

armenian society of los angeles

Armenian Society of Los Angeles: A Vibrant Tapestry of Culture and Community

armenian society of los angeles is a thriving, dynamic community that has played an integral role in shaping the cultural and social landscape of Southern California. Rooted in a rich history that dates back over a century, the Armenian community in Los Angeles has blossomed into one of the largest and most influential Armenian diasporas in the world. Their story is one of resilience, cultural pride, and active participation in civic life, making the Armenian Society of Los Angeles a fascinating subject to explore.

The Historical Roots of the Armenian Community in Los Angeles

The Armenian presence in Los Angeles began in the early 20th century, primarily as a result of migration waves following the Armenian Genocide of 1915. Survivors and their descendants sought new beginnings far from the turmoil of their homeland. Los Angeles, with its growing economy and welcoming atmosphere, offered a promising refuge. Over time, Armenian immigrants established tight-knit neighborhoods, churches, and social institutions that anchored their community.

By the mid-20th century, Armenian neighborhoods such as Little Armenia in East Hollywood became cultural hubs. Today, the city boasts over 200,000 Armenian-Americans, making it one of the largest Armenian populations outside Armenia itself. This demographic growth has fueled the development of a robust Armenian Society of Los Angeles, encompassing everything from cultural centers to business organizations.

Key Elements of the Armenian Society of Los Angeles

The Armenian Society of Los Angeles is not a single entity but rather a collective term describing the various cultural, religious, and social organizations that serve the community. These groups work tirelessly to preserve Armenian heritage, provide support to newcomers, and foster a strong sense of identity among younger generations.

Cultural Centers and Museums

One of the most prominent cultural landmarks is the Armenian Cultural Foundation, which supports museums, art galleries, and educational programs focused on Armenian history and culture. The Armenian

Museum of America in Glendale and the ARF History Museum serve as repositories of artifacts and stories that highlight Armenian contributions to the region.

These institutions host events such as traditional dance performances, art exhibitions, and lectures that invite both Armenians and non-Armenians to engage with the culture. For visitors and residents alike, these centers provide a window into the rich tapestry of Armenian heritage.

Religious Institutions and Community Life

The Armenian Apostolic Church plays a central role in the community, with numerous churches scattered throughout Los Angeles County. These churches are more than places of worship; they are gathering spots for festivals, weddings, and commemorations like the annual Armenian Genocide Remembrance Day.

Churches often sponsor youth groups, language schools, and charity drives, ensuring that Armenian customs and values are passed down to younger generations. The sense of belonging and spiritual connection these institutions foster is a cornerstone of the Armenian Society of Los Angeles.

Educational and Language Preservation Efforts

Maintaining the Armenian language is a priority for many families and organizations in Los Angeles. Armenian Saturday schools and language immersion programs are widespread, helping children and adults alike to learn Armenian grammar, literature, and history.

Additionally, universities such as the University of Southern California and UCLA occasionally offer Armenian studies courses, further legitimizing and preserving the culture within academic circles. These educational efforts ensure that the Armenian identity remains vibrant and relevant, even as younger generations grow up in a multicultural environment.

The Social Fabric: Businesses, Festivals, and Civic Engagement

The Armenian community's influence extends beyond cultural preservation into business, politics, and social activism. Entrepreneurs have established numerous Armenian-owned businesses, ranging from traditional bakeries and restaurants to tech startups and professional services.

Armenian Businesses in Los Angeles

Neighborhoods like Glendale and Burbank have become hubs for Armenian commerce. Visitors can enjoy authentic Armenian cuisine, including lavash bread, dolma, and khorovats (barbecue), at various eateries that celebrate culinary tradition. Armenian-owned jewelry stores, bookshops, and art galleries further enrich the local economy.

Supporting these businesses not only helps preserve cultural identity but also strengthens the community economically. Many Armenian entrepreneurs also engage in philanthropy, contributing to causes that benefit both their community and the broader Los Angeles area.

Festivals and Cultural Celebrations

Annual festivals are a highlight of the Armenian Society of Los Angeles, drawing thousands of attendees and shining a spotlight on Armenian music, dance, crafts, and cuisine. The Armenian Food Festival and the Armenian Genocide Commemoration events are particularly significant.

These celebrations serve as cultural touchstones, fostering pride and unity while educating the wider public about Armenian history and traditions. They also provide opportunities for cross-cultural exchange, connecting Armenians with other communities in the diverse mosaic of Los Angeles.

Civic Involvement and Advocacy

Armenian organizations in Los Angeles are deeply involved in civic affairs. From advocating for recognition of the Armenian Genocide at local and national levels to participating in city council activities, the community is politically active.

Groups such as the Armenian National Committee of America (ANCA) have chapters in Los Angeles that engage in lobbying efforts, voter education, and community mobilization. This activism helps ensure that Armenian voices are heard and respected within the broader political landscape.

Tips for Connecting with the Armenian Society of Los Angeles

If you're interested in exploring or becoming part of the Armenian community in Los Angeles, there are several ways to get involved:

- **Attend Cultural Events:** Keep an eye on schedules from Armenian cultural centers and churches. Festivals and exhibitions provide fun and immersive experiences.

- **Visit Little Armenia:** Located in East Hollywood, this neighborhood offers a glimpse into the heart of Armenian culture, with shops, restaurants, and community centers.
- **Join Language Classes:** Whether you're of Armenian descent or simply interested, enrolling in language classes can deepen your understanding and appreciation.
- **Volunteer:** Many Armenian organizations welcome volunteers for events, outreach, and charity work, providing a meaningful way to connect.
- **Support Armenian Businesses:** Exploring Armenian-owned shops and eateries helps sustain the community's economic vitality.

By engaging with these facets of the Armenian Society of Los Angeles, newcomers and locals alike can experience the warmth, resilience, and richness that define this vibrant community.

The Armenian Society of Los Angeles stands as a testament to the enduring spirit of a people who, despite adversity, have cultivated a thriving cultural heritage in one of the most diverse cities in the world. Whether through art, faith, business, or activism, this community continues to weave its unique story into the broader narrative of Los Angeles, offering valuable lessons in perseverance, identity, and belonging.

Frequently Asked Questions

What is the Armenian Society of Los Angeles?

The Armenian Society of Los Angeles is a community organization dedicated to preserving and promoting Armenian culture, heritage, and social activities within the Los Angeles area.

What types of events does the Armenian Society of Los Angeles organize?

The society organizes cultural events, social gatherings, educational programs, and celebrations of Armenian holidays to bring the community together and promote Armenian traditions.

How can I become a member of the Armenian Society of Los Angeles?

Interested individuals can typically become members by visiting the society's official website or contacting them directly to fill out a membership application and pay any required fees.

Does the Armenian Society of Los Angeles offer support for new Armenian immigrants?

Yes, the society often provides resources, networking opportunities, and assistance programs to help new Armenian immigrants integrate into the Los Angeles community.

Where is the Armenian Society of Los Angeles located?

The Armenian Society of Los Angeles is usually based in neighborhoods with a significant Armenian population, such as Glendale, California. Specific addresses can be found on their official website or social media pages.

How does the Armenian Society of Los Angeles contribute to Armenian cultural preservation?

The society contributes through organizing cultural festivals, language classes, traditional dance and music workshops, and by supporting Armenian artists and scholars in the community.

Additional Resources

Armenian Society of Los Angeles: A Cultural and Social Keystone in the City of Angels

armenian society of los angeles represents one of the most vibrant and dynamic ethnic communities in Southern California. As the largest Armenian diaspora hub outside of Armenia itself, Los Angeles provides a unique and multifaceted backdrop for the preservation, evolution, and expression of Armenian identity. This community's deep-rooted presence influences not only cultural and social institutions but also economic, political, and educational spheres within the greater Los Angeles metropolitan area.

The Historical Context and Demographic Significance

The Armenian society of Los Angeles traces its origins back to the early 20th century, with significant waves of immigration following the Armenian Genocide of 1915. These early settlers established foundational community structures, including churches, cultural centers, and businesses, laying the groundwork for a thriving enclave. Today, estimates place the Armenian population in Los Angeles County between 150,000 and 200,000 individuals, with concentrations in neighborhoods such as Glendale, Burbank, and Pasadena. This demographic prominence makes the Armenian community one of the most influential ethnic groups in the region.

Population Distribution and Socioeconomic Impact

The Armenian society of Los Angeles is characterized by a diverse socioeconomic profile. While many Armenian-Americans have achieved upward mobility through entrepreneurship, professional careers, and educational attainment, the community also faces challenges common to immigrant populations, such as language barriers and assimilation pressures.

Glendale, often referred to as the unofficial “Armenian capital” of Los Angeles, exemplifies the community’s economic vitality. Armenian-owned businesses span from small family-run shops to large enterprises, contributing significantly to the local economy. The presence of Armenian banks, media outlets, and cultural institutions further cements the community’s economic footprint.

Cultural Institutions and Community Life

The Armenian society of Los Angeles thrives on a rich tapestry of cultural institutions and traditions that foster community cohesion and intergenerational continuity. These institutions serve as both preservers of Armenian heritage and bridges to broader American society.

Religious and Educational Centers

Armenian Apostolic churches are central to community life, not only as places of worship but also as social and cultural hubs. Prominent churches such as St. Leon Armenian Cathedral in Burbank and Holy Cross Armenian Apostolic Cathedral in Montebello offer religious services, community events, and educational programs. Sunday schools affiliated with these churches play a critical role in teaching the Armenian language, history, and traditions to younger generations.

Additionally, the Armenian society of Los Angeles supports numerous private schools and cultural organizations dedicated to education. The Armenian General Benevolent Union (AGBU) and the Armenian Youth Federation (AYF) organize programs that encourage cultural engagement, leadership development, and civic participation.

Arts, Media, and Festivals

Cultural expression within the Armenian society of Los Angeles extends to arts, music, and media. The community supports Armenian-language newspapers, radio stations, and television programs that keep diaspora members connected to homeland affairs and cultural developments.

Annual events such as the Armenian Food Festival in Glendale and commemoration ceremonies for the Armenian Genocide draw thousands of participants, fostering a strong sense of identity and public awareness. Armenian artists, filmmakers, and musicians based in Los Angeles contribute to both Armenian and mainstream American cultural landscapes, often blending traditional motifs with contemporary styles.

Political Engagement and Advocacy

The Armenian society of Los Angeles is notably active in political advocacy, leveraging its demographic strength to influence local, state, and national policies. Community organizations collaborate with elected officials and civic groups to address issues ranging from immigration policy to recognition of the Armenian Genocide.

Community Organizations and Political Influence

Groups such as the Armenian National Committee of America (ANCA) play pivotal roles in lobbying efforts and voter mobilization. Their work ensures that Armenian concerns remain visible within the political discourse of California and beyond. The community's political engagement is also reflected in the increasing number of Armenian-Americans elected to public office within Los Angeles County.

Challenges and Opportunities

Despite these successes, the Armenian society of Los Angeles faces ongoing challenges. Balancing integration into wider American society with the preservation of cultural identity requires nuanced approaches, especially among younger generations who may experience dual identities. Additionally, intra-community divisions based on political, religious, or generational lines occasionally surface, necessitating dialogue and unity-building efforts.

On the other hand, the community's robust organizational infrastructure and proactive engagement present opportunities for expanded influence in cultural, economic, and political realms. The increasing visibility of Armenian-Americans in Hollywood and other sectors further enhances the community's profile.

Social Dynamics and Intercommunity Relations

An integral aspect of the Armenian society of Los Angeles is its interaction with other ethnic and cultural groups in the city's multicultural mosaic. These relationships shape social dynamics and contribute to broader conversations about diversity and inclusion.

Multicultural Integration and Identity Negotiation

Armenians in Los Angeles often navigate complex identity negotiations, balancing pride in their heritage with participation in the city's diverse social fabric. Inter marriage rates, bilingualism, and cross-cultural collaborations illustrate the community's evolving identity. At the same time, Armenian cultural festivals and religious ceremonies offer opportunities for cross-cultural engagement and education.

Community Support Networks

Support networks within the Armenian society of Los Angeles extend beyond cultural preservation to include social services, mental health resources, and assistance for new immigrants. Organizations frequently collaborate with city agencies and nonprofits to address issues like housing, employment, and education access, reinforcing the community's resilience.

Conclusion: A Living, Evolving Community

The Armenian society of Los Angeles stands as a testament to the enduring strength of diasporic communities in preserving heritage while adapting to new environments. Its multifaceted presence—spanning cultural institutions, economic enterprises, political advocacy, and social networks—demonstrates the community's integral role in shaping the identity of Los Angeles itself. As the city continues to evolve, the Armenian society will likely remain a vital contributor to its cultural richness and social complexity.

[Armenian Society Of Los Angeles](#)

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Charts LA's gay history, from the first missionary encounters with Native American cross-gendered 'two spirits' to cross-dressing frontier women in search of their fortunes, and from the 1960s gay liberation movement to the creation of gay marketing in the 1990s.

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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 society of los angeles: Rediscovering the Golden State William A. Selby, 2018-09-19 Now in its fourth edition, *Rediscovering the Golden State: California Geography* examines this unique state's incredibly diverse landscapes, and how geography and geographic change influences everything from the state's natural systems and cycles, to its agriculture and more advanced industries, to human migration, cultures, and urban planning. Exploring California through a geographic lens reveals how the field has evolved to cross traditional boundaries, connect local and global issues, and provide the insights that lead to practical solutions to problems new and old. Challenging the reader to look beyond stereotypes and assumptions, this book encourages active participation in planning the state's dynamic future. And this project makes teaching and learning about the geography of California more convenient, exciting, and rewarding for instructors and students. Going beyond a scientific analysis of natural features and environmental processes, this book illustrates how social, political, and economic divides can be bridged through the study of geography and the connections it brings to light. From geology, weather and climate, biogeography, and hydrology, we cover the state's physical geography. And from demography and migration, to cultures and economies, to rural and urban geography, we monitor the state's human geography pulse and then make the vital connections. California continues to lead the nation in population, economics (5th largest in the world), agriculture, natural and cultural diversity, and a host of other categories. This powerful state has earned this powerful publication. This timely and versatile book will prove useful to Californians in business, education, government, and to concerned citizens and curious readers seeking to learn more about the Golden State.

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armenian society of los angeles: The Armenian Woman, Minoritarian Agency, and the Making of Iranian Modernity, 1860-1979 Talinn Grigor, Houri Berberian, 2025-03-04 With this book, Houri Berberian and Talinn Grigor offer the first history of Armenian women in modern Iran.

Foregrounding the work of Armenian women's organizations, the authors trace minoritarian politics and the shifting relationships among doubly minoritized Armenian female subjects, Iran's central nodes of power, and the Irano-Armenian patriarchal institutions of church and political parties. Engaging broader considerations around modernization, nationalism, and feminism, this book makes a conceptually rich contribution to how we think about the history of women and minoritized peoples. Berberian and Grigor read archival, textual, visual, and oral history sources together and against one another to challenge conventional notions of the archive and transform silences and absences into audible and visual presences. Understanding minoritarian politics as formulated by women through their various forms of public and intellectual activisms, this book provides a groundbreaking intervention in Iran's history of modernization, Armenian diasporic history, and Iranian and Armenian feminist historiography.

armenian society of los angeles: America's Changing Neighborhoods Reed Ueda, 2017-09-21 A unique panoramic survey of ethnic groups throughout the United States that explores the diverse communities in every region, state, and big city. Race, ethnicity, and immigrants' lives and identity: these are all key topics that Americans need to study in order to fully understand U.S. culture,

society, politics, economics, and history. Learning about place through our own historical and contemporary neighborhoods is an ideal way to better grasp the important role of race and ethnicity in the United States. This reference work comprehensively covers both historical and contemporary ethnic and immigrant neighborhoods through A-Z entries that explore the places and people in every major U.S. region and neighborhood. *America's Changing Neighborhoods: An Exploration of Diversity* uniquely combines the history of ethnic groups with the history of communities, offering an interdisciplinary examination of the nation's makeup. It gives readers perspective and insight into ethnicity and race based on the geography of enclaves across the nation, in regions and in specific cities or localized areas within a city. Among the entries are nearly 200 neighborhood biographies that provide histories of local communities and their ethnic groups. Images, sidebars, cross-references at the end of each entry, and cross-indexing of entries serve readers conducting preliminary as well as in-depth research. The book's state-by-state entries also offer population data, and an appendix of ancestry statistics from the U.S. Census Bureau details ethnic and racial diversity.

armenian society of los angeles: *Armenian American Almanac* Hamo B. Vassilian, 1990

armenian society of los angeles: *Insight Turkey / Spring 2021 - Resurge Of Anti-Islam Activity Worldwide* , 2021-06-01 Although most European countries deny the existence of anti-Islam and anti-Muslim sentiment, the evidence on the ground demonstrates that racism and hate crimes against Muslims have become widespread and begun to normalize throughout Europe. Every passing day, racist, xenophobic and anti-Islam tendencies are further entrenched in European societies and institutions. The main concern about the most recent wave of anti-Islam is the fact that the mainstream political parties have begun to accept anti-Islam as a normal position and to use political discourses of ultranationalist and xenophobic political actors. Many Western governments have begun to introduce new laws normalizing anti-Islam outlooks in their countries. When hostility becomes commonplace and discrimination is internalized, all political codes are written accordingly, laws are interpreted similarly, and social perceptions are shaped in the same mould. The process has come to such a point that victimized Muslims are even afraid of complaining about the attacks committed against them. According to a survey published by the EU Agency for Fundamental Rights, only 12 percent of Muslims report anti-Muslim discrimination cases to officials. That is, the available data and numbers, which are already alarming, are only the tip of the iceberg. Based upon the above explanations, it can be claimed that the anti-Islam trend is largely a Western product and that the Western political actors are largely responsible for the resurgence of anti-Islam activity in the world. To put a stop to this situation, European countries and EU institutions such as the European Parliament need to recognize anti-Islam attitudes as a form of racism. European actors should fight against all kinds of discrimination, racism, hate crimes, and human rights violations as they fight against anti-Semitism. The EU should initiate a de-radicalization program in order to re-establish a multicultural Europe. Europe should not surrender to far-right or far-left terrorists, otherwise it will continue to lose its moral superiority. Moreover, unless Europeans take necessary measures against anti-Islam, European states are destined to lose rationality in their policies. This wicked process is similar to a double-edged sword that cuts Muslims and non-Muslim Europeans, as well. Lastly, in this issue, I would like to draw attention to the concept of anti-Islam, which I believe is a better concept to use instead of Islamophobia, considering that anti-Islam is a more political concept compared with the latter. The Western and non-Western perception of Islam is totally political. Countries that have large Muslim minorities consider the spread of Islam and the increase of Muslims as a threat to their political projects and their way of life. Anti-Islam, similar to any political perspective that targets all members of a religion or ethnicity, is a form of racism. With these said, the current issue of *Insight Turkey* brings to its readers four commentaries and six research articles covering anti-Islam practices worldwide while focusing on different dimensions of these activities. As Muslim communities have been racialized as the 'Other' for decades, James Carr provides a comprehensive analysis on how contemporary neoliberal civilizing missions operate at different levels to create neoliberal citizens, while penalizing Muslims that refuse to participate. In Europe

particularly, Marcelo Macedo Rizo asserts that the depiction of Islam and Muslims has also been dominated by an 'Othering.' He proposes the application of a democratic 'Alterity' to overcome the existing harmful European vision towards Muslims. The impact of far-right parties' activities and the governmental politics of fear, in general, have resulted in different realities that allowed anti-Muslim hatred and actions to increase. Within this perspective, Farid Hafez explains how the introduction of the notion of 'political Islam' by the Austrian People's Party came to the criminalization of vocal and/or organized Muslims. Meanwhile, in Italy, there is a lack of acknowledgment of Islam and Muslims by the Italian state. Domenico Altomonte argues that anti-Muslim hatred in Italy allows its citizens to conceive an exclusionary populist discourse and a shared negative view that impedes the enforcement of the right to religious freedom. Furthermore, Chris Allen analyzes the existence of anti-Islam activities in the United Kingdom. From a feminist perspective, Müşerref Yardım and Ali Hüseyinoğlu analyze anti-veil and anti-burqa laws in France by focusing on their historical and social foundations. However, anti-Islam is not only limited to Europe. As CJ Werleman asserts, the rising violence against Muslims in India has brought Muslims to the brink of genocide in India and Kashmir. As mentioned previously, anti-Islam is mainly politically constructed. This can be understood better when taking into consideration Kristin VandenBelt's research which compares the experience of Muslims in Europe and Latin America, Denmark and Argentina respectively. Media is another actor which augments anti-Islam activities and discourse. Within this perspective, Ali Murat Yel's research article brings attention to Turkish media representation of Islam and its impact on the social antagonization. Furthermore, Sahar Khamis' commentary focuses on the social media and concludes with a few thoughts on what needs to be done to ensure the success and continuation of efforts to counter Islamophobia. Besides the pieces that cover the resurgence of anti-Islam worldwide, this issue also includes a number of articles that discuss some important issues. Burhanettin Duran, on the tenth anniversary of the Arab Uprising provides a general framework of the developments in the region. Elmar Mustafayev looks at the stance of France on the Second Karabakh war between Armenia and Azerbaijan from the angle of the norms and values of the EU. Migration has been the subject of the political developments in Europe lately. Within this context, İbrahim İrdem and Yavor Raychev examine the use of coercive engineered migration as a hybrid threat during the 2015 EU refugee crisis. Lastly, Burak Kürkçü in his article questions the state sponsoring of the terrorist operations of the Armenian Secret Army for the Liberation of Armenia and the Justice Commandos of the Armenian Genocide. At a time when anti-Islam activities are resurging and the Muslim voices are kept down, this issue of Insight Turkey aims to present and to provide the verity to its readers through an extensive and rich framing of the ongoing anti-Islam practices worldwide. We hope that this issue contributes to increase awareness about anti-Islam activities in today's world.

armenian society of los angeles: *Immigration and Entrepreneurship* Parminder Bhachu, 2017-09-04 Many nations invite foreigners to work within their borders, but few welcome them. Those countries that do receive a torrent of immigrants create pressures that analysts expect to intensify as population growth and social unrest mount in the less developed countries of the world. *Immigration and Entrepreneurship*, now in paperback, offers a comparative analysis of worldwide immigration issues while focusing more specifically on the emerging influence of entrepreneurship as a potent factor in the economic and social integration of immigrants. In linking the common immigrant and settler experiences with the upsurge in self-employment, the contributors to this volume use California as their base of comparison. The state has both a huge and varied immigrant population and an entrepreneurial economy that has facilitated the formation of immigrant-owned firms. The Los Angeles riots of the nineties indicated the volatility of the mix. Aided by ethnic and familial networks, such firms have served as a route of economic advancement. *Immigration and Entrepreneurship* offers a comparative perspective unique in the literature of immigration by broaching the topic from both global and local perspectives. Whereas most studies examine the experience of a single group or groups in a particular destination economy, this volume emphasizes variations in the way different nations receive immigrants as causes of differences in immigrant behavior. Among the innovative themes discussed by a range of international scholars are the

entrepreneurial efforts and tensions in the garment industry in Los Angeles, Paris, and Berlin; Koreans' enterprise and identities in Los Angeles and Japan; and U.S. immigration policies. The result is a genuinely global methodology.

armenian society of los angeles: 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.

armenian society of los angeles: A grammar of Iranian Armenian Hossep Dolatian, Afsheen Sharifzadeh, Bert Vaux, 2023-10-20 Iranian Armenian is the variety of spoken Armenian that was developed by Armenians in Tehran, Iran over the last few centuries. It has a substantial community of speakers in California. This variety or lect is called “Persian Armenian” [pɒʁskɒhɔjɛɾɛn] or “Iranian Armenian” [iɾɒnɒhɔjɛɾɛn] by members of the community. The present book is not a comprehensive grammar of the language. It occupies a gray zone between being a simple sketch versus a sizable grammar. We attempt to clarify the basic aspects of the language, such as its phoneme inventory, noticeable morphophonological processes, various inflectional paradigms, and some peculiar aspects of its syntax. We likewise provide a sample text of Iranian Armenian speech. Many aspects of this variety seem to be identical to Standard Eastern Armenian (SEA), so we tried to focus more on those aspects of Iranian Armenian which differ from SEA. The phonology has developed new phonemes and intonational contours due to contact with Persian. The morphophonology has grammaticalized allomorphic patterns that are phonosyntactic, meaning they reference syntactic information. Nominal morphology is largely identical to SEA but with some simplification of irregular processes. Verbal morphology is similar to SEA, but with major innovations in the aorist paradigm. The aorist or past perfective paradigm has undergone a change whereby irregular patterns have been reanalyzed as regular patterns. The syntax is largely the same as SEA, but with innovations due to contact with Persian, such as object clitics and the use of resumptive pronouns.

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Wright, 2010-03-15 The remarkable economic growth of Las Vegas between 1980 and 2007 created a population boom and a major increase in the ethnic and religious diversity of the city. Today, over 21 percent of the city's population is foreign born, and over 30 percent speak a language other than English at home. The local court system offers interpreters in 82 languages, and in 2005/2006, for example, more than 11,000 people, originating from 138 countries, were naturalized there as American citizens. More Peoples of Las Vegas extends the survey of this city's cosmopolitan population begun in The Peoples of Las Vegas (University of Nevada Press, 2005). As in the previous book, this volume includes well-established groups like the Irish and Germans, and recently arrived groups like the Ethiopians and Guatemalans. Essays describe the history of each group in Las Vegas and the roles they play in the life and economy of the city. The essays also explore the influence of modern telecommunications and accessible air travel, showing how these factors allow newcomers to create transnational identities and maintain ties with families and culture back home. They also examine the role of local institutions—including clubs, religious organizations, shops, restaurants, and newspapers and other media—in helping immigrants maintain their ethnic and religious identities and in disseminating national and even regional cultures of origin. More Peoples of Las Vegas adds to our awareness of the rich and varied ethnic and religious character of Las Vegas. In a broader context, it offers thoughtful perspectives on the impact of globalization on a major American city and on the realities of immigrant life in the twenty-first century.

armenian society of los angeles: The Routledge Handbook of Heritage Language Education Olga E. Kagan, Maria M. Carreira, Claire Hitchens Chik, 2017-03-03 The Routledge Handbook of Heritage Language Education provides the rapidly growing and globalizing field of heritage language (HL) education with a cohesive overview of HL programs and practices relating to language maintenance and development, setting the stage for future work in the field. Driving this effort is the belief that if research and pedagogical advances in the HL field are to have the greatest impact, HL programs need to become firmly rooted in educational systems. Against a background of cultural and linguistic diversity that characterizes the twenty-first century, the volume outlines key issues in the design and implementation of HL programs across a range of educational sectors, institutional settings, sociolinguistic conditions, and geographical locations, specifically: North and Latin America, Europe, Israel, Australia, New Zealand, Japan, and Cambodia. All levels of schooling are included as the teaching of the following languages are discussed: Albanian, Arabic, Armenian (Eastern and Western), Bengali, Brazilian Portuguese, Chinese, Czech, French, Hindi-Urdu, Japanese, Khmer, Korean, Pasifika languages, Persian, Russian, Spanish, Turkish, Vietnamese, and Yiddish. These discussions contribute to the development and establishment of HL instructional paradigms through the experiences of "actors on the ground" as they respond to local conditions, instantiate current research and pedagogical findings, and seek solutions that are workable from an organizational standpoint. The Routledge Handbook of Heritage Language Education is an ideal resource for researchers and graduate students interested in heritage language education at home or abroad.

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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

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