

## **ADDITIONAL RESOURCES**

**\*\*ARMENIAN AMERICANS: FROM BEING TO FEELING ARMENIAN\*\***

**ARMENIAN AMERICANS FROM BEING TO FEELING ARMENIAN** ENCAPSULATES A COMPLEX JOURNEY OF IDENTITY, CULTURE, AND BELONGING. FOR MANY ARMENIAN AMERICANS, THE EXPERIENCE TRANSCENDS MERE HERITAGE OR ANCESTRY; IT IS A DEEPLY PERSONAL AND EVOLVING PROCESS OF EMBRACING A MULTIFACETED IDENTITY SHAPED BY HISTORY, DIASPORA, AND THE AMERICAN SOCIO-CULTURAL LANDSCAPE. THIS EXPLORATION REVEALS HOW ARMENIAN AMERICANS NAVIGATE THEIR ETHNIC ROOTS WHILE INTEGRATING INTO THE BROADER FABRIC OF AMERICAN SOCIETY, HIGHLIGHTING THE NUANCES OF CULTURAL RETENTION, ASSIMILATION, AND THE EMOTIONAL RESONANCE OF FEELING ARMENIAN.

## **UNDERSTANDING ARMENIAN AMERICAN IDENTITY**

ARMENIAN AMERICANS REPRESENT A UNIQUE ETHNIC GROUP WITHIN THE UNITED STATES, WITH ORIGINS TRACING BACK TO THE ARMENIAN HIGHLANDS AND A HISTORY PROFOUNDLY MARKED BY THE ARMENIAN GENOCIDE OF 1915. THE MIGRATION WAVES, PRIMARILY DURING THE EARLY 20TH CENTURY, WERE NOT JUST PHYSICAL RELOCATIONS BUT PROFOUND CULTURAL TRANSITIONS. THE SHIFT FROM MERELY "BEING" ARMENIAN, DEFINED BY ANCESTRY AND LINEAGE, TO "FEELING" ARMENIAN INVOLVES AN ACTIVE ENGAGEMENT WITH LANGUAGE, RELIGION, TRADITIONS, AND COLLECTIVE MEMORY.

ALTHOUGH THE U.S. CENSUS DOES NOT ALWAYS CAPTURE DETAILED ETHNIC BREAKDOWNS, ESTIMATES SUGGEST THAT APPROXIMATELY 500,000 TO 600,000 ARMENIAN AMERICANS CURRENTLY RESIDE IN THE UNITED STATES, WITH SIGNIFICANT POPULATIONS IN CALIFORNIA, MASSACHUSETTS, AND NEW YORK. THESE COMMUNITIES SERVE AS CULTURAL HUBS WHERE ARMENIAN LANGUAGE SCHOOLS, CHURCHES, AND SOCIAL ORGANIZATIONS PLAY PIVOTAL ROLES IN REINFORCING ARMENIAN IDENTITY.

# THE ROLE OF LANGUAGE AND RELIGION

LANGUAGE REMAINS A CORNERSTONE OF ARMENIAN IDENTITY. FOR FIRST-GENERATION IMMIGRANTS, ARMENIAN (BOTH EASTERN AND WESTERN DIALECTS) IS OFTEN THE MOTHER TONGUE, SPOKEN FLUENTLY AT HOME AND WITHIN COMMUNITY SETTINGS. HOWEVER, SUBSEQUENT GENERATIONS FACE CHALLENGES IN MAINTAINING THIS LINGUISTIC CONNECTION AMID BROADER ENGLISH DOMINANCE. LANGUAGE SCHOOLS AND WEEKEND ARMENIAN CLASSES STRIVE TO BRIDGE THIS GAP, FOSTERING NOT ONLY COMMUNICATION SKILLS BUT ALSO A SENSE OF CULTURAL PRIDE.

RELIGION, PARTICULARLY THE ARMENIAN APOSTOLIC CHURCH, IS ANOTHER SIGNIFICANT PILLAR. THE CHURCH IS MORE THAN A SPIRITUAL INSTITUTION; IT ACTS AS A CULTURAL CUSTODIAN, PRESERVING ARMENIAN LITURGICAL TRADITIONS, HOLIDAYS, AND COMMUNITY EVENTS. PARTICIPATION IN CHURCH ACTIVITIES OFTEN DEEPENS THE EMOTIONAL TIES TO ARMENIAN HERITAGE, TRANSFORMING ETHNIC IDENTITY INTO LIVED EXPERIENCE.

# THE INTERPLAY OF ASSIMILATION AND CULTURAL PRESERVATION

THE DYNAMIC BETWEEN ASSIMILATION AND CULTURAL PRESERVATION DEFINES MUCH OF THE ARMENIAN AMERICAN EXPERIENCE. ON ONE HAND, INTEGRATION INTO AMERICAN SOCIETY INVOLVES ADOPTING NEW NORMS, VALUES, AND LANGUAGES, WHICH CAN SOMETIMES DILUTE ETHNIC DISTINCTIVENESS. ON THE OTHER, THERE IS A CONSCIOUS EFFORT WITHIN ARMENIAN AMERICAN COMMUNITIES TO RETAIN CULTURAL MARKERS THAT AFFIRM THEIR UNIQUE IDENTITY.

# GENERATIONAL DIFFERENCES IN IDENTITY EXPRESSION

YOUNGER ARMENIAN AMERICANS OFTEN NAVIGATE DUAL IDENTITIES, BALANCING THE CULTURAL EXPECTATIONS OF THEIR HERITAGE WITH THE REALITIES OF AMERICAN LIFE. STUDIES IN ETHNIC IDENTITY DEVELOPMENT HIGHLIGHT HOW SECOND- AND THIRD-GENERATION ARMENIAN AMERICANS MAY INITIALLY FEEL DISTANCED FROM THEIR ROOTS BUT GRADUALLY REDISCOVER OR REDEFINE THEIR ARMENIAN IDENTITY THROUGH CULTURAL EVENTS, CUISINE, MUSIC, AND ACTIVISM.

THIS GENERATIONAL SHIFT IS REFLECTED IN HOW ARMENIAN AMERICANS ENGAGE WITH THEIR HERITAGE:

- **FIRST-GENERATION IMMIGRANTS:** TEND TO HAVE A STRONG, DIRECT CONNECTION TO ARMENIAN CULTURE, LANGUAGE, AND HISTORICAL MEMORY.
- **SECOND GENERATION:** OFTEN BILINGUAL, THEY EXPERIENCE A HYBRID IDENTITY, SOMETIMES FACING PRESSURE TO ASSIMILATE BUT ALSO SEEKING WAYS TO CONNECT WITH THEIR ROOTS.
- **THIRD GENERATION AND BEYOND:** MAY IDENTIFY MORE SYMBOLICALLY WITH ARMENIAN HERITAGE, OFTEN THROUGH CULTURAL CELEBRATIONS AND COMMUNITY INVOLVEMENT RATHER THAN DAILY PRACTICES.

# CHALLENGES IN CULTURAL RETENTION

ONE OF THE SIGNIFICANT CHALLENGES ARMENIAN AMERICANS FACE IS THE POTENTIAL EROSION OF CULTURAL IDENTITY THROUGH ASSIMILATION. THE RISK IS THAT LANGUAGE ATTRITION, INTERMARRIAGE, AND GEOGRAPHIC DISPERSION CAN WEAKEN COMMUNAL BONDS. HOWEVER, ARMENIAN AMERICAN ORGANIZATIONS ACTIVELY COUNTER THESE TRENDS BY PROMOTING CULTURAL PROGRAMS, LANGUAGE COURSES, AND COMMEMORATIVE EVENTS SUCH AS THE ANNUAL ARMENIAN GENOCIDE REMEMBRANCE DAY.

# FROM HISTORICAL TRAUMA TO COLLECTIVE MEMORY

THE COLLECTIVE MEMORY OF THE ARMENIAN GENOCIDE PROFOUNDLY SHAPES ARMENIAN AMERICAN IDENTITY. THIS HISTORICAL TRAUMA IS NOT JUST A RECOLLECTION OF PAST SUFFERING BUT A LIVING NARRATIVE THAT INFORMS COMMUNITY COHESION, POLITICAL ACTIVISM, AND CULTURAL EXPRESSION.

## ACTIVISM AND POLITICAL ENGAGEMENT

ARMENIAN AMERICANS HAVE BEEN AT THE FOREFRONT OF ADVOCACY FOR RECOGNITION OF THE ARMENIAN GENOCIDE, BOTH WITHIN THE UNITED STATES AND INTERNATIONALLY. THIS ACTIVISM SERVES AS A POWERFUL MECHANISM FOR COMMUNITY SOLIDARITY AND IDENTITY AFFIRMATION. THE PURSUIT OF JUSTICE AND ACKNOWLEDGMENT TRANSFORMS HISTORICAL EXPERIENCE INTO A CONTEMPORARY CAUSE, REINFORCING A SHARED SENSE OF PURPOSE AND BELONGING.

## CULTURAL EXPRESSION AS RESISTANCE

ART, LITERATURE, AND MUSIC AMONG ARMENIAN AMERICANS OFTEN REFLECT THEMES OF LOSS, RESILIENCE, AND IDENTITY EXPLORATION. THESE CREATIVE EXPRESSIONS PROVIDE PLATFORMS FOR INDIVIDUALS TO PROCESS THEIR HERITAGE EMOTIONALLY AND INTELLECTUALLY, CONTRIBUTING TO THE BROADER DISCOURSE OF WHAT IT MEANS TO BE ARMENIAN IN AMERICA.

## COMMUNITY INSTITUTIONS AND THEIR IMPACT

THE PRESENCE OF ROBUST COMMUNITY ORGANIZATIONS HAS BEEN INSTRUMENTAL IN FOSTERING A STRONG ARMENIAN IDENTITY. INSTITUTIONS SUCH AS:

- **ARMENIAN CHURCHES**, WHICH FUNCTION AS CULTURAL AND SPIRITUAL CENTERS.
- **ARMENIAN SCHOOLS**, PRESERVING LANGUAGE AND HISTORY.
- **CULTURAL FESTIVALS**, SHOWCASING TRADITIONAL DANCE, MUSIC, AND CUISINE.
- **ADVOCACY GROUPS**, PROMOTING POLITICAL CAUSES AND COMMUNITY WELFARE.

THESE ENTITIES FACILITATE INTERGENERATIONAL DIALOGUE AND PROVIDE SPACES WHERE ARMENIAN AMERICANS CAN COLLECTIVELY EXPERIENCE AND CELEBRATE THEIR IDENTITY.

## GEOGRAPHICAL CONCENTRATIONS AND IDENTITY

THE CONCENTRATION OF ARMENIAN AMERICANS IN METROPOLITAN AREAS LIKE LOS ANGELES CONTRIBUTES TO VIBRANT ETHNIC ENCLAVES, SUCH AS GLENDALE, CALIFORNIA, OFTEN REFERRED TO AS THE "ARMENIAN CAPITAL OF AMERICA." THESE NEIGHBORHOODS OFFER A RICH TAPESTRY OF ARMENIAN BUSINESSES, MEDIA OUTLETS, AND SOCIAL VENUES, CREATING IMMERSIVE ENVIRONMENTS THAT REINFORCE CULTURAL IDENTITY AND COMMUNITY SOLIDARITY.

## THE EMOTIONAL DIMENSION OF FEELING ARMENIAN

BEYOND THE TANGIBLE ASPECTS OF CULTURE AND COMMUNITY, THE TRANSITION FROM SIMPLY BEING ARMENIAN TO GENUINELY FEELING ARMENIAN INVOLVES AN EMOTIONAL AND PSYCHOLOGICAL DIMENSION. THIS SENTIMENT ENCOMPASSES PRIDE, EMPATHY, AND A SENSE OF RESPONSIBILITY TOWARD PRESERVING ONE'S HERITAGE.

FOR MANY ARMENIAN AMERICANS, FEELING ARMENIAN IS ASSOCIATED WITH A PROFOUND CONNECTION TO FAMILY HISTORY, LANGUAGE, AND THE SHARED EXPERIENCES OF DIASPORA. IT IS AN INTERNALIZED IDENTITY THAT INFORMS DAILY LIFE CHOICES, FROM THE FOOD THEY EAT TO THE STORIES THEY PASS ON TO THEIR CHILDREN.

## IDENTITY AS A DYNAMIC PROCESS

IDENTITY IS NOT STATIC; IT EVOLVES WITH PERSONAL EXPERIENCES, SOCIAL INTERACTIONS, AND HISTORICAL CONTEXTS. ARMENIAN AMERICANS OFTEN FIND THAT THEIR CONNECTION TO ARMENIA ITSELF—WHETHER THROUGH VISITS, CULTURAL EXCHANGE, OR POLITICAL DEVELOPMENTS—SHAPES HOW THEY FEEL ABOUT THEIR ARMENIAN IDENTITY. THE RISE OF DIGITAL CONNECTIVITY AND SOCIAL MEDIA ALSO ALLOWS YOUNGER GENERATIONS TO ENGAGE WITH ARMENIAN CULTURE GLOBALLY, ENRICHING THEIR SENSE OF BELONGING.

## CHALLENGES AND OPPORTUNITIES AHEAD

AS ARMENIAN AMERICANS CONTINUE TO NAVIGATE THE COMPLEXITIES OF IDENTITY, THEY FACE BOTH CHALLENGES AND OPPORTUNITIES. THE PRESSURES OF ASSIMILATION, CHANGING DEMOGRAPHICS, AND SHIFTING CULTURAL LANDSCAPES REQUIRE ADAPTIVE STRATEGIES TO MAINTAIN A VIBRANT ARMENIAN AMERICAN IDENTITY.

HOWEVER, THE RESILIENCE OF ARMENIAN COMMUNITIES, BOLSTERED BY STRONG INSTITUTIONS AND A RICH CULTURAL HERITAGE, PROVIDES A HOPEFUL OUTLOOK. THE ONGOING INTEREST IN HERITAGE AMONG YOUNGER GENERATIONS, COMBINED WITH INNOVATIVE CULTURAL PROGRAMMING AND ACTIVISM, ENSURES THAT THE JOURNEY FROM BEING ARMENIAN TO FEELING ARMENIAN REMAINS A LIVING, EVOLVING NARRATIVE.

IN THIS ONGOING PROCESS, ARMENIAN AMERICANS EMBODY A DUAL EXISTENCE—ROOTED IN A RICH HISTORICAL LEGACY WHILE DYNAMICALLY ENGAGING WITH CONTEMPORARY AMERICAN LIFE—DEMONSTRATING HOW ETHNIC IDENTITY CAN BE BOTH PRESERVED AND TRANSFORMED IN DIASPORA CONTEXTS.

## Armenian Americans From Being To Feeling Armenian

**armenian americans from being to feeling armenian:** Armenian-Americans Anny P. Bakalian, Based on the results of an extensive mail questionnaire survey, in-depth interviews, and participant observation of communal gatherings, this book analyzes the individual and collective struggles of Armenian-Americans to perpetuate their Armenian legacy while actively seeking new pathways to the American Dream. This volume shows how men and women of Armenian descent become distanced from their ethnic origins with the passing of generations. Yet assimilation and maintenance of ethnic identity go hand-in-hand. The ascribed, unconscious, compulsive Armenianness of the immigrant generation is transformed into a voluntary, rational, situational Armenianness. The generational change is from being Armenian to feeling Armenian. The Armenian-American community has grown and prospered in this century

**armenian americans from being to feeling armenian:** Armenian-Americans Anny Bakalian, 2017 Assimilation has been a contentious issues for most immigrant groups in the United States. The host society is assumed to lure immigrants and their descendants away from their ancestral heritage. Yet, in their quest for a better life, few immigrants intentionally forsake heir ethnic identity; most try to hold onto their culture by transplanting their traditional institutions and recreating new

communities in America. Armenian-Americans are no exception. Armenian-Americans have been generally overlooked by census enumerators, survey analysts, and social scientists because of their small numbers and relative dispersion throughout the United States. They remain a little-studied group that has been called a hidden minority. Armenian Americans fills this significant gap. Based on the results of an extensive mail questionnaire survey, in-depth interviews, and participant observation of communal gatherings, this book analyzed the individual and collective struggles of Armenian-Americans to perpetuate their Armenian legacy while actively seeking new pathways to the American Dream. This volume shows how men and women of Armenian descent become distanced from their ethnic origins with the passing of generations. Yet assimilation and maintenance of ethnic identity go hand-in-hand. The ascribed, unconscious, compulsive Armenianness of the immigrant generation is transformed into a voluntary, rational, situational Armenianness. The generational change is from being Armenian to feeling Armenian. The Armenian-American community has grown and prospered in this century. Greater tolerance of ethnic differences in the host society, the remarkable social mobility of many Armenian-Americans and the influx of large numbers of new immigrants from the Middle East and Soviet bloc in recent decades have contributed to this development. The future of this community, however, remains precarious as it strives to adjust to the ever changing social, economic, and political conditions affecting Armenians in the United States; the diaspora; and the new republic of Armenia. Provided by publisher.

**armenian americans from being to feeling armenian:** *Armenian Americans* Anny P. Bakalian, 2011 Assimilation has been a contentious issues for most immigrant groups in the United States. The host society is assumed to lure immigrants and their descendants away from their ancestral heritage. Yet, in their quest for a better life, few immigrants intentionally forsake heir ethnic identity; most try to hold onto their culture by transplanting their traditional institutions and recreating new communities in America. Armenian-Americans are no exception. Armenian-Americans have been generally overlooked by census enumerators, survey analysts, and social scientists because of their small numbers and relative dispersion throughout the United States. They remain a little-studied group that has been called a hidden minority. Armenian Americans fills this significant gap. Based on the results of an extensive mail questionnaire survey, in-depth interviews, and participant observation of communal gatherings, this book analyzed the individual and collective struggles of Armenian-Americans to perpetuate their Armenian legacy while actively seeking new pathways to the American Dream. This volume shows how men and women of Armenian descent become distanced from their ethnic origins with the passing of generations. Yet assimilation and maintenance of ethnic identity go hand-in-hand. The ascribed, unconscious, compulsive Armenianness of the immigrant generation is transformed into a voluntary, rational, situational Armenianness. The generational change is from being Armenian to feeling Armenian. The Armenian-American community has grown and prospered in this century. Greater tolerance of ethnic differences in the host society, the remarkable social mobility of many Armenian-Americans and the influx of large numbers of new immigrants from the Middle East and Soviet bloc in recent decades have contributed to this development. The future of this community, however, remains precarious as it strives to adjust to the ever changing social, economic, and political conditions affecting Armenians in the United States; the diaspora; and the new republic of Armenia. Armenian-Americans will be of interest to sociologists, anthropologists, and social historians, and of course to people of Armenian ancestry.

**armenian americans from being to feeling armenian:** *Armenian-Americans* Anny Bakalian, 2017-07-12 Assimilation has been a contentious issues for most immigrant groups in the United States. The host society is assumed to lure immigrants and their descendants away from their ancestral heritage. Yet, in their quest for a better life, few immigrants intentionally forsake heir ethnic identity; most try to hold onto their culture by transplanting their traditional institutions and recreating new communities in America. Armenian-Americans are no exception. Armenian-Americans have been generally overlooked by census enumerators, survey analysts, and social scientists because of their small numbers and relative dispersion throughout the United

States. They remain a little-studied group that has been called a hidden minority. Armenian Americans fills this significant gap. Based on the results of an extensive mail questionnaire survey, in-depth interviews, and participant observation of communal gatherings, this book analyzed the individual and collective struggles of Armenian-Americans to perpetuate their Armenian legacy while actively seeking new pathways to the American Dream. This volume shows how men and women of Armenian descent become distanced from their ethnic origins with the passing of generations. Yet assimilation and maintenance of ethnic identity go hand-in-hand. The ascribed, unconscious, compulsive Armenianness of the immigrant generation is transformed into a voluntary, rational, situational Armenianness. The generational change is from being Armenian to feeling Armenian. The Armenian-American community has grown and prospered in this century. Greater tolerance of ethnic differences in the host society, the remarkable social mobility of many Armenian-Americans and the influx of large numbers of new immigrants from the Middle East and Soviet bloc in recent decades have contributed to this development. The future of this community, however, remains precarious as it strives to adjust to the ever changing social, economic, and political conditions affect

**armenian americans from being to feeling armenian: Muslim Citizens in the West** Samina Yasmeen, Nina Markovic, 2016-04-29 Drawing upon original case studies spanning North America, Europe and Australia, *Muslim Citizens in the West* explores how Muslims have been both the excluded and the excluders within the wider societies in which they live. The book extends debates on the inclusion and exclusion of Muslim minorities beyond ideas of marginalisation to show that, while there have undoubtedly been increased incidences of Islamophobia since September 2001, some Muslim groups have played their own part in separating themselves from the wider society. The cases examined show how these tendencies span geographical, ethnic and gender divides and can be encouraged by a combination of international and national developments prompting some groups to identify wider society as the 'other'. Muslim and non-Muslim scholars and practitioners in political science, social work, history and law also highlight positive outcomes in terms of Muslim activism with relationship to their respective countries and suggest ways in which increasing tensions felt, perceived or assumed can be eased and greater emphasis given to the role Muslims can play in shaping their place in the wider communities where they live.

**armenian americans from being to feeling armenian: Das orientalische Christentum** Wolfgang Hage, 2007 *Das orientalische Christentum - zwischen Kaukasus und Athiopien, zwischen Mittelmeer und Sudindien - zeigt sich in der Vielfalt von Kirchen unterschiedlicher Konfession: den ostlich-orthodoxen, den orientalisch-orthodoxen und den orientalisch-katholischen Kirchen. Eine besondere Gruppe bilden die Kirchen der Thomaschristenheit Indiens, und fur sich allein steht die (nestorianische) Apostolische Kirche des Ostens. Im Rahmen ihrer jeweiligen Konfessionsfamilie werden die Kirchen einzeln vorgestellt, und zwar in ihrer heutigen Gestalt, mit ihrer Geschichte wie in ihrem eigenen Selbstverstandnis. Thematisch ubergreifende Kapitel zur fruhen Mission und Bekenntnisbildung, zur Situation unter dem Islam und zu den Einflussen des Abendlandes eroffnen den Band, und der Blick auf die Rolle des orientalischen Christentums in der Okumene wie zu seiner Situation im Orient der Gegenwart schliesst ihn ab.*

**armenian americans from being to feeling armenian: Armenian Christianity Today** Alexander Agadjanian, 2016-04-15 *Armenian Christianity Today* examines contemporary religious life and the social, political, and cultural functions of religion in the post-Soviet Republic of Armenia and in the Armenian Diaspora worldwide. Scholars from a range of countries and disciplines explore current trends and everyday religiosity, particularly within the Armenian Apostolic Church (AAC), and amongst Armenian Catholics, Protestants and vernacular religions. Themes examined include: Armenian grass-roots religiosity; the changing forms of regular worship and devotion; various types of congregational life; and the dynamics of social composition of both the clergy and lay believers. Exploring through the lens of Armenia, this book considers wider implications of 'postsecular' trends in the role of global religion.

**armenian americans from being to feeling armenian: Encyclopedia of Race, Ethnicity, and Society** Richard T. Schaefer, 2008-03-20 This encyclopedia offers a comprehensive look at the

roles race and ethnicity play in society and in our daily lives. Over 100 racial and ethnic groups are described, with additional thematic essays offering insight into broad topics that cut across group boundaries and which impact on society.

**armenian americans from being to feeling armenian: Armenian History and the Question of Genocide** M. Gunter, 2011-05-09 An analysis of the Turkish position regarding the Armenian claims of genocide during World War I and the continuing debate over this issue, the author offers an equal examination of each side's historical position. The book asks what is genocide? and illustrates that although this is a useful concept to describe such evil events as the Jewish Holocaust in World War II and Rwanda in the 1990s, the term has also been overused, misused, and therefore trivialized by many different groups seeking to demonize their antagonists and win sympathetic approbation for them. The author includes the Armenians in this category because, although as many as 600,000 of them died during World War I, it was neither a premeditated policy perpetrated by the Ottoman Turkish government nor an event unilaterally implemented without cause. Of course, in no way does this excuse the horrible excesses committed by the Turks.

**armenian americans from being to feeling armenian: The American Bibliography of Slavic and East European Studies** Patt Leonard, Rebecca Routh, 2020-02-27 This bibliography, first published in 1957, provides citations to North American academic literature on Europe, Central Europe, the Balkans, the Baltic States and the former Soviet Union. Organised by discipline, it covers the arts, humanities, social sciences, life sciences and technology.

**armenian americans from being to feeling armenian: Ararat in America** Benjamin F. Alexander, 2023-11-30 How has the distinctive Armenian-American community expressed its identity as an ethnic minority while 'assimilating' to life in the United States? This book examines the role of community leaders and influencers, including clergy, youth organizers, and partisan newspaper editors, in fostering not only a sense of Armenian identity but specific ethnic-partisan leanings within the group's population. Against the backdrop of key geopolitical events from the aftermath of the Armenian Genocide to the creation of an independent and then Soviet Armenia, it explores the rivalry between two major Armenian political parties, the Tashnags and the Ramgavars, and the relationship that existed between partisan leaders and their broader constituency. Rather than treating the partisan conflict as simply an impediment to Armenian unity, Benjamin Alexander examines the functional if accidental role that it played in keeping certain community institutions alive. He further analyses the two camps as representing two conflicting visions of how to be an ethnic group, drawing a comparison between the sociology-of-religion models of comfort religion and challenge religion. A detailed political and social history, this book integrates the Armenian experience into the broader and more familiar narratives of World War I, World War II, and the Cold War in the USA.

**armenian americans from being to feeling armenian: The Armenian Diaspora and Stateless Power** Talar Chahinian, Sossie Kasbarian, Tsolin Nalbantian, 2023-11-02 From genocide, forced displacement, and emigration, to the gradual establishment of sedentary and rooted global communities, how has the Armenian diaspora formed and maintained a sense of collective identity? This book explores the richness and magnitude of the Armenian experience through the 20th century to examine how Armenian diaspora elites and their institutions emerged in the post-genocide period and used "stateless power" to compose forms of social discipline. Historians, cultural theorists, literary critics, sociologists, political scientists, and anthropologists explore how national and transnational institutions were built in far-flung sites from Istanbul, Aleppo, Beirut and Jerusalem to Paris, Los Angeles, and the American mid-west. Exploring literary and cultural production as well as the role of religious institutions, the book probes the history and experience of the Armenian diaspora through the long 20th century, from the role of the fin-de-siècle émigré Armenian press to the experience of Syrian-Armenian asylum seekers in the 21st century. It shows that a diaspora's statelessness can not only be evidence of its power, but also how this "stateless power" acts as an alternative and complement to the nation-state.

**armenian americans from being to feeling armenian: The United States and the Armenian Genocide** Julien Zarifian, 2024 This is the first book to examine how and why the United States refused to officially acknowledge the 1915-17 Armenian Genocide until the early 2020s. Drawing from congressional records, rare newspapers, and interviews with lobbyists and decision-makers, historian Julien Zarifian reveals how genocide recognition became such a complex, politically sensitive issue.

**armenian americans from being to feeling armenian: Encyclopedia of the World's Minorities** Carl Skutsch, 2013-11-07 This study of minorities involves the difficult issues of rights, justice, equality, dignity, identity, autonomy, political liberties, and cultural freedoms. The A-Z Encyclopedia presents the facts, arguments, and areas of contention in over 560 entries in a clear, objective manner. For a full list of entries, contributors, and more, visit the Encyclopedia of the World's Minorities website.

**armenian americans from being to feeling armenian: Armenia in Crisis** Pierre Verluise, 1995 On December 7, 1988, the northwest region of Soviet Armenia, including Leninakan, the republic's second largest city, was devastated by an earthquake which left tens of thousands dead and forced the central government, for the first time in Soviet history, to call for international assistance. Armenia in Crisis documents the tragic Armenian earthquake and the surrounding political controversies that rocked the Soviet Union and contributed to its collapse. In sparse and gripping prose, Pierre Verluise, a French journalist and Soviet specialist, uses the accounts of survivors and relief workers to tell the story of this catastrophe in its human and political dimensions. Relying on personal interviews and press reports, he recounts the destruction and despair, the emotional reactions of survivors and relief workers, the political struggles between Soviet President Mikhail Gorbachev and the Armenians, and the shortcomings in Soviet construction methods and disaster preparedness. The new epilogue by translator Levon Chorbajian completes Verluise's story of human loss and high political drama, with updates of Armenia's independence, the Soviet Union's demise, and the still uncompleted task of earthquake reconstruction.--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

**armenian americans from being to feeling armenian: Encyclopedia of American Folklife** Simon J Bronner, 2015-03-04 American folklife is steeped in world cultures, or invented as new culture, always evolving, yet often practiced as it was created many years or even centuries ago. This fascinating encyclopedia explores the rich and varied cultural traditions of folklife in America - from barn raisings to the Internet, tattoos, and Zydeco - through expressions that include ritual, custom, crafts, architecture, food, clothing, and art. Featuring more than 350 A-Z entries, Encyclopedia of American Folklife is wide-ranging and inclusive. Entries cover major cities and urban centers; new and established immigrant groups as well as native Americans; American territories, such as Guam and Samoa; major issues, such as education and intellectual property; and expressions of material culture, such as homes, dress, food, and crafts. This encyclopedia covers notable folklife areas as well as general regional categories. It addresses religious groups (reflecting diversity within groups such as the Amish and the Jews), age groups (both old age and youth gangs), and contemporary folk groups (skateboarders and psychobillies) - placing all of them in the vivid tapestry of folklife in America. In addition, this resource offers useful insights on folklife concepts through entries such as community and group and tradition and culture. The set also features complete indexes in each volume, as well as a bibliography for further research.

**armenian americans from being to feeling armenian: Recognition as Key for Reconciliation: Israel, Palestine, and Beyond** , 2017-10-23 In these times of growing insecurity, widening inequities and deepening crisis for civilized governance, Recognition as Key for Reconciliation offers meaningful and provocative thoughts on how to advance towards a more just and peaceful future. From the intractable Israeli-Palestinian conflict we learn of "thin" and "thick" recipes for solutions. Beyond the Middle East region we learn from studies around the globe: South Africa, Northern Ireland and Armenia show the challenges to genuine recognition of our very human connection to each other, and that this recognition is essential for any sustainable positive security for all of us.

Contributors are Deina Abdelkader, Gregory Aftandilian, Dale Eickelman, Amal Jamal, Maya Kahanoff, Herbert Kelman, Yoram Meital, Victoria Montgomery, Paula M. Rayman, Albie Sachs and Nira Yuval-Davis.

**armenian americans from being to feeling armenian: Children of Armenia** Michael Bobelian, 2009-09-01 An illuminating and powerful chronicle of the historical, yet oft-forgotten, Armenian genocide and its devastating aftermath. From 1915 to 1923, the Ottoman Empire drove the Armenians from their ancestral homeland and slaughtered 1.5 million of them in the process. While there was an initial global outcry and a movement led by Woodrow Wilson to aid the “starving Armenians,” the promises to hold the perpetrators accountable were never fulfilled. In this groundbreaking work, Michael Bobelian profiles the leading players—Armenian activists and assassins, Turkish diplomats, U.S. officials—each of whom played a significant role in furthering or opposing the century-long Armenian quest for justice in the face of Turkish denial of its crimes, and reveals the events that have conspired to eradicate the “forgotten Genocide” from the world’s memory.

**armenian americans from being to feeling armenian: Polish Americans** Helena Znaniecka Lopata, Mary Patrice Erdmans, Polish Americans examines the impact of post-communist changes in Poland and the presence of the third wave of immigrants on Polish communities abroad. It studies this community as a living entity, with internal divisions and conflicts, and explores relations with the home nation and the country of settlement.

**armenian americans from being to feeling armenian: Immigrants in American History** Elliott Robert Barkan, 2013-01-17 This encyclopedia is a unique collection of entries covering the arrival, adaptation, and integration of immigrants into American culture from the 1500s to 2010. Few topics inspire such debate among American citizens as the issue of immigration in the United States. Yet, it is the steady influx of foreigners into America over 400 years that has shaped the social character of the United States, and has favorably positioned this country for globalization. Immigrants in American History: Arrival, Adaptation, and Integration is a chronological study of the migration of various ethnic groups to the United States from 1500 to the present day. This multivolume collection explores dozens of immigrant populations in America and delves into major topical issues affecting different groups across time periods. For example, the first author of the collection profiles African Americans as an example of the effects of involuntary migrations. A cross-disciplinary approach—derived from the contributions of leading scholars in the fields of history, sociology, cultural development, economics, political science, law, and cultural adaptation—introduces a comparative analysis of customs, beliefs, and character among groups, and provides insight into the impact of newcomers on American society and culture.

## **Related to armenian americans from being to feeling armenian**

**San Antonio, Texas (TX) Religion Statistics Profile** Armenian Apostolic Church/Catholicossate Etchmiadzin 1 congregations: 20.00% of state's Armenian Apostolic Church/Catholicossate Etchmiadzin's 5 congregations. 70 adherents:

**Armenians in Alabama? (Birmingham, Mobile, Huntsville:** I know this question may seem like a stretch but I was wondering if there are any Armenians in Alabama? I have lived here for over 18 years (originally

**Glendale, California (CA) profile: population, maps, real estate** Glendale, California detailed profile Mean prices in 2023: all housing units: over \$1,000,000; detached houses: over \$1,000,000; townhouses or other attached units: \$844,088; in 2-unit

**Top 101 cities with the most residents born in Armenia** Top 101 cities with the most residents born in Armenia (population 500+) Also check out our website just for ranking top lists with best, worst, and most of everything: ShareRanks.com

**Altadena, California (CA) profile: population, maps, real estate** Altadena, California detailed

profileMean prices in 2023: all housing units: over \$1,000,000; detached houses: over \$1,000,000; townhouses or other attached units: \$921,973; in 2-unit

**Why Greeks and Turks DO NOT look like each (country, people,** Last edited by Oldhag1; 10-18-2020 at 07:05 AM.. Reason: Saying pictures are from google does not void copyright laws. Do not post pictures if you did not take them or

**Drudge Report stopped reporting actual news? (legal, holidays,** Did the Drudge Report stop doing regular news? They always seemed to throw in some non political stories but for several days now I haven't seen a

**Why is Glendale so conservative ? (live, cities, population) - Los** Even BEFORE the large Armenian presence. Glendale was the west coast headquarters of the American Nazi party from the 1960's until the 1980's. Why do you assume

**Races in Detroit, Michigan (MI) Detailed Stats** Detroit, MI Michigan Ancestries, Foreign-born residents, place of birth detailed statistics

**70,000 Cambodian Buddhist monks thank Trump and - City** Please register to post and access all features of our very popular forum. It is free and quick. Over \$68,000 in prizes has already been given out to active posters on our forum.

**San Antonio, Texas (TX) Religion Statistics Profile** Armenian Apostolic Church/Catholicosate Etchmiadzin 1 congregations: 20.00% of state's Armenian Apostolic Church/Catholicosate Etchmiadzin's 5 congregations. 70 adherents:

**Armenians in Alabama? (Birmingham, Mobile, Huntsville: university,** I know this question may seem like a stretch but I was wondering if there are any Armenians in Alabama? I have lived here for over 18 years (originally

**Glendale, California (CA) profile: population, maps, real estate** Glendale, California detailed profileMean prices in 2023: all housing units: over \$1,000,000; detached houses: over \$1,000,000; townhouses or other attached units: \$844,088; in 2-unit

**Top 101 cities with the most residents born in Armenia (population** Top 101 cities with the most residents born in Armenia (population 500+)Also check out our website just for ranking top lists with best, worst, and most of everything: ShareRanks.com

**Altadena, California (CA) profile: population, maps, real estate** Altadena, California detailed profileMean prices in 2023: all housing units: over \$1,000,000; detached houses: over \$1,000,000; townhouses or other attached units: \$921,973; in 2-unit

**Why Greeks and Turks DO NOT look like each (country, people,** Last edited by Oldhag1; 10-18-2020 at 07:05 AM.. Reason: Saying pictures are from google does not void copyright laws. Do not post pictures if you did not take them or

**Drudge Report stopped reporting actual news? (legal, holidays,** Did the Drudge Report stop doing regular news? They always seemed to throw in some non political stories but for several days now I haven't seen a

**Why is Glendale so conservative ? (live, cities, population) - Los** Even BEFORE the large Armenian presence. Glendale was the west coast headquarters of the American Nazi party from the 1960's until the 1980's. Why do you assume

**Races in Detroit, Michigan (MI) Detailed Stats** Detroit, MI Michigan Ancestries, Foreign-born residents, place of birth detailed statistics

**70,000 Cambodian Buddhist monks thank Trump and - City** Please register to post and access all features of our very popular forum. It is free and quick. Over \$68,000 in prizes has already been given out to active posters on our forum.

**San Antonio, Texas (TX) Religion Statistics Profile** Armenian Apostolic Church/Catholicosate Etchmiadzin 1 congregations: 20.00% of state's Armenian Apostolic Church/Catholicosate Etchmiadzin's 5 congregations. 70 adherents:

**Armenians in Alabama? (Birmingham, Mobile, Huntsville: university,** I know this question may seem like a stretch but I was wondering if there are any Armenians in Alabama? I have lived here for over 18 years (originally

**Glendale, California (CA) profile: population, maps, real estate** Glendale, California detailed profile Mean prices in 2023: all housing units: over \$1,000,000; detached houses: over \$1,000,000; townhouses or other attached units: \$844,088; in 2-unit

**Top 101 cities with the most residents born in Armenia (population 500+)** Also check out our website just for ranking top lists with best, worst, and most of everything: ShareRanks.com

**Altadena, California (CA) profile: population, maps, real estate** Altadena, California detailed profile Mean prices in 2023: all housing units: over \$1,000,000; detached houses: over \$1,000,000; townhouses or other attached units: \$921,973; in 2-unit

**Why Greeks and Turks DO NOT look like each (country, people,** Last edited by Oldhag1; 10-18-2020 at 07:05 AM.. Reason: Saying pictures are from google does not void copyright laws. Do not post pictures if you did not take them or

**Drudge Report stopped reporting actual news? (legal, holidays,** Did the Drudge Report stop doing regular news? They always seemed to throw in some non political stories but for several days now I haven't seen a

**Why is Glendale so conservative ? (live, cities, population) - Los** Even BEFORE the large Armenian presence. Glendale was the west coast headquarters of the American Nazi party from the 1960's until the 1980's. Why do you assume

**Races in Detroit, Michigan (MI) Detailed Stats** Detroit, MI Michigan Ancestries, Foreign-born residents, place of birth detailed statistics

**70,000 Cambodian Buddhist monks thank Trump and - City** Please register to post and access all features of our very popular forum. It is free and quick. Over \$68,000 in prizes has already been given out to active posters on our forum.

## **Related to armenian americans from being to feeling armenian**

**Prof. Khachig Tölölyan on the Armenian Diaspora: yesterday, today and perhaps tomorrow** (The Armenian Weekly5d) The following is the transcript of a lecture delivered by Prof. Khachig Tölölyan on for the Hamazkayin New York

**Prof. Khachig Tölölyan on the Armenian Diaspora: yesterday, today and perhaps tomorrow** (The Armenian Weekly5d) The following is the transcript of a lecture delivered by Prof. Khachig Tölölyan on for the Hamazkayin New York

**As Yerevan celebrates peace deal, Armenian diaspora voices disappointment** (9don MSN) On Aug. 8, a beaming Armenian Prime Minister Nikol Pashinyan and Azerbaijani President Ilham Aliyev shook hands over

**As Yerevan celebrates peace deal, Armenian diaspora voices disappointment** (9don MSN) On Aug. 8, a beaming Armenian Prime Minister Nikol Pashinyan and Azerbaijani President Ilham Aliyev shook hands over

**Thousands march across Golden Gate Bridge in solidarity with Armenians amid cease-fire with Azerbaijan** (ABC7 San Francisco4y) SAN FRANCISCO (KGO) -- Thousands of Armenian Americans and their supporters marched across the Golden Gate Bridge Saturday to call for an end to conflict. A conflict with deep history between Armenia,

**Thousands march across Golden Gate Bridge in solidarity with Armenians amid cease-fire with Azerbaijan** (ABC7 San Francisco4y) SAN FRANCISCO (KGO) -- Thousands of Armenian Americans and their supporters marched across the Golden Gate Bridge Saturday to call for an end to conflict. A conflict with deep history between Armenia,

**Armenian-Americans in SoCal express hesitancy over Armenian-Azerbaijan peace deal announced by Trump** (ABC71mon) President Donald Trump hosted the leaders of Armenia and Azerbaijan on Friday, reaching a peace deal to end a decades-long conflict. It's not only an important deal globally, but also in the Los

**Armenian-Americans in SoCal express hesitancy over Armenian-Azerbaijan peace deal announced by Trump** (ABC71mon) President Donald Trump hosted the leaders of Armenia and Azerbaijan on Friday, reaching a peace deal to end a decades-long conflict. It's not only an important deal globally, but also in the Los

**Summer plans? Go Armenian!** (The Armenian Weekly12d) When I think of summer, I don't picture beaches or boardwalks. I picture singing Mer Hayrenik at sunrise while scratching at

**Summer plans? Go Armenian!** (The Armenian Weekly12d) When I think of summer, I don't picture beaches or boardwalks. I picture singing Mer Hayrenik at sunrise while scratching at

**Some Armenian-Americans in Massachusetts critical of peace deal between Armenia and Azerbaijan** (CBS News1mon) On Friday, President Donald Trump announced a new peace and economic deal between Armenia and Azerbaijan, an initial step to stop recent conflicts between the two countries. But some

**Some Armenian-Americans in Massachusetts critical of peace deal between Armenia and Azerbaijan** (CBS News1mon) On Friday, President Donald Trump announced a new peace and economic deal between Armenia and Azerbaijan, an initial step to stop recent conflicts between the two countries. But some

**Linking Language: A Brief History of Armenian American Newspapers** (insider.si.edu2mon) CC0 Usage Conditions ApplyClick for more information. We create community in a variety of ways. A community can be the familiar faces and houses you pass on your daily walk, or the swirl of shared **Linking Language: A Brief History of Armenian American Newspapers** (insider.si.edu2mon) CC0 Usage Conditions ApplyClick for more information. We create community in a variety of ways. A community can be the familiar faces and houses you pass on your daily walk, or the swirl of shared

## Related Articles

- [nh septic installer practice test](#)
- [chapter 2 ap statistics practice test](#)
- [fraction to decimal conversion worksheet](#)

[Back to Home](#)