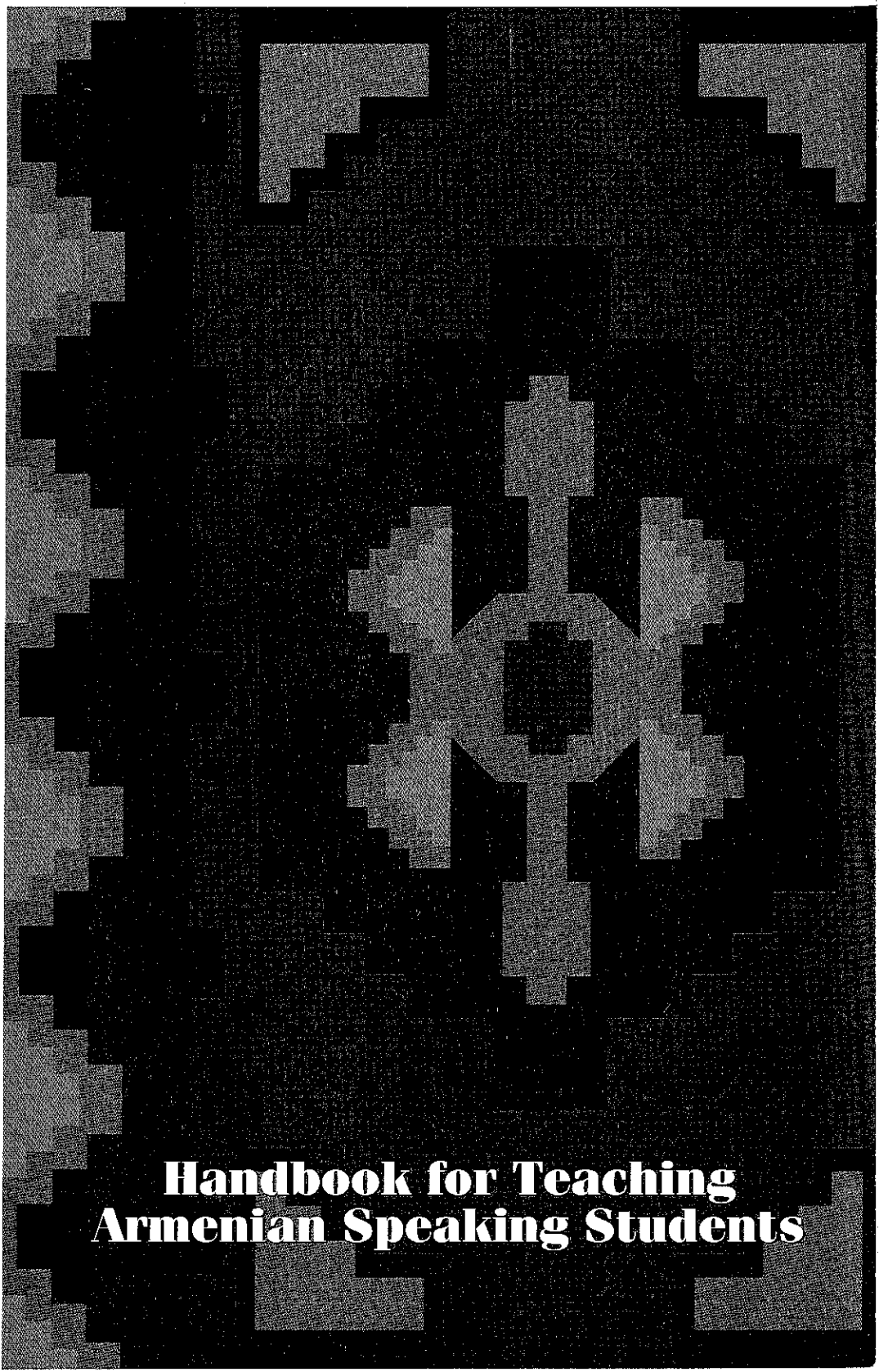
Handbook for Teaching
Armenian Speaking Students

Handbook for Teaching Armenian-Speaking Students

First Phase Development (1980)

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Hasmig Seropian

Second Phase Development (1994)

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Southeast Asia Community Resource Center
Folsom Cordova Unified School District
1995

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Acknowledgments

This handbook was developed as part of the Asian and Minority Language Group Project in the Bilingual Education Office, California Department of Education. The project was designed to assist educators in understanding newcomers to their school communities.

Chapters I and II of this handbook address general background factors regarding the Armenian-speaking language group: history, educational background, immigration trends, and sociocultural factors. Chapter III describes the two dialects of Armenian and provides samples of the script. Chapter IV provides information for school personnel who are attempting to set up effective programs for their Armenian-speaking limited-English proficient students.

The Asian and Minority Language Group Project began development of this handbook in the 1980s. The initial contributors were **Alice Petrossian**, administrator for the Glendale Unified School District, **Roubina Peroomian**, professor at University of California at Los Angeles, and **Hasmig Seropian**, of Apple Computers, Inc. Work resumed on the project in 1992. Contributors to the second phase of development were **Emily Avakian** of Glendale Unified School District, **Vergine Jarakian** and **Alice Katz** of Los Angeles Unified School District, **Richard Hovannisian**, professor at University of California at Los Angeles, **Silvia Karayan**, professor at Lutheran College at Thousand Oaks, **Dicran Kassouny** of the Vorperian/Kassouny Design Group, and **Salpi Ghazarian**, educational consultant.

Every effort has been made to produce a handbook that will be useful to educators who interact with Armenian-speaking students and their parents. Despite the extensive collaboration between many individuals, this handbook should be considered as a first edition. It is difficult in one volume to characterize the central tendencies of Armenians as well as the heteroge-

neity of the group. The reader should recognize that any language group is complex and diverse, with individual members and families having a variety of needs and characteristics based on different experiences in America and in their native countries.

It is with gratitude that I recognize the efforts of those who made this handbook a reality. I sincerely hope that it is a resource for educators in more than 140 school districts that enroll between one and 7,500 Armenian-speaking students.

Van LE, Consultant
Office of Bilingual Education
California Department of Education
1995

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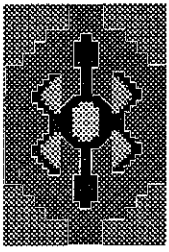
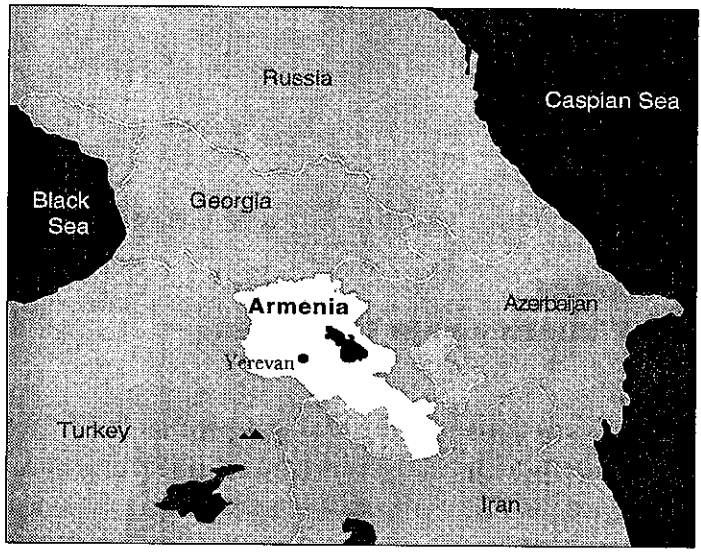


Chapter I

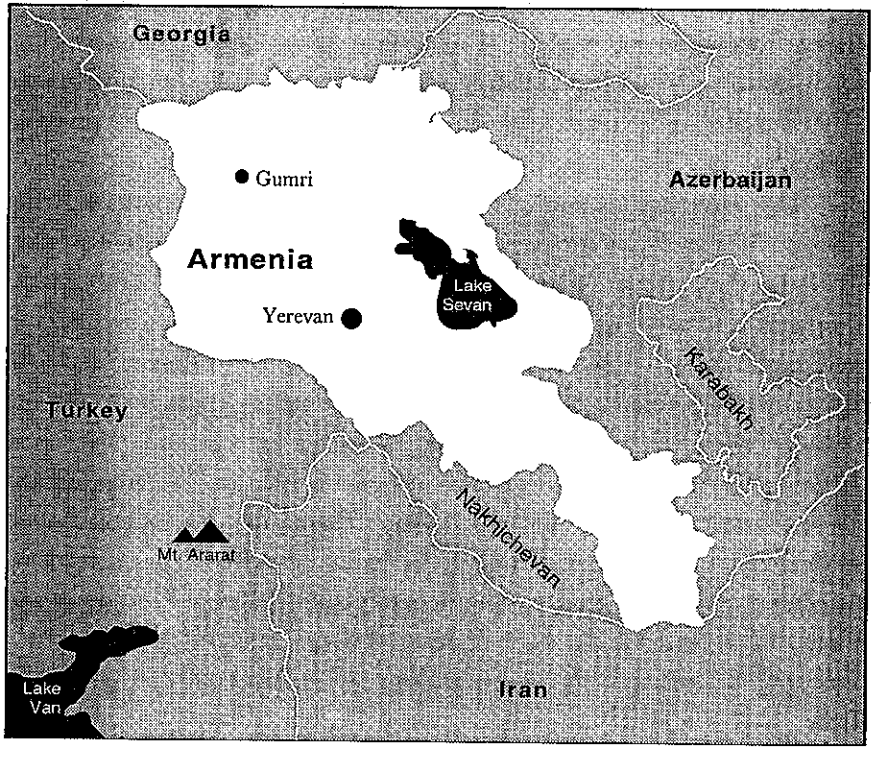
Background of Armenian Americans in California

The 1990's saw the emergence of an independent Republic of Armenia. This followed the dramatic collapse of the Soviet Union after 70 years of totalitarian rule, and marked the beginning of a new era of independence for this 3000-year-old nation which continues to live on a fraction of its historic homeland. Armenia and its neighbors, Turkey and Iran, as well as the two former Soviet republics of Georgia and Azerbaijan, will have to look for ways to coexist and flourish, under the watchful eyes of superpowers United States and Russia, both of which continue to have interests in the region.

The relationship between the nearly four million Armenians of Armenia, and the remaining three to four million around the world (including one million in the United States) is undergoing a change as well. New and old immigrants look for ways to maintain their language and culture, adapt to new cultures, while at the same time provide help and support to the fledgling independent Republic. This relationship is a rather complex one because most Armenians living outside Armenia are descendants of those Armenians who lived on historically Armenian homelands in what is today eastern Turkey. These lands, referred to as Western Armenia, are adjacent to the Republic of Armenia, itself part of what has historically been known as Eastern Armenia. Early immigrants to California were Western Armenians, but the large wave of immigration since 1975 has consisted mostly of Eastern Armenians, from what was then Soviet Armenia, as well as from Iran.



Armenia and its neighbors



The information in this handbook deals with issues pertaining to all Armenians, regardless of their point of emigration, since all Armenians share a common history, language and cultural background.

Independence of Armenia

For the first time in 70 years, in the summer of 1990, Armenia held free, open and direct parliamentary elections. On August 23, 1990, the Supreme Council of Armenia declared independence created of the "Republic of Armenia." Armenia restated its independence on September 23, following a nationwide referendum which favored secession from the Union of Soviet Socialist Republics (USSR). The Republic of Armenia formally joined the Commonwealth of Independent States on December 21, 1991. Armenian independence was formally recognized by the United States on December 25, 1991 and was followed by the establishment of diplomatic relations with the United States. Armenia was admitted to the Conference on Security and Cooperation in Europe (CSCE) in January 1991, and became a formal member of the United Nations in March, 1991.

These astonishing events were the direct result of the Soviet Union's gradual easing of restraints and control over its republics' citizens. Mikhail Gorbachev called for *glasnost* and *perestroika*, and Armenians took to the streets in February, 1988, in the capital city of Yerevan, calling for greater freedom and supporting demands for self-determination by fellow Armenians in neighboring Azerbaijan's Nagorno-Karabakh region. Loud but small demonstrations escalated in numbers and intensity, and at their peak, they involved nearly one-third of the Armenia's population (Libaridian, 1991). The growing democratic movement had to prove itself in December, 1988, when the country was devastated by a major earthquake which leveled the northern cities and villages, killed tens of thousands of people, and left hundreds of thousands homeless. The ability of the new leadership to mobilize the population alerted the central authorities in Moscow to the potential dangers of a grass-roots movement and resulted in the arrest of the key leaders. Released six months later, the leaders of the movement continued Armenia's slow progress toward a declaration of independence

which came just a few months before the final collapse of the Soviet Union.

Early History

The Armenian homeland comprises a large mountainous area which includes the Republic of Armenia in the Caucasus and most of eastern Anatolia, now part of Turkey. Historic Armenia covered an area of 115,000 square miles. The Republic of Armenia, totalling 10,000 square miles, represents only ten percent of the territory of historic Armenia. Armenians call themselves *Hay* (pronounced "high") and their country Hayastan *(highestan)*. They are descended from tribes who inhabited the region from prehistoric times. There is an archaeological record of continuous human occupation of the region around Mount Ararat since the Old Stone Age (Lang, 1978). Armenian epics tell us that the Armenians are the direct descendants of Noah whose ark ran aground on Mount Ararat, in the heart of Historic Armenia but in Turkey today.

Around 1000 B.C., Armenia was a kingdom known as *Urartu* (Ararat). The Urartuans, or pre-Armenians, left evidence of a rich culture. Their ruined palaces and castles exist even today, containing traces of trade and cultural exchange with neighboring peoples. Around 600 B.C., Urartu became Armenia with the political and ethnic intermingling of various indigenous groups—Scythians, Medes, Hayasa, and Hittites—with Indo-Europeans who migrated and settled in the Armenian highlands between the Black and Caspian Seas. Persian and Greek sources began to speak of "Armenia" and "Armenian" about 500 B.C. They were known by this name to the Great Kings Darius and Xerxes of Persia as well as to the "Father of History," Herodotus. Thus, Armenians occupied the land known as "Greater Armenia" and adjoining districts from well before 500 B.C. until the 20th century.

In the time of Pompei and Julius Caesar, Armenia was a great power. The greatest Armenian King was Tigranes II, who ruled from 95 to 55 B.C. His realm extended from the Caspian Sea to Syria and the Mediterranean Sea.

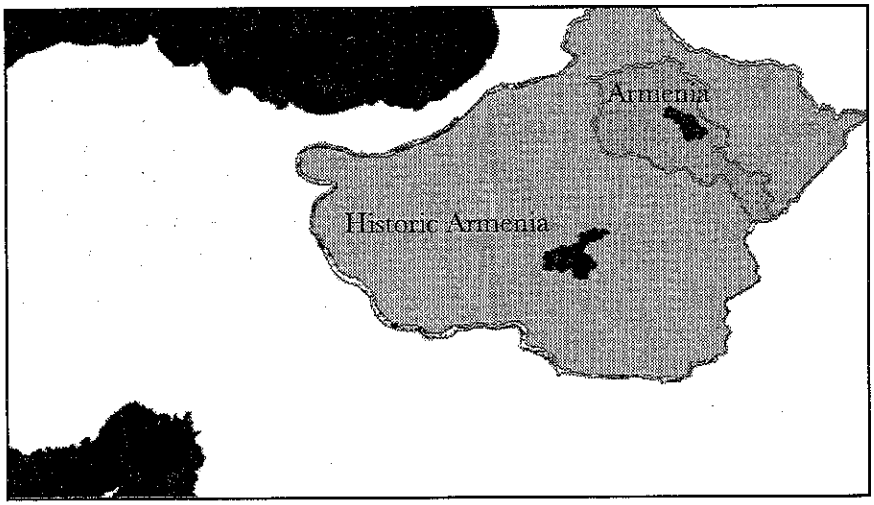
Armenia is the oldest Christian nation in the world. Christianity was

declared the official religion of the Armenian Kingdom in 301. The Armenian Church represents an authentic apostolic tradition, since the first persons to preach Christianity in Armenia were the apostles Thadeus and Bartholomew.

The Armenian alphabet was invented early in the fifth century by St. Mesrob Mashtots. Prior to the creation of the alphabet, the spoken language of the Armenian people was written in Greek or Syriac orthographies. The invention of a unique script helped Armenians develop an Armenian unity, which is still strong today. For this reason, the Armenian alphabet itself serves as a cultural icon, and is often displayed.

During the first millennium, a number of Armenian dynasties ruled over a society characterized by feudal society as well as an urbanized culture and economy. The power of Armenian feudal lords was gradually weakened because of attacks by Roman and later Byzantine and Persian armies.

The Genocide of 1915-1923 interrupted a continuous national history of over 3,000 years. Armenians have constituted one of the major elements of the Caucasus and the Near East. In the tenth century between six and eight million Armenians lived in Armenia. In 1914, there were six million.



Historic Armenia compared to Armenia today

Today, Armenians number between six and seven million, spread virtually all over the world.

Armenia Between East and West

Because of their geographic position, Armenia has always served as a bridge between East and West. Oriental and Occidental cultures and philosophies have met and meshed in this land, and the Armenian culture has taken selectively from both. The lands outside Armenia proper became an Armenian principality which later became the Kingdom of Cilicia, in the Mediterranean region. The Cilician principality was an island of hope and safety for the Crusaders. Pope Gregory XIII said, "No nation ever came more spontaneously to the help of the Crusaders than did the Armenians who supplied them with men, horses, arms and food." The Cilician Kingdom of Armenia became, between the 11th and 14th centuries, the scene of international trade and a safe and reliable place where European merchants could establish centers of trade with the east. Following the demise of the last Crusader state, Cilician Armenia fell.

Between the 11th and 16th centuries, Armenia was destabilized by the repeated invasions by tribes from Central Asia. Armenians left their towns and villages to seek refuge in what is now Eastern Europe. Some also headed east where they participated in the developing exchange between Europe and the Far East. Armenians were active principals in the British East India Company; an Armenian church built in Singapore in the 1800's still stands; and a developer responsible for Hong Kong's expansion was an Armenian businessman.

Throughout the centuries of domination, Armenian art flourished. Rich, highly decorative arts originated in the early part of the Middle Ages, and were passed on in the form of illuminated manuscripts and books and architecture. Today, an estimated 22,000 manuscripts exist, a considerable number of which are decorated with miniatures and designs, not always confined to religious themes. The most prevalent motifs in these manuscripts—flowers, birds, trees, animals and fish—can also be found in the designs of carpets, rugs, tapestries, palace murals, and church exteriors. A

distinctive Armenian style in ceramics work was developed in the Turkish city of Kutahya. Various forms, including tiles, urns, lamps and household pottery, were produced with uniquely Armenian styles and used not only in Armenian and Greek monasteries, but in many mosques throughout the Near East.

In the 16th and 17th centuries, Armenia was split by the Ottoman and Persian empires. Although Western Armenia still remains under Turkish rule, Eastern Armenia, the smaller sector, came under Russian rule in 1827. After a brief period of independence between 1918 and 1920, Eastern Armenia was sovietized and became one of the fifteen republics of the USSR.

Under Ottoman rule, Armenians and most other minorities were considered second-class citizens, subject to discriminatory regulations and treatment. Under Ottoman rule Armenian society faced total economic and social disintegration. During the 18th and 19th centuries, Armenians experienced a period of national, social, and cultural revival. Infused with liberal democratic principles learned in the revolutionary circles of Europe, Armenian intellectuals preached concepts of equality and liberty for all citizens of the Ottoman Empire. But Ottoman tyranny at home increased as the Empire suffered losses in Europe. Repressive policies culminated in wholesale massacres beginning in 1894.

As internal agitation for reform and external pressures on the Empire increased, the Young Turk leaders of the Ottoman Empire deposed the Sultan and saw the war in Europe as an opportunity to resolve their problems at home. Beginning in April, 1915, the government put into effect a carefully laid plan for the extermination of Armenians in the Ottoman Empire. Of a total population of 2.5 million Armenians, fewer than a million survived the holocaust: some escaped to Russia, while others survived the death marches with the help of friendly Turks, Arabs, Kurds and others. The Ottoman Turkish government earned the dubious distinction of having committed the first genocide in recent history, certainly the first in the twentieth century and the first to have taken place in full view of diplomats, missionaries, reporters and travellers.

The survivors scattered over the Near Eastern countries of Iran, Iraq,

Syria Lebanon, Egypt, as well as the Balkan countries, Western Europe, and North and South America.

These scattered groups of Armenians represent the Armenian Diaspora where communities are either threatened with political instability or cultural assimilation. The Genocide remains the single most important event in the collective Armenian memory. It is the underlying force that motivates and explains much of what Armenians think or do now, particularly outside Armenia. An identity that draws upon persecution extends through generations of Armenians. Because recent Armenian immigrants come from so many regions of the world, they bring with them, in addition to the common Armenian cultural traits, many customs and traditions from their respective host countries. These differences distinguish subgroups of Armenians, and are important in understanding the Armenian child in the classroom.

The Independent Armenian Republic

Independent Armenia existed for only two years. Shortly before the end of World War I, an independent and democratic Armenian republic was created in Eastern Armenia, on territory considerably larger than that of the present-day Armenian Republic. The Allied Powers failed to fulfill their pledges to aid the young republic and safeguard its territories. The Republic of Armenia was, in 1920, partitioned and absorbed by Turkey and the new Soviet Union. Regions which were historically and demographically Armenian were cut off from the Armenian Republic and arbitrarily assigned to the neighboring Soviet republic of Azerbaijan. The government of the Republic of Armenia, too weak to intercede militarily, warned the Allies at the Paris Peace Conference following World War I that arbitrary solutions regarding the Armenians of Karabakh and Nakhichevan would in the future become the source of new conflicts. When the democratic movement which swelled in the Soviet Republic of Armenia, demands for self-determination of Armenians in those disputed regions of Azerbaijan has become a protracted war between Armenians and Azeris over the future of the Armenians of Nagorno-Karabakh.

The Armenian Soviet Socialist Republic

The smallest of the fifteen soviet republics, Armenia developed at such a rate that it enjoyed the highest standard of living (together with the Baltic Republic of Estonia) of all the republics in the USSR. This accomplishment did not come easily. It followed decades of grim political and economic oppression. During the 1920's the collectivization of land left farmers hungry while a centralized economy was constructed. The 1930's brought Stalinist repression so severe that not a family was left untouched. Tens of thousands of Armenians became Siberian exiles. World War II resulted in the loss of a generation; Armenian casualties outnumbered American. Armenian soldiers who were taken prisoner by the Germans did not return home following the war, because they knew they would be executed for having allowed themselves to be captured.

To repopulate the country, the Soviet campaign of repatriation in the 1950's succeeded in attracting tens of thousands of Armenians from the Middle East to Armenia where the promises of homes and jobs often did not materialize. It was not until the Cold War years that political and economic stability combined with cultural, sports, and educational advances made Armenia one of the USSR's most desirable living and vacation spots.

Armenia was one of the Soviet Union's most homogenous countries, with Armenians comprising 95% of the population. Russian was the official language of all the republics, but in Armenia, the Armenian language was also a recognized language.

Armenians enjoyed years of comparative prosperity. However, when emigration laws were relaxed, tens of thousands of Armenians applied for and received US visas. Between 1979 and 1990 the size of the Armenian community of California, particularly Southern California, tripled, due largely to Soviet Armenian emigration. Since 1989, evangelical Christian Armenians have left the country as religious refugees.

Armenian Immigration to the United States and California

The presence of Armenians in the United States dates back to the 17th century, when Martin the Armenian arrived at Jamestown Colony. But the main current of immigration began in the late 19th century. At first, the immigrants consisted chiefly of Armenian males from Western Armenia, in the Ottoman Empire, seeking higher education or business opportunities in the United States. From the 1870's, driven by persecution and poverty, thousands of Armenians came singly or in families. They came to work in the shoe and garment factories of the eastern seaboard, often lived together with other Armenian men in boarding houses, and sent home their earnings. They intended to amass some money and return home, but the news of tragedy and massacre caused them to stay. The exodus of Armenian families from Turkey reached a peak in the years before the outbreak of World War I (Mirak, 1983).

After an interruption caused by the war (1914-1918), the influx of Armenians resumed. The survivors of the Genocide came alone, or with whatever family they had left. They came through Ellis Island seeking peace and freedom from persecution. Some of the survivors of the Armenian Genocide, having made it to the Middle East, France, and Greece, began to immigrate from those countries to the United States. These early immigrants were primarily skilled laborers and professionals, and literate in Armenian. The number of Armenian immigrants entering the United States between 1880 and 1930 was approximately 87,600, of which about 28,000 settled in California. Sixty percent of these immigrants came from the Ottoman Empire. The rest came from France, Greece, and Russia. Restrictive immigration laws passed in 1924 caused the number of immigrants to decline to an all-time low in the late 1920's.

Another influx occurred after World War II when Armenian prisoners-of-war taken by the Germans or Italians were able to immigrate to the United States through the Displaced Persons Act of 1948. During the period 1930-1950, only 7,200 Armenians were admitted to the United States. They left their families behind, and settled primarily in Niagara Falls, New York, Detroit, Michigan and Montebello, California.

Economic and political discrimination against the Armenians in Istanbul, the only remaining community of Armenians in Turkey, resulted in another wave of immigration in the early 1970's. In the Middle Eastern countries of Egypt, Iraq, Syria, and Lebanon, Armenian survivors of the Genocide had settled first in refugee camps, and eventually, in self-contained and self-sufficient communities. Armenians supported not only their families, but also their own community institutions, chiefly through business ownership and operation. Their subcommunity was recognized as somewhat autonomous by the Arab governments which continued the system of ethnic self-governance that had been the norm in the Ottoman era. However, growing nationalism, sometimes bordering on fanaticism, threatened the ability and right of ethnic minorities to maintain their own language, religion, and culture in those Arab countries.

The major reasons for immigration of Armenians from Soviet Armenia, as well as Bulgaria, Rumania, and other countries in the Soviet bloc, can be attributed to Soviet policies. Most of those who left Soviet Armenia had moved there in the 1950's from the Middle East or Europe or the Americas under the repatriation policies. They never learned to cope with the communist regime, accustomed as they had become to other socio-political and economic systems.

The huge influx of Armenians who came to the United States following the Lebanese Civil War (1975), the Iranian Revolution (1980), the easing of Soviet emigration laws (1979), and the Gorbachev-Reagan agreement allowing dissidents easier exit (1988) has had an overwhelming impact on the size of the Armenian-American population, increasing the number to about one million. Today, the California Armenian community numbers nearly 500,000 with 350,000 in the southern part of the state, and another 150,000 in the Central Valley and Northern California. The largest Armenian community outside of Armenia is in Los Angeles County. Armenian immigrants first favored New York, Massachusetts, Rhode Island and their factory towns (Mirak, 1983). With only 16 percent of Armenian immigrants, California had the fourth largest population until 1921. By that time half of the Armenians in California were living in Fresno County. They represented a considerable percentage of the raisin-growers and vineyard owners in the

San Joaquin Valley. The immigrants of the second half of the 20th century were urban dwellers. California now has the largest concentration of Armenian immigrants. Massachusetts, primarily the greater Boston area, takes second place.

Immigration to the United States, and particularly to California, can be explained by social and economic reasons. The United States is perceived as a land that offers social, economic, and political opportunities to those who are willing to work hard, regardless of race, religion or national origin. The freedom to practice any religion, to maintain cultural, linguistic, and national traditions is important to all immigrants, especially those who come from countries where such practices are restricted and repressed. California has attracted Armenians, as early as the 1870's, for its climate and its opportunities in business and agriculture. However, Armenians, like other new immigrants, were faced with disrespect, discrimination, restrictive policies, and hate crimes. Only since 1948 were Armenians permitted to move into middle-class white neighborhoods in Fresno. Today, the size of the Armenian presence in the southern California communities of Hollywood, Pasadena, and Glendale has led to the occasional hate crime aimed at individual Armenians based on ethnic identity.

Urban centers in the United States have Chinatowns, Little Tokyos and increasingly, Little Seouls, Little Saigons, and Little Armenias. In California, Hollywood, Glendale, and Pasadena have become Little Armenias. Hollywood and Pasadena were home to some of the earliest immigrants from the Middle East, as well as those who relocated from the East Coast and the San Joaquin Valley. Aside from the desirable climate and opportunities for growth, immigrants were able to find the food, music, and institutions which are familiar to them and which provide the psychological and social support necessary to make a cultural transition. Previous waves of immigrants who established themselves in the professions and service industries allow even non-English speaking newcomers to negotiate life in an unfamiliar society. Stores provide the Armenian staples; schools assist students with language support and cultural preservation; churches offer spiritual sustenance and facilitate marriages, burials, and other passages of life. Little Armenias are adaptations of the self-sufficient Armenian commu-

nities established the Middle East. Schools, libraries, newspapers, clubs, sports stadia, social service centers, and even hospitals were entirely supported by Armenians. This led to an interdependent relationship between individual and community, and not between individual and mainstream society. In making the transition to the American way of life, it is difficult for immigrants to understand and believe that public institutions from schools to libraries allow, even require, their participation. The norm is neither to expect nor to participate in public institutions, because prior experience has taught that those institutions are for the majority culture. It takes time, and patient explanations from those in positions of responsibility, to explain to the Armenian immigrant from the Middle East that advisory council, PTA, volunteer group involvement is necessary and desirable. The Armenian immigrants from the former Soviet Union has had different experiences with the mainstream institutions that predispose them to active opposition and confrontation with teachers and school officials. For these immigrants, it is necessary to invest time and resources in establishing trust; hiring from within the community and involving the employees in the chain of decision-making has proven effective in school districts around California.

Armenians in Other Countries

Nearly four million Armenians live in the Republic of Armenia. Another one million live scattered throughout the former Soviet Union, primarily in the neighboring republic of Georgia. Hundreds of thousands of Armenians living in neighboring Azerbaijan have fled or have been forced out during the war on Armenians in Nagorno-Karabakh. Among the most recent refugee Armenian groups are those who qualify as political and ethnic refugees rather than religious refugees.

Countries other than the United States that have significant numbers of Armenians are Lebanon, Iran, Syria, Turkey, Iraq, Egypt, Jordan, Greece, Cyprus, Kuwait, Rumania, Bulgaria, England, France, Argentina, Brazil, Uruguay, Canada, and Australia. Actually, Armenian-speakers are found in almost every country in the world, from Thailand to Iceland. This dispersion, which makes the Armenian language easily accessible, combined

with the phonetic qualities of the Armenian alphabet, led anthropologist Margaret Mead to suggest that the Armenian language, rather than Esperanto, might be considered as an international language. Due to the great dispersion of Armenians around the world, it is important to realize that the ethnic identity of the student and the birthplace or country of citizenship are unrelated. Thus, Armenian students will be identifying themselves as Armenians while carrying the passport of any of two dozen different countries. In fact, the 1990 Census included a category for "Armenian," but before that time, Armenians were identified as nationals of their host countries. In California's 1994 annual language census, Armenians represented 0.1% of the state's language minority students. Because Armenian subcommunities have been so well-established, Armenians' first language was often Armenian, even in countries whose official languages were, for example, Arabic, Farsi, or Russian. Luckily for educators identifying their students, most Armenian family names remain distinctive, ending in "yan" or "ian."

Armenian names as they are written on the immigration documents have suffered as many as three transliterations, creating a curious variety of spellings for the same name. The Armenian name is first transliterated into the language of the host country—Arabic, Farsi, Russian, or dozens of others. The name is then transliterated into English during the immigration process. Thus, a name undergoes two sets of changes, and the same name can be written differently in English, depending on whether the student arrived from Iran or Lebanon or Russia. For example, for those who emigrated from a Russian-speaking country, the letter "g" in English spellings represents a sound more similar to "h," so the first name "Gayk" and "Haik" are the same name.

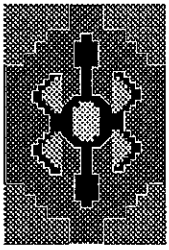
Cultural Traits

Identifying cultural norms and social values is difficult among Armenians, who cannot be viewed as a monolithic group even though they share a strong identity as "Armenian." It is, for example, difficult to characterize the role of Armenian women in the work force. Women in Armenia have

always worked outside the home, in professional as well as service positions, often outnumbering men, particularly in medicine and engineering. Armenian women in the Middle East, on the other hand, rarely worked outside the home, and when they did, it was in the traditionally female professions of teaching and nursing.

There are many traits that are common to Armenians, however, and these characteristics are similar to other immigrant groups. The family unit is very important and central to an individual's activities and responsibilities. Extended families are still strong and integral to the social structure. The traditional patriarchal system still holds and the father's (or brother's) word is usually law. This, of course, is in direct opposition to the values of the larger American society which they encounter quickly and which becomes one of many points of contention among the generations (three of them, usually living together).

The allegiance to "Armenia" is stressed at an early age. Armenians encourage their children to live and play within Armenian circles, marry Armenian, and continue the family traditions. Rather than a desire to fight assimilation, Armenians value an additive model, in which they adopt the best that America has to offer, adapting new ways into an Armenian identity. Efforts by members of the mainstream society to insist on replacing Armenian values and behaviors are counterproductive and create unnecessary obstacles to communication. The Armenian model from around the world since the beginning of the century is that self-sufficiency, self-reliance, and unity promotes success, and that adaptation of certain mainstream behaviors and values are necessary for the greatest success.



Chapter II

Educational & Sociocultural Factors

To Armenians, education is as valuable as a golden bracelet. You have it to use, to show, or to trade as necessary.

The depth and quality of education a student has received prior to arrival in the United States will vary depending on the country of origin, and the standard of education of the particular school. As in most countries of the world, socioeconomic factors influence the educational level of students. Nearly all foreign-born Armenian students are at least bilingual (in Armenian and the native language of the country of origin). Older students may also know a third, usually European language.

Education in Armenia

Although the new leaders of the Republic of Armenia are planning to introduce changes in educational goals, school systems, curricula, teacher training methodology, and testing, this will take time. The old Soviet systems are still in place and explain the backgrounds of Armenian-speaking students who have come from that system. The Armenian school system during the Soviet years provided a general education in all schools, and specialities in math, music, or a particular foreign language in specialty schools. Most students from the Republic of Armenia speak the Eastern dialect of Armenian.

Elementary students—first to fourth grades—had four classes each day, 45 minutes per class, five days a week. The curriculum included Armenian language (reading and writing), math, art, music, science, geog-

raphy, and history. In schools with a foreign language specialization, foreign language training (French, English, German, Russian, or Farsi) began in the first grade. One teacher was responsible for all subjects except art, music and physical education.

The junior high school equivalent—fifth to eighth grades—offers students five to six hours of instruction per day. The same is true for the high school equivalent schools, which include ninth through tenth or eleventh grades. At these levels, world history, geography, anatomy, chemistry, physics, algebra, and trigonometry are important subjects. Russian language, about five hours per week, was obligatory beginning in the fifth grade.

This system was disrupted by the changes that accompanied the shift from the USSR to the Commonwealth of Independent States. Independence brought about decentralization and presented an opportunity to reform educational goals and institutions. However, the economic blockade imposed on the Republic of Armenia by its neighbor, Azerbaijan, resulted in a critical shortage of energy. Thus, schools have remained closed for several months in the winter for several consecutive years. Students have experienced unavoidable gaps in their education. Any family that officially applied for permission to leave the Soviet Union automatically stopped receiving services from the government. Education was one of the suspended services, and as a result, students who have immigrated from the former Soviet Union may have a gap of several months to several years in their education, commensurate with the waiting period prior to final emigration. Armenian refugees from Azerbaijan also have had disrupted schooling. The children of those who were forced to flee either to Armenia or Russia before emigrating to the United States have been out of the educational loop for months, perhaps years. Older Armenian students—those from fifth grade to high school—who experience learning problems and often behavior problems should be checked for prior educational history. It may well be that these students lack literacy in Armenian or any other language, putting them in a special category for language learners.

Education in Iran and the Middle East

Most Armenian students who emigrated from a country other than Armenia or Iran speak the Western dialect of Armenian. Armenian students in Iran followed the official Iranian curriculum. Students attended school six days a week, Saturday through Thursday. Subjects were taught in Persian, and math and science were stressed throughout the school years. Subjects taught in Armenian in Armenian schools included language, grammar, creative writing, history of Armenia, and Armenian literature. The Islamic revolutionary government of Iran continued to try to exclude Armenian language and history instruction from Armenian school curricula. The issue remains unresolved, however, and Armenian students from Iran are still at least bilingual and biliterate in Armenian and Farsi. Students from higher socioeconomic backgrounds who attended French, British, German, or American private schools may have lower levels of proficiency in the national language. Armenian students from Lebanon, Syria, or other countries of the Middle East, where Armenian-sponsored schools existed, also may demonstrate low levels of proficiency in the national language but high levels of proficiency in Armenian. Students who attended public schools often show low levels of proficiency in both Armenian and the national language.

Backgrounds of Adult Immigrants

Depending on the age of the immigrant and the country of origin, educational and occupational backgrounds of adult Armenian immigrants vary from those with doctorates to the illiterate. Occupational backgrounds vary as well. Armenians from the Middle East were chiefly small business owners who attempt to transfer capital and business acumen to this economy. Armenians from Iran have not only a tradition of small business, but also a tradition of civil servitude. Immigrants from Armenia range from scholars to government employees. Recent immigrants who qualified as refugees due to religious persecution are chiefly blue collar workers, skilled tradesmen, or laborers, because higher education was denied to those who did not join the communist party.

The present occupations of adult immigrants are most often unrelated to those which they had before. Because the language barrier and the new environment prevent a professional in the arts or sciences, for example, from practicing in his own field, it is very common, at least temporarily, for a person to establish a small business or become a laborer. The need for two incomes often makes it necessary for a woman who had perhaps never worked outside the home to seek employment. This presents a social and psychological challenge to immigrants in households where the female role is still one of homemaker.

Attitudes Toward the Role of Education

Education is viewed as a means of upward social and economic mobility. Education and educators are held in great esteem. For Armenians, education has produced leaders who have been able to reason and communicate with the outside world—strong weapons for defense and survival. Evidence of Armenians attaining positions of respect and power in the mainstream society provides role models that influence aspiration.

Education is seen as the means by which social consciousness and morals are instilled in youth. Respect for authority, good behavior, and high moral standards are expected as part of a student's education. Schools should teach the model, rather than offer opposing points of view for discussion leading to critical independent thinking. Thus, the premise on which American education is based is in itself a challenge to Armenian (and other immigrants' values), and parents often view the school's teaching as dangerous or disruptive. This is particularly true for the evangelical Christians who have recently immigrated. Educational institutions, whether junior highs, high schools, or colleges, are often the site of practices and customs which are at odds with the moral and social standards upheld by immigrant parents. Unchaperoned social activities, an abundance of extracurricular activities, exposure to alternate life styles all appear to be potentially damaging practices from which one should protect one's children. Schools are often the focus of conflict between parent and child, because parents fear schools are where the process of acculturation can lead to

assimilation. Indeed, schools are where the dreams of the old world and the possibilities of the new world meet and clash. The student is often ill-equipped to find a wise and appropriate resolution. Establishment of Armenian private schools provides a solution that has worked in the past in other countries, and is a dream for most communities.

The growth and expansion of Armenian schools on the North American continent is evidence of the Armenian communities' sincere commitment to education of the youth. With 23 day schools in New York, New Jersey, Massachusetts, Michigan, Montreal, San Francisco, Fresno, and Southern California, Armenians have upheld the commitment to a universal education. This was also evident in the Middle East, even from the first difficult days of survival. However, as important as are the views regarding education, parents also want their children to benefit from a comfortable life. Sometimes, these two views are directly opposed to each other; a parent's belief in a strong education does not necessarily mean that the parent will support a child's choice to specialize in, for example, the arts or humanities—fields which do not always lead to well-paying jobs and a comfortable life-style.

Attitudes Toward Educational Approaches

Importance is placed on the role of oral expression, memorization, and performance. From a very young age, students are encouraged to memorize and recite poetry for family and formal occasions. During almost every social gathering—whether in small family circles or public forums—there is a master of ceremonies, often selected because he is the best speaker. He proposes toasts, recites poetry, tells anecdotes and entertains the gathering. In school, whether in the Middle East, Iran, or Armenia, children are taught to recite, sing songs, and read aloud. There are frequent school programs for students and for the public, during which students give speeches and recite. Homework and lessons are most often presented orally, and in societies that have not yet become buried under the weight of paper, where business, social, and other agreements often are simply orally stated, oral language skills are genuinely important and widely developed. The systems of educa-

tion—whatever the country of origin—rely heavily on memory and repetition, rather than questioning, analyzing, and understanding. Because of this, Armenian immigrants' attitudes towards American education is often defensive, with greater value placed on what they had there, rather than what they are offered here. This perception is compounded by the fact that homework has always been an important part of school programs, and to do well at school, a student was expected to study three to four hours a day at home. Finally, coming from a system where direct external authority-based discipline prevailed, and the need to learn to set one's own limits not emphasized, the transfer to the Western style of education is often difficult and slow.

Armenian Parent Involvement

When Armenian parents are reluctant to become involved in the public education of their children it is sometimes interpreted as a sign of indifference. This is not the case. In fact, when involved in the creation of programs, strategies, and grouping plans, Armenian parents provide a valuable network that links families, providing explanation, orientation, and problem-solving as children enter a new system. When parents appear reluctant, it is because there are competing priorities. As new immigrants, parents are submerged in their own process of adaptation to a new society with new rules, often while dealing with pressing financial concerns. The language barrier creates in Armenian parents a lack of confidence and an unwillingness to deal with school authorities. In addition, there is the general mistrust of a mainstream institution that has powerful influence on the beliefs, values, and behavior of their children, that results in assimilation rather than acculturation. The tradition of parent involvement in extending school activities and school governance is lacking for most immigrants. Parent involvement in school activities can be increased by the presence of Armenian-speaking personnel, particularly if the personnel is drawn from the community or is recruited and hired with the input of the community. Once this involvement has been established, parent dedication to quality education will be a sustaining force, since parents will begin to understand the

nature of the new educational system, its novel approaches, and the role expected of them as parents.

A public school education may be necessary, but in their view, that involvement, if kept to a minimum, may reduce the effects of an alien set of values on their children. Parents' fears of assimilation often result in unrealistic demands on the children to take only that which is "educational" from a public school, and reject all else. This fear of the unknown as expressed by parents to their children often forces immigrant students into an artificial position of choice between two life-styles: the parents' "old" style, and the "new, strange" life-style of this new country. If educators understand the dilemma facing the student, and can help the student articulate the conflicts facing him at home, it will be easier for the student to make adaptations that result in a comfortable, mutually acceptable compromise. The goal, for both school and parent, is to provide the conditions so that children to become Armenian-American, linguistically and culturally.

Armenian-speaking personnel in a school are also role models. They demonstrate ways in which the new American ways can be adapted to an Armenian identity. This will make it easier for Armenian-speaking immigrant students to realize that it is possible to mix the two worlds—the home world of their parents and the outside world as represented by school. Students and their parents will, and must, see that it is not necessary to choose between the two worlds, but that they can, just as the Armenian-speaking staff in the school have, combine aspects of each world.

Literacy Among Armenians

Beginning with the establishment of the Republic of Armenia in 1918, successive Armenian governments have taken steps against illiteracy. One important step was the establishment of free, compulsory education through the fifth grade of elementary school. Current compulsory education in Armenia takes students through the 10th grade at the secondary level. Soviet statistics showed that illiteracy had been eradicated and literacy rates in Armenia stood at 99 percent. Literacy is defined as the ability to read and comprehend a newspaper article. Literacy rates of Armenian communities

in Middle Eastern countries and Iran are very difficult to determine. Literacy levels vary depending on the country and on the individual's socioeconomic and educational background.

Except for the Genocide survivors who came to settle in other countries, those Armenians born after World War I possess at least a minimal level of literacy—sufficient to read a newspaper article or write a letter to a far-off relative. The value on literacy is partly in response to the need to share information about families and communities dispersed around the world, and partly to maintain an Armenian identity worldwide. The importance of language is so great that the alphabet has actually become an icon of identity. It is hung decoratively on walls, praised in poetry, and even mythologized to the extent that children hear repeatedly how their grandparents learned the alphabet in the grains of desert sand while fleeing the massacres.

An Armenian proverb says: Only those who can read are human. The stress has not simply been on learning the Armenian language, but on becoming multilingual. This has always been necessary, whether as citizens of the Ottoman Empire or the Soviet Union, Armenians have always been at least bilingual, often biliterate, and increasingly, the younger generations have been encouraged to seek higher education to further expand their linguistic skills, thus making them more flexible and effective as a people dispersed internationally.

Learning Armenian

Schools in Armenia emphasized the development of oral skills before learning to read and write. In kindergarten and first grade, children are told stories and are taught to sing, recite poems, draw lines that represent parts of alphabet characters, and to play educational games. In this way, they are physically and mentally prepared to learn the alphabet quickly, using a system that is completed in just half of the first grade program. Parents are discouraged from trying to teach their children to read and write before the child is seven years old. In fact, in many areas of Soviet Armenia, children did not begin school until they were seven years of age. Besides regular curricular materials, Armenian and Russian fairy and folk tales, novels, short

stories, essays and biographical works, as well as science fiction are available for recreational reading. And they are read! In the last years of the Soviet era, when resources were available for the regular publication of literary works, a population of three and a half million would regularly buy out the entire print run of even the most obscure literary work. Reading, writing, and general knowledge competitions are also eagerly joined. The absence of other distractions is just one explanation for this phenomenon. A strong literary tradition is another.

Armenian schools in communities around the world—whether the Middle East, Iran, Europe, or the Americas—usually attempt to follow Western educational practices. Children are taught to read and write in kindergarten. Students are encouraged to read, and the generations that were born before and after World War II achieved quite a high level of linguistic and cultural literacy largely through self-teaching. However, as in the West, with a variety of distractions available to the young, it is becoming increasingly more difficult to engage children in reading, particularly when the available children's materials cannot compete in appearance or attractiveness to similar publications in other languages.

Publishing has generally taken a back seat to other activities in the Armenian "overseas" communities. First, communities had to overcome the immediate struggle for physical survival. Then, the urgent need to build schools and churches was met. Now, when there is an acknowledged need for a variety of quality publications, it is not cost-effective to engage in publishing since each individual market is so small, while international shipping and logistics are so expensive. In Armenia, where government assistance had assured an acceptable quantity of recreational reading material, the problem has been and continues to be the quality of paper and printing.

Second Language Acquisition

Whether in Armenia, the Middle East or Iran, young Armenians very quickly have to learn a second language. In Iran, it's Farsi (also known as Persian), and it is learned in the schools. In the Middle East, Arabic is learned

in the schools. In Armenia, the second official language which was required after fifth grade, is Russian. Secondary school programs also offer English, French, Spanish, and German. With independence, there are options, and increasingly, English is the second language of choice.

English is often the third language of choice in the countries of the Middle East and Iran, where it is taught sometimes as early as the first grade, other times during the first year of high school. This differs significantly from the situation encountered by those growing up in the Middle East thirty or more years ago, when Armenian children were educated in Armenian schools in Armenian only. The official language of the country was learned as a second language. The third language was French more often than it was English, since Syria and Lebanon were French protectorates after World War I.

In all cases, experience showed that children are perfectly capable of learning all three languages, and they do better if the emphasis is on their mother tongue, in which they can communicate freely. Armenian is an effective and easily accessible foundation for learning foreign languages. An Armenian proverb says: Tell me how many languages you know and I'll tell you how great a person you are.

Exposure to English

Armenian children, brought up in a strictly Armenian setting, are likely to have very little contact with English before attending school, other than their exposure to television. The home language is Armenian and parents take pride in their children's ability to speak Armenian fluently. It is strongly believed that children will learn English in school, quickly and correctly. Armenian parents see little value in creating an artificial atmosphere at home, using a language other than Armenian. The first generation of Armenians to be born in the United States received a strictly American education in an environment where the home language was scorned and the traditions and culture of the old country were ridiculed by the most competent teachers. A similar phenomenon and its consequences have been fully discussed by Tove Skutnabb Kangas (1977) in regard to Finnish

children in Sweden. The Armenian language was used only at home, and in some cases even that was abandoned. At times, the new generation tried to assimilate quickly through intermarriage and by renunciation of the traditional and cultural heritage of their parents to avoids discrimination, disrespect and ridicule. Their experiences outside the family circle taught them that perpetuating their own language and culture —names, dress, food—was considered un-American. Despite their lack of fluency, they insisted on using English at home with their children, who grew up without a firm command of either their mother tongue or English. Current research, on the other hand, recognizes the benefits of dual language systems, and recommends rich development of the home language, so that there is full cognitive development. In the schools, the second language develops quickly, building on the structure developed in the home language.

The children and grandchildren of the earlier waves of Armenian immigrants was reenergized by the recent current of educated Armenians from the Middle East and Soviet Armenia. The result has been an organized Armenian community, particularly in areas with a large Armenian populations, such as in California.

The greatest obstacle to the current generation of American-born Armenians is to find ways for their children to learn to read and write Armenian. Without literacy, there is little practice, little exposure to new vocabulary and more complex structures; fluency fails to develop to high levels. Armenian afternoon or Saturday schools have existed since the first wave of immigrants. They are usually operated by the church or a community organization. Students who attend public schools during the week attend these schools on Saturdays in order to maintain or acquire Armenian language and literacy skills. For decades, these four hours of weekly instruction, frequently by "teachers" with no training or experience, were the only source of formal Armenian language instruction.

Since 1964, with the establishment of the first Armenian day school (in the San Fernando Valley in Southern California), Armenian day schools have sprung up in almost all Armenian communities. Some are elementary schools, some are high schools, some are pre-kindergarten through twelfth grade. They range in size from 35 to 850 students. Each school is wholly

supported by the community. In these schools, Armenian language, history, and culture classes are mandatory along with the basic public school curriculum.

Armenian language skills are also developed and encouraged within youth organizations, where not only is business conducted in Armenian, but where lectures, contests, scouting activities, various sports, and programs staged for the public are planned to encourage and reinforce the use of Armenian.

The lack of variety and consistency of Armenian language educational materials makes the process of language instruction very difficult. Material from the Middle East as well as newly developed material from Armenian-American institutions have begun to help solve this problem. The government of Armenia has since the 1970's and 1980's become quite involved in Armenian language materials development and provided textbooks and reading materials, often at no cost to Armenian and non-Armenian institutions around the world. During summer excursions to Armenia, students are invited from schools and youth organizations around the world to become involved in intensive language study.

Access to Armenian language sources is improved with a growing variety of media. Periodical press, radio, and TV programs feature the Armenian language, often exclusively, and encourage the participation of youth. Schools that subscribe to periodicals and purchase Armenian videos for checkout encourage parents to visit the school.

The Armenian Apostolic Church is a national church. Although there are Armenian Protestants and Catholics, the majority of Armenians belong to the Apostolic faith. (In the Sacramento area of northern California, the Armenian community is largely evangelical Christian rather than Apostolic. This is because refugee status was extended to Jewish and Christian groups in the late 1980's. In these communities, the church is a primary organizing force, and the characteristics of fundamental religions influence the values, beliefs, and behaviors of their members.) In addition to its religious function, the church performs certain political and cultural functions as well. In most churches, Holy Mass and sermons are delivered in Armenian only, sometimes with English, but never in English only. Churches also serve as the

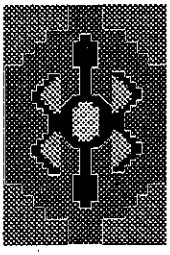
focus of various cultural and religious programs, publications, and activities during which the Armenian language is often the only mode of communication. This is especially true in urban centers with large Armenian populations.

The same is true of the many Armenian cultural, political, social, and philanthropic organizations, most of which conduct business and public programs in Armenian. Musical programs, dramatic productions, newsletters, and correspondence all require the use of Armenian. In fact, often those without Armenian skills are at a disadvantage in assuming leadership positions.

The Armenian-American community, cognizant of the importance of centers of academic research and higher education for the perpetuation of language and culture, has established endowed chairs and programs of Armenian studies at Harvard University, the University of California at Los Angeles; the University of Michigan at Ann Arbor; Columbia University; and California State University at Fresno. Bachelor's degree programs in Armenian studies are offered at the latter two institutions, and graduate degrees are offered at the remaining institutions. The University of California at Los Angeles and the University of Michigan at Ann Arbor each offer two programs: one in language and literature, the other in history.

In California, the number of Armenians is sufficiently high in the areas of Hollywood, Glendale, Pasadena, the San Fernando Valley, Montebello, areas of San Francisco, Fresno, and San Diego that there are geographic concentrations of businesses, social service centers, social clubs, schools and churches, where knowledge of Armenian alone is sufficient.

Lists of these Armenian language and cultural resources are contained in the appendix.



Chapter III

Characteristics of the Armenian Language

Armenian belongs to the Indo-European family of languages. This family includes languages as different as Hindi and Persian at one end, and English and French at the other. Although related to all the other languages in the Indo-European family, Armenian has developed in its own unique direction and is thus considered a distinct and separate branch of the Indo-European family tree. Unlike the languages of Italian and Spanish, Armenian is not closely related to any other language. However, its relationships to the other branches of the language family are evident in a number of ways.

Among the relationships that exist between Armenian and its sister languages is the existence of a considerable number of cognates: words that can be traced back to a common root in the mother Indo-European tongue. Examples of cognates are:

dog	շուն	shun	chien (French)
cat	կատու	katu	el gato (Spanish)
duck	բադ	bad	el pato (Spanish)
devil	դեւ	dev	
door	դուռ	dur	
mother	մայր	mayr	mère (French)
			madre (Spanish)
daughter	դուստր	dustr	

The Armenian writing system is an alphabetic system, not adapted from any other alphabet and not used by any other language. There is a great

deal of national pride associated with this fact. It may be said that the Armenian alphabet has a strong iconographic value in that it does not just symbolize the sounds of the language, but the language itself, which in turn symbolizes an identity.

The Armenian alphabet was invented by the monk Mesrob Mashtots in the fifth century. For this great contribution, he is considered a saint and venerated as the greatest of teachers. The creation of the alphabet in the fifth century served to establish Armenians as a distinct people, with their own literature, culture, and history. It continues to serve the same function today. For that reason, Soviet dictator Josef Stalin insisted on a revision of Armenian orthography early in the 20th century, a revision that ostensibly served to increase the already highly phonetic nature of the alphabet. In fact the revision attempted to divide Armenians inside and outside the Soviet Union, by removing the unifying force of a common language.

Although only partly successful in that attempt, the different spelling rules between what is referred to as Soviet orthography and classical orthography are a cause of resentment between the various expatriate communities. Armenians of the Diaspora do not accept Soviet orthography, considering it a linguistic aberration—artificial and incorrect—and a symbol of the oppressor. Although Armenians from Soviet Armenia acknowledge that the classical orthography is correct, they view that which they have learned for three generations as equally correct. Therefore schools and newspapers, as well as the government of the independent Republic of Armenia, are faced with a recurring problem—which to use? which to instruct?

Similarities and Differences: Armenian and English

Besides cognates, Armenian also shares several syntactic characteristics with sister Indo-European languages. Thus, like many of these languages, Armenian inflects its nouns and pronouns for case and its verbs for tense and mood. Armenian is distinguished from some of the related languages, on the other hand, by its lack of grammatical gender. That is, Armenian makes no distinction between masculine and feminine nouns as do French and

Spanish. Unlike "he" and "she" in English, Spanish or French, the third-person pronoun in Armenian is not gender specific. In English, "he" often becomes "she" and vice versa.

In its syntax, Armenian has a *subject* + *object* + *verb* word order. This, however, is fairly flexible, especially for purposes of emphasis and contrast. Examples:

Ես խնձոր եմ կերել	I [an] apple ate.
կերել եմ խնձոր:	[I] ate the apple.

Conjugated verb endings in Armenian are very specific to person and time. Unlike English, where the conjugated form of the verb "to come" in the present, can apply to any one of the five of six persons [I come, you come, we come, you come, they come], in Armenian the first person, singular, "I come" is significantly different from the second person singular, "you come" and so on. As a result, unlike English, the subject noun or pronoun is not necessary in every sentence, because the subject is quite apparent from the form of the verb. This is also the same in Spanish, for example, where it is possible to say "vengo" or "vienes" without the subject "yo" or "tu."

Armenian phonology is fairly simple in that it is not a tone language and does not have any rare or particularly unusual sounds. A list of the characters of the Armenian alphabet with phonemic transcriptions in the two standard varieties appears later in this chapter. In its phonology, Armenian has some sounds that do not exist in English. Among these are a voiceless velar fricative /x/ or /kh/, a voiced velar /gh/, a voiceless alveolar affricate /ts/ and a voiced alveolar affricate /dz/. On the other hand, Armenian lacks certain sounds that exist in English. Most prominent among these is the absence of the two sounds at the beginning of the two words "thought" and "this". An adult speaker of Armenian, just learning English, substitutes /t/ and /d/ for these sounds. Thus, one hears /der/ for "there" and /tin/ for "thin." Armenian also lacks a /w/ sound. As a result, the /v/ sound is often substituted for /w/.

Another difference that does get transferred to English is the lack of the

distinction between long and short vowels. "Live" and "leave" and "bit" and "beat" are often indistinguishable as pronounced by the Armenian-speaking student of English.

One important phonological feature is the use of intonation in forming yes or no interrogatories. Questions like "did you go?" where the expected answer is a "yes" or "no" are formed in Armenian by simply raising the overall pitch of the sentence and ending on a rising pitch. (English does this informally as in "now?" or "you're going?") In order to turn the sentence on the left into a question, Armenian simply requires a change in intonation.

Ալիսը այստեղ է:	Ալիսը այստե՞ղ է:
Alice here is.	Alice here [?] is.

When learning English, children and especially adults, often ask questions by changing intonation rather than word order. The change in word order and the addition of auxiliary or helping verbs is a completely new operation that must be learned. This can be especially troublesome when an English-speaker and an Armenian-speaker attempt to ask and answer questions of one another. The English speaker's informal question will be grasped, while a question that depends on word order and is characterized by a falling intonation ("when did you get here?" "what did you see?") will be missed.

Flexible word order in Armenian sentences results in flexible, and therefore incorrect, word order when constructing English sentences, because the student is translating. The optional use of the subject is also problematic in English, particularly when an Armenian-speaker constructs a sentence beginning with a verb.

The use of the definite suffix in Armenian is much more common than in English. As a result, Armenian students will say "the Alice" and "the Mr. Smith".

Although nouns can occur in the singular or plural, as in English, a syntactic difference is that Armenian nouns do not take plural endings when preceded by a numeral. Therefore, both of these sentences would be correct in Armenian:

The houses are for sale.
Three house are for sale.

Dialects

Armenian has two major standard dialects (in the sense of variant forms of the language): Eastern Armenian, spoken throughout the Republic of Armenia and the former Soviet Union, as well as Iran; and Western Armenian, spoken throughout Turkey and the countries of the Middle East. The two standard dialects are also spoken in other parts of the world, including the United States, where there are immigrants from both areas.

These two dialects were standardized in the 19th century, at the same time that written Armenian changed from the classical form (*grabar*) to the popular form (*ashkharhabar*), not unlike the transition from Latin to Italian or Romanian.

Eastern and Western Armenian have the same word stock and approximately the same grammatical structure. They do bear some minor differences in morphology and vocabulary, and more marked ones in phonology. The differences in the first two categories are covered by a very small number of rules and a very short list of words which any native speaker of one dialect is either marginally familiar with or can easily master about the "other dialect". Thus, in vocabulary, there are simple cases of two distinctly different words for the same concept. This is somewhat like the differences between British and American English. Speakers of each dialect know the "other" term receptively, but do not utilize it in expression. There are also instances of the same word being used for different concepts which are related semantically at some level. An example is "imanal" which means "to know, to understand" in Eastern Armenian and "to hear, to be informed" in Western Armenian.

By far the most salient difference between the two dialects is the phonological difference. In the following table are listed the letters of the Armenian alphabet, with their phonetic equivalents. Vowels are the same in both dialects. There are distinct differences of quality in some of the vowels, however, due to the different languages with which the speakers of each

dialect have been in contact. These differences are not so great as to be marked, however.

Armenian letter		Eastern dialect	Western dialect
Ա	ա	a	a
Բ	բ	b	p
Գ	գ	g	k
Դ	դ	d	t
Ե	ե	e	e
Զ	զ	z	z
Է	է	e	e
Ը	ը	e	e
Թ	թ	t	t
Ժ	ժ	zh	zh
Ի	ի	i	i
Լ	լ	l	l
Խ	խ	kh	kh
Ծ	ծ	ts	ds
Կ	կ	k	g
Հ	հ	h	h
Ձ	ձ	ds	ts
Ղ	ղ	gh	gh
Ճ	ճ	ch	j
Մ	մ	m	m
Յ	յ	y	h*
Ն	ն	n	n
Շ	շ	sh	sh
Ո	ո	vo	vo
Չ	չ	ch	ch
Պ	պ	p	b
Ջ	ջ	j	ch
Ռ	ռ	r	r
Ս	ս	s	s
Վ	վ	v	v
Տ	տ	t	d
Ր	ր	r	r

Ց	g	ts	ts
Ւ	ւ	v	v
Փ	փ	p	p
Ք	ք	k	k
Օ	օ	o	o
Ֆ	ֆ	f	f

*h (if at the beginning of a word);
y (if in the middle of a word)

It must be stressed that the two dialects are mutually intelligible. However, as with many languages, there are clear sentiments attached to each dialect. Sometimes the "other" dialect is considered inferior, "not good Armenian," old-fashioned, and so on. Interestingly enough, these sentiments run in both directions. Neither is based on objective findings. Language changes with time, and communities isolated from each other develop different variants of the same language. This variation causes problems only when the speakers of the two variants come into contact with each other, as has happened in the United States, Canada, Europe and Australia. Recent immigration from Armenia and Iran on the one hand (Eastern dialect), and Syria, Lebanon, Egypt, and the rest of the Middle East (Western dialect), on the other, have brought speakers of the two dialects together in the same community for the first time, raising questions of authenticity and correctness. Both variants of the language are authentic and correct.

The doubt and resentment are in part psychological. Armenians in the Diaspora (until very recently all Western Armenians) have for decades felt the burden of preserving the language against all odds. They believe they have done so at great cost, surmounting much difficulty. Armenians in Armenia, on the other hand, have not only maintained the language, but also succeeded in perpetuating it, seeing it flourish and evolve, while they themselves suffered political and social repression under Soviet rule. Since the very survival of each group has been so greatly threatened, each needs to feel that they have indeed succeeded in remaining "good Armenians" and that the language they speak is "good Armenian." Unfortunately, validating

the "goodness" of one's own dialect sometimes means insisting on the inferiority of the "other dialect."

In areas where there are significant concentrations of speakers of both dialects, instruction in the "other dialect" sometimes causes resistance and resentment on the part of some parents, even though the differences are minor and children can, do, and have learned to manipulate both dialects very easily. There should be full acknowledgment and awareness of the differences by instructors, and when possible, instruction should be in the dominant dialect. This does not mean that teachers must have fluent mastery of both dialects, although this would be ideal. It does mean that Armenian bilingual teachers should know, at least passively, the variations in students' speech. With this knowledge, teachers can lead students from oral to written Armenian, acknowledging variation without expressing preference between the two, nor passing judgement on the "correctness" of either.

This approach to the two dialects has several desirable effects: it makes the school instrumental in helping students from the two dialect groups to learn and understand each other's speech. If the speakers of the two dialects are in the same place and consider themselves members of the same community, then the school should have a role in instructing the children of these speakers in the variations of their language.

Cultural Patterns in Language Use

The distinction between the informal and formal forms of the second person, common in many Indo-European and Asian languages, also exists in Armenian. It would be very inappropriate for a student to address a teacher in the singular/informal form, just as it would be quite absurd for a teacher to address a young child in the plural/formal form.

Culturally, Armenian speakers depend heavily on the use of sayings and proverbs. In a culture whose roots go back several thousand years, commenting on the present while invoking the wisdom of the past seems only natural. Thus, it is not unusual for an Armenian speaker to react to a situation without stating his opinion, but rather by quoting an ancient

proverb. Below are a few proverbs and English equivalents.

Ան ջուրէն վախցիր, որ ոչ կը թշշայ եւ ոչ կը խշշայ։

An juren vakhtsir vor voch ke tshsha yev voch ke khshsha.
Mistrust the water that does not warble and the stream that does not chirp.
Still waters run deep.

Գայլը բուրդը կը փոխէ, բայց բնութիւնը չի փոխեր։

Gayle burde ke pokhe, bayts bnutiwnu chi pokher.
A wolf changes its skin, but not its nature.
A wolf in sheep's clothing.

Նետն ու խօսքը դուրս թռչելէն վերջ, ալ ետ չեն դառնար։

Netn u khoske durs trchelen verj, al yet chen darnar.
Arrows and words, once darted, do not return.
The cat's out of the bag.

Մէկ ձեռքը միւսը կը լուայ եւ երկուան էլ կը մաքրուին։

Mek tserke miwse ke lva yev yerkusn el ke maktrvin.
One hand washes the other and both are clean.
One hand washes the other.

Ուշ գտայ, շուտ կորուսի։

Ush gta, shut korusi.
I found it late and lost it quickly.
Easy come, easy go.

Մէկ տուն երկու տանտիկին ելնի, տախտն անաւել կը մնայ։

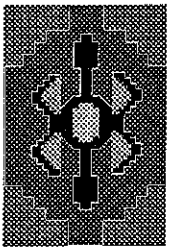
Mek tun yerku tantikin elni, takhtn anavel ke mna.
A house with two women is generally unkempt.
Too many cooks spoil the pudding.

Մորուքս բռնկեր է, կըսէ, սպասէ ձեռքս տաքցնեմ։

Moruks bnrker e, kese, spase tserks taktsnem.
One man's beard is on fire; the other one says wait until I warm my hands.
One man's grief is another man's fortune.

Ձուկն ի ծովին տապակը դնել ի կրակին։

Dsukn i tsovin tapake dnel i krakin.
If the fish is in the water, don't put the pan on the fire.
Don't count your chickens before they hatch.



Chapter IV

Recommended Instructional and Curricular Strategies for Armenian Language Development

In the previous sections, the linguistic, social, and cultural characteristics of the Armenian child have been examined. Based on these characteristics and recent research findings in second language acquisition and bilingual education, this section will suggest instructional and curricular strategies for Armenian language development and English language acquisition that have been designed to develop students' abilities to use both languages fluently.

Literacy Transfer Between Languages

Researchers and practitioners of bilingual education have found that students who read in the mother tongue are able to transfer many of their reading skills to English (Thonis, 1981). Through native-language literacy, minority language students have learned to read English more efficiently (Modiano, 1974) and with higher eventual attainment (Ramirez, 1991; Santiago and de Guzman, 1977; Dank and McEachern, 1979). Some reading skills are applicable to all languages. These include, at a lower level, readiness skills and decoding skills; and at a higher level, comprehension, literacy, and study skills. In other words, the skills that can transfer from one language to another are those fundamental skills that are crucial in forming what Cummins calls "Cognitive/Academic Language Proficiency" (CALP), which is part of a common underlying proficiency (Cummins, 1981). The skills that do not transfer are some of those that deal with language-specific

characteristics or surface features of languages, such as logographic versus alphabetic writing systems, differing associations between graphs and sounds, or differing grammatical features.

With regard to Armenian, the skills that can transfer to English are numerous. In addition to the transferable skills identified previously as part of the common underlying proficiency, many reading skills and some decoding skills can also transfer, even though these are surface or language-specific features of language. New symbols for the same sounds must be learned, and differences between a few sounds that do not have equivalents will have to be mastered. In addition, there are differences in the ways that sentences are punctuated. The Armenian student will need plenty of practice before the Roman alphabet is familiar and fluidly written.

Only partial transferability of the sensorimotor skills occurs because the Armenian and the English writing systems are based on different symbol systems. Both systems require the same sensorimotor skills, that is, eye movement from left to right on a horizontal line and from top to bottom. Once Armenian students have mastered these sensorimotor skills in Armenian, they can easily apply them to English. A literate Armenian student will waste no time in understanding the relationship between capitals and small letters or orienting themselves to the written page. The complete difference in symbol systems may in fact reduce the confusion that can occur when the same symbol has different sounds in each language.

Armenian students who have mastered reading in Armenian realize that strings of symbols represent sounds that are blended together to form recognizable words. There is no other carryover from Armenian literacy in terms of decoding.

Vocabulary comprehension skills, however, do have some transfer because Armenian and English are related languages and have cognates. In the same way that Latin word parts allow readers to guess at the meaning of unfamiliar words, similarities due to cognates will assist Armenians in recognizing and remembering some words. In general, the ability to guess the meaning of an Armenian word in context can and will be carried over into English quite easily. In fact, this very important skill can transfer from any language to any other language.

Most comprehension skills—including the ability to understand the concepts of synonyms, antonyms, and homonyms—and inferential skills can transfer from Armenian to English without difficulty. Inferential skills that require an understanding of American culture, however, may not transfer. Because of cultural differences, Armenian students may not be able to identify the biases and/or beliefs specific to American culture or fully understand the use of humor, irony, and sarcasm. Finally, expressions that draw upon cultural knowledge will not be familiar, except for Biblical references.

Literacy and study skills transfer totally. If Armenian students are literate in Armenian and comprehend English text, they will have little difficulty in applying critical reading skills in English. In fact, because of the traditional emphasis on literature, Armenian students are taught to understand and appreciate literature. Students will be able to transfer study skills from Armenian to English with little effort.

Because of the fundamental skills acquired by all readers and the fortunate commonalities in English and Armenian cognates, students who are proficient readers in Armenian can and will transfer most of their reading skills to English. These students are in a favorable position to learn to read English.

To date, there are few studies that examine the relationship between high levels of proficiency in Armenian and high achievement in the English language and other academic subjects. However, there are many studies of the relationship of proficiency in other languages to the learning of English (Collier and Thomas, 1989; Cummins, 1981; Ramirez, 1991). Some of the best evidence that knowledge is transferred from one language to another is provided by Collier and Thomas (1989). They conducted two studies on 2,014 immigrant students aged four to sixteen. Results showed that those students below age twelve who had at least two years of formal schooling in their first language before arriving in the United States reached the 50th percentile on the reading, language arts, science, and social studies tests in five to seven years. These findings confirm Cummins' Canadian research in which it was determined that it took five to seven years for immigrants to reach grade level norms in academic English.

In contrast, students who had arrived between the ages of four and six and had little or no schooling in their first language had not reached the 50th percentile within the first six years of their residency in the United States. On the basis of this rate of progress these students would need seven to ten years to reach the 50th percentile. According to Collier and Thomas (p. 28):

> It appears that a minimum of two years of native language schooling in the students' home country is a significant variable influencing academic achievement in second language.
>
> These research findings provide more evidence for "the interdependence of the two languages and for the importance of continuing cognitive development in the first language, including L1 literacy, for more efficient acquisition of the second language.

Informal classroom observations of Armenian students during the several decades have corroborated the general finding that high levels of native-language proficiency result in higher levels of proficiency in English. Reports on more recently arrived refugee children, most of whom were out of school for extended periods and who may not have a high level of literacy in the primary language, show that they are slower in acquiring English. These children have more difficulties with academic subjects than refugee children of the earlier waves, who had a strong educational background in the Armenian language.

In summary, although the surface features of Armenian and English are different, the concepts and purposes of reading and writing are similar. The student who is literate in one language has many language abilities that can be applied readily to the process of learning to read and write in the other language. Successful programs for Armenian-speaking students emphasize continuing cognitive academic development in Armenian and English. These programs develop the students' Armenian language proficiency as a foundation for eventual success in English, as a valuable linguistic and cognitive asset, and as a validation of the students' cultural background.

Pre-reading Skills Needed for Reading in Armenian

Readiness for learning to read involves various aspects of the learner's development: physical growth, mental maturity, emotional stability, and social adjustment. In addition, the universal pre-reading skills (e.g., the ability to identify scenes and characters in pictures and to establish sequences of a story through pictures) are viewed as important in learning to read Armenian. The following four categories of skills should be included in any readiness program:

1. Space distinction is the first indispensable step in readiness for reading. Students should be able to distinguish left to right and top to bottom and demonstrate left-right and top-bottom progression on printed pages.

2. Sensorimotor coordination represents another aspect of reading readiness. Learners should be equipped with essential sensorimotor skills that stem from experiences, sensations, precepts, concepts, images, sounds, and symbols. The coordination of these sensorimotor skills is necessary if students are to learn reading successfully.

3. Auditory discrimination skills are essential in order to decode Armenian.

4. Visual perception skills required for reading readiness involve differentiation of colors, discrimination of sizes and shapes, and recognition of elements of the Armenian writing system.

As a general rule, basic oral proficiency is a prerequisite for reading. Readiness for reading Armenian includes a recognition of at least 2,500 vocabulary items, and an adequate mastery of the Armenian phonological system. In other words, the level of oral proficiency in the language that is required for introducing formal reading should at least be at the level of a normal five-year-old child.

Approaches for Reading Instruction in Armenian

Even though the Armenian language has a high letter-sound correlation, language arts instruction should not focus solely on decoding skills. Rather, it must balance listening, speaking, reading, and writing so that students build a strong language base. The program should be purposeful, constructive, and integrated across the curriculum. Using common words from the environment and from student-written stories helps to facilitate learning to read because students can more easily focus on the meaning. Classrooms should be print-rich environments filled with student work and a variety of written materials. Teachers should read aloud and provide opportunities for students to read both orally and silently on a daily basis.

Reading instruction also includes a variety of decoding strategies. A systematic phonics program should be taught in the early grades within a meaningful context. Literature can be used to introduce students to print in general, then sub-skills in specific. Teaching sub-skills, such as phonics and spelling, should be integrated with the entire language arts program so that all skills are taught in context.

Recent research (Graves, 1982) suggests that effective writing programs are those that encourage students to write for a variety of purposes and audiences with real communication of meaning as a goal. Students can participate in authentic writing activities from the early grades through high school. Just as a baby learns to pull itself up, crawl, and eventually walk, children pass through natural developmental stages when learning how print functions. Children explore writing through scribbling, making letter strings, inventing spelling for words, and finally using standard writing forms. Students of all ages should be provided daily, authentic writing experiences.

Writing programs should incorporate a process-writing component. In such an approach, students go through the prewriting, drafting, revising, and editing stages of creating a written piece. Within this context, students are taught the conventions of spelling, handwriting, grammar and punctuation. Students who are writing a book to be published in the classroom which will be read by their peers are more interested in checking their work for writing mechanics, overall meaning, and legibility than pupils

who are relegated to completing a worksheet on punctuation or filling-in blanks with neat penmanship.

Armenian-speaking students should be provided daily writing activities. Some writing opportunities include: dialogue journals, language-experience stories, classroom-published stories, classroom newspapers and magazines, pen pals, literature response logs, scripts for plays or puppet shows, and letters to community members or organizations.

Primary Language Development

Research findings have supported the theory that development in the first language helps the acquisition of the second language. Armenian language development, therefore, is beneficial to Armenian children who study other languages.

By the age of five, all children, except those who are severely handicapped, acquire basic interpersonal communicative skills (BICS) in their home language (Cazden, 1972; Cummins, 1979). This means that when Armenian students enter school, they have already developed basic Armenian communicative skills. If the family continues to speak Armenian in the home, the student's basic communicative competence can be predicted. On the other hand, unless the child is exposed to some type of formal Armenian instruction, it is unlikely that the child will develop cognitive/academic language proficiency (CALP) through that language (Cummins, 1981). Cognitive/academic language skills are those skills associated with literacy and general school achievement. Based on considerable research on schooling in bilingual contexts, CALP in the primary language was found to assist language minority students in: (1) the development of similar cognitive/academic skills in English, (2) the acquisition of BICS in English, (3) the maintenance and development of subject matter knowledge and skills (e.g., mathematics, science, and social studies), and (4) the maintenance and development of a positive self-concept and a positive adjustment to both minority and majority cultures. Consequently, most efforts at language instruction in Armenian should be directed toward the development of cognitive/academic language proficiency that is literacy and academic

subject matter. This will allow students to avoid the negative effects of subtractive bilingualism. This cognitive and academic proficiency can be promoted in several contexts; home, school, and community are all appropriate settings for this development.

In the home, parents and older siblings should be encouraged to work with preschool-age and school-age children in a variety of activities that will help them meet the academic challenges they will face in schools (Wells, 1979). In the past, teachers often encouraged language-minority parents to speak English at home. Unfortunately, such a practice is not possible or even desirable. Most language-minority parents do not speak English well enough to be appropriate English models. Trying to speak English under such circumstances severely limits both the quality and quantity of interaction between parents and children. It almost certainly guarantees that students will experience a form of subtractive bilingualism. Parents and other relatives may speak Armenian at home and be certain that it will not interfere with children's progress in English. On the contrary, such practices will actually result in higher levels of English attainment (Cummins, 1981). Some activities are effective in promoting this outcome: telling stories, reciting poems, singing songs, reading to children in Armenian, and helping the children with homework.

The school can promote the development of cognitive and academic language proficiency in Armenian students by providing them with a well-organized language arts program that develops skills to at least the sixth grade level. In addition, an equally important component is the provision of subject matter in Armenian. At least one topic area should be selected in which Armenian is the medium of instruction. Schools can also help by providing students with ample reading materials in the primary language. This allows students the opportunity to practice reading skills and become motivated about reading in general. Additionally, the school can strengthen the home-school link by sending home materials in Armenian and by providing parents with training on how to support their children's language development (Thonis, 1981).

Resource teachers, community liaison workers, and other school personnel may consider promoting community activities that have the

potential to develop the primary language skills of Armenian children. Examples of such activities are the sponsorship of cultural shows and the inclusion of children's pages in Armenian-language newspapers or children's programs on Armenian-language radio and television (Mackey, 1981).

According to Mackey, whenever two languages are in contact, speakers of the minority language tend to shift within three generations to the majority language. First-generation immigrants are almost always primary-language dominant, second-generation individuals tend to be bilingual, and third-generation members of ethnic communities are often monolingual speakers of English (Mackey, 1981).

Planning for Instruction

In the education of language-minority students, educators use various teaching approaches that can be grouped under two broad categories. In the first, the medium of instruction is English only (EO); in the second, both English and the primary language are used, with different degrees of emphasis (bilingual education). Any program must be designed to ensure that all students have access to the core curriculum and receive English language development. The critical element in school contexts is to design these instructional programs so that exposure to English results in the efficient acquisition of basic communicative competence without interference with normal cognitive/academic, subject matter, and affective development. Instructional environments vary in the degree to which they promote or inhibit this process among language minority students.

Submersion

One common English-only approaches is called submersion. In submersion classes, teachers instruct entirely in English, as if all of the students in the class were native speakers of English. This approach, often labeled as the "sink or swim" approach, does not address the special linguistic, cognitive, and social needs of limited-English-proficient (LEP) students. They are not provided with sufficient opportunities for comprehensible

input (Krashen, 1981) or comprehensible output (Swain, 1985). Because the teaching is directed toward native speakers of English, LEP students are not able to comprehend or to express themselves in English. Considerable research indicates that submersion situations promote the acquisition of neither BICS nor CALP (Cummins, 1981; Krashen, 1981).

English as a second language

There are two different approaches used in schools to teach English as a second language (ESL): the grammar-based approach and the communicative approach. The grammar-based ESL approach focuses on learning of the phonology and grammar of English through memorization of rules (grammar-translation method) or repetition of mechanical structural drills (audio-lingual method). These methodologies do not foster the development of communicative competence. Instead of using and acquiring English, students merely learn about the language. Overemphasis on grammatical correctness under this approach inhibits the active participation of many students.

Grammar-based ESL instruction, at best, leads to the development of the language monitor (Krashen, 1981). The monitor assists second language learners in the production of grammatically accurate utterances. However, several conditions must exist before individuals can efficiently use the monitor. First, the task must be focused on language forms in some way (e.g., a grammar test). Second, the learner must have previously internalized the desired rule and be able to recognize the appropriateness of the specific rule for the specific structure desired. Finally, the speaker needs sufficient time to retrieve the rule, adapt it to the speech situation, and use it correctly in producing the utterance. These conditions are not available to individuals in most normal speech situations.

Under the communicative-based ESL approach, emphasis is placed on language use and language functions. Students are given opportunities for the students to use English for communication purposes rather than for learning grammatical rules. Children will acquire language when they are involved in meaningful, communicative use of language (Johnson and Roen,

1989; Crawford, 1989). In this approach, students are encouraged to interact verbally with their peers and other adults, to talk about their own experiences and about what they have read or written. In class activities, students share information, negotiate meaning, and interact in speech and writing in order to accomplish meaningful tasks. Students are involved in lessons designed to promote language acquisition as they progress through the natural stages of second language development (Terrell, 1981).

This approach to second-language teaching is reflected in the guidelines for foreign language education in California's Foreign Language Framework (1989, p. 2):

> A program that is communication-based is one in which the target language is used to exchange meaningful information in the classroom. Such a program helps students develop proficiency in another language by hearing and speaking the language and using the language to read and write about ideas that matter to them.

Sheltered English

In sheltered English classrooms, second language acquirers are usually grouped together, students are allowed to speak in their native language (although the teacher always models native speaker or near-native speaker speech). The teacher delivers the subject-matter in English, taking into consideration the special linguistic and cultural needs of the students. The teacher uses a native-speaker-to-nonnative speaker speech register ("foreigner talk" or "motherese") by speaking at a moderate or slow rate, using language that is appropriate to the students' linguistic and academic levels and allowing "wait time" for students to answer questions. Content and language are taught through rephrasing, repetition and with the use of visual instructional aids to help students understand the messages. (Briton, Snow, and Wesche, 1989; Richard-Amato, 1988; Mohan, 1986; and Northcutt, 1986).

A sheltered English component may be incorporated into instructional programs for language minority students for several reasons. For students

who do not have access to the core curriculum through Armenian, sheltered English classes provide them understandable content-area instruction and promote some English language development. For Armenian-speaking students who are in bilingual programs, sheltered English lessons may be added to their coursework after they have developed an academic foundation in their primary language and possess some basic English fluency. For these students, sheltered English classes are good sources to stretch their English language proficiency and boost their content area knowledge.

Other English-only programs

In the high intensity language training (HILT) programs, students are placed in classrooms in which the focus is on intensive exposure to English until minimum proficiency standards are met. Students may be mainstreamed (placed in a regular class schedule) with a few periods of HILT.

Like submersion, structured immersion is usually an all-English program, but is one in which the teachers understand the language of the students. The students may ask questions in the primary language, but teachers always answer in English. Language and content are taught simultaneously. Immersion programs have been used in Canada to teach French, the minority language, to majority native English-speaking students. There have been several experimental English immersion programs in the United States.

Substantial research evidence suggests that submersion environments and grammar-based ESL (audiolingual and grammar translation) should not be provided to language minority students until they attain sufficient levels of BICS and CALP to benefit from such instructional contexts. Communicative-based ESL (e.g., the Natural Approach) and sheltered English classes are effective in promoting the development of BICS in English for students at any age and developmental or academic level, except for those children who have diagnosed physical disabilities or who are suffering from some psychological trauma (e.g., recently arrived refugees).

In summary, a substantial amount of research evidence suggests that the communicative-based approaches are effective in helping limited-

English-proficient students acquire the four English language skills (listening, speaking, reading, and writing). When students are provided English language development and access to the core curriculum through the primary language or sheltered English, they develop the necessary linguistic, cognitive and social abilities needed for academic achievement.

Supplementing the English-only program

English-only instruction is not a recommended option. However, because of a variety of circumstances, school district personnel may implement an instructional program conducted entirely in English. Under such conditions, the English-only program can be buttressed by:

1. Providing students with rich opportunities to acquire English in settings especially designed to meet the linguistic, cognitive, and social needs of LEP students.
2. Providing cognitive and academic language development by offering sheltered-English strategies and by linking English language development with other subject areas.
3. Pairing LEP students with students proficient in English and creating other collaborative, peer-support structures designed to assist the students with academic tasks.
4. Organizing instructional activities so that they build on the students previous learning experiences. (Students should not be introduced to new concepts until they have received appropriate linguistic and academic training sufficient enough to assimilate increasingly complex skills.)
5. Analyzing English reading materials for potential difficulties that students may have with vocabulary, syntax and cultural content. (The students should be provided with supplemental instruction to overcome these difficulties. Supplemental instruction may be provided as a preview or a review activity associated with mainstream instruction.)
6. Helping students develop study skills to assist them with analyzing unfamiliar materials, highlighting key concepts, researching un-

known information, and using the library and other resources for self-help.

7. Providing teachers with professional development in Armenian language, culture, immigration history, and other information that will help them understand the background of Armenian students and otherwise validate the students' language and culture.
8. Providing interested parents with materials and assistance to support their children's language and academic development in Armenian at home. (Teachers should encourage these parents to focus on tasks to prepare their children for the linguistic, cognitive, and social requirements of school.)

A comprehensive description of how English language arts and other areas of the curriculum can be made accessible to LEP students can be found in the Bilingual Education Handbook (1990). (See also Mohan, 1986; Ovando and Collier, 1985; and Brinton and others, 1989.)

Bilingual Education

Bilingual education provides instruction in two languages: English and the native language of the students. This program of instruction varies widely in purpose, in instructional methodology, in the degree to which the native language is used, and in the relative importance of the two languages of instruction.

There are several different patterns in the way language is used and lessons are delivered in bilingual programs. One pattern is concurrent use of the two languages. The two languages are used interchangeably as the medium of instruction. At one extreme, lessons are translated bit-by-bit; and at the other extreme, lessons are presented in one language, with concepts reviewed in the other language. Concurrent translation is not a recommended strategy since it has not been effective in promoting first or second language development. In alternate use, one language is used at a time. The period of alternation varies, sometimes from day to day, and at other times, from period to period. This language separation can also be divided among staff members so that one teacher uses the primary language with students,

and another teaches only in English.

There are two major types of bilingual education, different in both purpose and language priority: transitional bilingual education and maintenance bilingual education.

Transitional Bilingual Education

The goal of transitional bilingual education (TBE) is to ease the transition of students into the all-English curriculum by providing native-language support and English-language development. The native-language component sometimes includes both instruction in content and language development, or only one or the other. In "early exit" TBE programs, students are exited into English only programs solely on the basis of the acquisition of only basic English skills. In "late exit" TBE situation, students are exited on the basis of attainment of native-like English BIC and CALP sufficient to sustain academic achievement in an English only environment.

Maintenance Bilingual Education

The goal of maintenance bilingual education (MBE) is to develop full proficiency in both languages. Reading as well as content instruction are given in both English and the primary language. Typically, maintenance bilingual education involves the sequential use of the two languages. Literacy is introduced in the primary language, and in grade two or three English literacy and content-area instruction are added to the curriculum. Instruction then proceeds in both languages (Rosier and Holm, 1980; Cummins, 1981). In MBE programs, students do not exit into an English-only program. Instead, native-speaker levels are promoted in both the first and second language within the program.

Two-way Bilingual Programs

Limited-English-proficient, fluent-English-proficient, and native-English-speaking students can profit from the combined advantages of bilin-

gual and immersion education through a two-way bilingual program model. Two-way bilingual education refers to a program model in which speakers of both languages (for example, Armenian and English) are placed in a bilingual classroom to learn each other's language ("Bilingual Immersion," 1990; Crawford, 1989; Ovando and Collier, 1985). Also referred to as bilingual immersion education, this model creates positive interdependence among students as they help each other learn academic subjects and the two languages. In a Armenian two-way program, native-Armenian speakers are grouped with native-English speakers. During the first year or two of the program, Armenian is used as the principal language for teaching academic subjects. Gradually the amount of time for English is increased until each language is used about fifty percent of the time, usually after about four years. The native-English-speaking students serve as English models for the native-Armenian-speaking students; the native-Armenian speakers are Armenian models for the English speakers. By offering linguistic and academic benefits to both groups of children and their parents, the two-way model can potentially generate mutual support among students, staff, and parents.

Choosing an Instructional Strategy

For school districts, the choice of an instructional strategy depends on a variety of factors: philosophical positions, the desires of students and parents, attitudes in the community, and the availability of educational resources. No matter what approach is adopted, curricular planners as well as classroom teachers should take into account the following factors:

•Fluency. To acquire fluency in English, students need substantial interaction with English in environments that are conducive to language acquisition. This type of environment can be provided in the home, community, or school. At home and in the community, children can listen to the radio, watch television, play with English-speaking peers on the playground, and interact with adults who are native speakers of English. At school, children will acquire English skills in communicative-based ESL classes, content-area classes delivered under special sheltered-English conditions, and during interaction with native speakers of English. Once

students have developed basic interpersonal communicative skills in English, and have a moderate level of cognitive/academic language proficiency, they are ready to benefit from grammar-based ESL instruction and formal reading instruction in English.

•Sequential acquisition. To be effective, ESL instructional activities should follow the differing stages in the natural process of language acquisition that occur sequentially (Terrell, 1981). Students should be provided an appropriate program which facilitates their English language development from the initial "silent" period through the "speech emergence" and "fluency" levels. The teacher should facilitate a meaningful curriculum by providing all content-area instruction in a language sensitive fashion.

•Comprehensibility. In order to result in acquisition, English should be understandable. One way to convey meaning and the comprehension of terms, concepts, and word forms is by using the native language. The use of bilingual teachers, bilingual instructional aides, and tutors, as well as bilingual instructional materials and reading materials in the primary language, will help the students to acquire English proficiency.

•Contextual and nonverbal clues. To increase comprehensibility in English-only situations, linguistic contextual clues and nonverbal clues are important. A concept will be understood better if it is demonstrated, acted out, and presented in different descriptive and contrastive contexts. The meanings will be more readily apparent when a student can relate those words to previous experience, whether direct or vicarious. Relevant realia, field trips, pictures, slides, and film or video will help students understand new concepts and the meanings of English words.

•Multisensory learning. Students should experience multiple interactions with new words and concepts. Students should be able to hear, see, understand, and produce words, orally and in writing for a variety of meaningful purposes, so that they become part of the language repertoire. Effective instruction in language should address and use all of the students' senses to maximize comprehension and retention.

Designing a Program for Armenian-speaking Students

In addition to determining the needs of students, those involved in the task of planning an education program need to be concerned with developing the proper conditions in the school. To implement an effective program for Armenian students, school staff members need to establish the goals of such instruction and develop a planning process that will allow the program to emerge in a developmental fashion.

Different program models are possible, depending on the concentration of students. Districts with large concentrations of Armenian and Armenian-speaking bilingual teachers and paraprofessionals may provide developmental bilingual programs in which Armenian LEP students and non-Armenian speakers acquire increasingly sophisticated levels of Armenian during several years of instruction. On the other hand, districts with very small numbers might provide supplemental instruction in Armenian through the use of community volunteers, paraprofessionals, or cross-aged tutors. Regardless of the district's size, however, careful planning and staff development are essential for building a high quality program.

At the point of initiating or improving an education program for Armenian-speaking students, the school's staff might look to other types of native language instruction provided in the community, such as weekend language schools. Armenian in the community who are already teaching Armenian could assist school personnel in starting a supplemental language program. More important, they could help identify certificated teachers or individuals who could eventually become certified. They could also assist in informal testing, translating, and obtaining instructional materials.

Planning, implementing, and improving the program are collaborative efforts involving district and school-level administrators, teachers, parents, and other community members. The checklists in the section that follows may be helpful to this group during the planning process.

Setting the goals

When the goals are being set, the following should be determined:

1. What are the goals of the Armenian language arts program? For example, will the program concentrate on Armenian aural/oral language development, reading comprehension, writing, or all of these areas?
2. How will the instruction be coordinated with the English-language arts?
3. How will parents be involved in setting the goals and cooperating with staff to accomplish them?
4. What aspects of Armenian and Armenian-American culture can be incorporated into the program?
5. How will support for these programs be provided by school-level and district-level administrators?

Identifying the students

When students are being identified for the program, the following must be known:

1. How many students will benefit from Armenian language instruction?
2. Will some students want instruction in Armenian as a second language?
3. Are the students who speak Armenian immigrants from Armenia? How long have they lived here?
4. Will students with non-Armenian backgrounds be invited to participate? How will they participate in the program?
5. How many of the Armenian-speaking students who will participate in the program have been raised in the United States? What is the degree of their knowledge of Armenia and Armenian language?
6. Is there any other school in the community that is providing academic instruction in Armenian, in Armenian as a second lan-

guage, or in Armenian culture and arts?

7. How will the public school program cooperate with the community's language schools?

Developing instructional resources

When instructional resources are being developed, the following must be determined:

1. Do program staff members have the competencies needed to help students achieve instructional goals? That is, can they teach students to read, write, and speak Armenian?
2. If additional staff members are needed, how will they be recruited?
3. Are community volunteers available to assist staff members?
4. How will staff members be provided continual professional development?
5. How will school staff members cooperate with the parents of the program's participants? How will staff members train parents and involve them in the language program and in other school activities?
6. What materials will have to be obtained to implement and improve instruction in the Armenian language? How will authentic Armenian language materials be obtained and used?
7. How will resources for space and time be allocated to Armenian-language activities?
8. How will Armenian language instruction be scheduled during the school day?
9. How will supplemental funding (for example, School Improvement, ESEA, Title VII) be identified and used?

Achieving goals and policies

1. To what extent will language education in the school day rely on curriculum materials developed in Armenia?
2. How will Armenian language materials be adapted to the Armenian-American context in California?

3. How will instruction in Armenian language arts be coordinated with English reading?
4. How will the Armenian reading program relate to the other bilingual education programs in the school?
5. By what means will teachers and parents consult about the progress of students and discuss improvements in the curriculum?

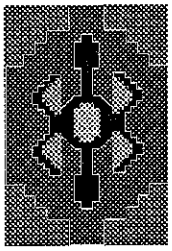
With continual attention to such questions as these, even a school with limited resources can develop an effective and well-integrated language arts program for Armenian and non-Armenian students.

Conclusion

Historically, parents and educators have considered the acquisition of basic interpersonal communicative skills in English as the only critical need for language-minority students. While these skills are very important, the development of cognitive/academic language proficiency seems to be even more critical to success in school. One way in which this proficiency can be enhanced is through primary-language development. Opportunities to develop cognitive academic language skills in Armenian are not available to students in many Armenian communities in California. Therefore, parents and educators must work together to design and implement activities in the home, school, and community that will provide opportunities to develop these cognitive and academic skills. On the other hand, opportunities to develop basic communicative skills in English are naturally present in some language-minority homes, most communities, and all schools. Those cognitive academic language skills not learned through the primary language can be added in English by specially designed instruction at school.

If students are to benefit from their bilingualism, attention to Armenian-language development and English-language acquisition is necessary. Lacking this attention, the majority of Armenian-speaking children has had and will continue to have serious language, academic, and cultural problems at school. Recently, creative and committed educators, in tandem with concerned parents, have designed and implemented educational programs

for language-minority students that have resulted in (1) high levels of English-language proficiency, (2) normal cognitive academic skills, (3) positive adjustment to both the minority and majority cultures, and (4) high levels of primary language development. The purpose of this handbook has been to assist school personnel, parents, and community members in achieving similar goals.



Appendix A

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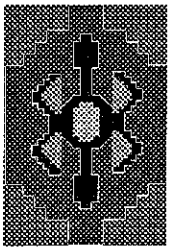


Appendix B

Special Occasions & Holidays

Many special observances of the Armenian people are rooted in the ancient festivities of the Armenian Church. Christianity was introduced to the Armenian nation in the first century, and in the year 302 Saint Gregory the Illuminator baptized the King of Armenia, Dertad the Great, and his followers.

The Armenian Church has helped to keep alive many traditions through its festivals and observances. This effort continues to this day despite centuries of persecution and suffering and the dispersion of the Armenian people following the Armenian Genocide.

The traditional days and ceremonies outlined in this section are observed by Armenians in the United States and throughout the world with pride and appreciation for their value as ceremonies alive with current significance. They are, understandably, a distinct connection and celebration for a people who have been left real ties to their homeland. At the same time, the dispersion of the Armenian people has led to some real differences in customs.

Gaghant, Nor Dary (New Year's Day, January 1)

New Year's Day (Gaghant or Nor Dary) is a day of feasting and merry-making. It is on this day that gifts are exchanged and opened, although generally here in the United States, the date shifts to either December 25 or January 6. Nevertheless, New Year's Day is a day of special songs and greetings of good wishes. Each home is filled not only with gifts, but with

special dishes of sweets, nuts, fruits, and candies. The family gathers together at midnight to receive the blessings of the eldest members. Also, a New Year's cake is baked with a lucky coin inside, and the person receiving it gets the best luck for riches in the new year.

Dznoont (Christmas, January 6)

Armenians in the United States have evolved Christmas into a tradition that includes both December 25 and Armenian Christmas with trees, decorations, festivities, and church observances continuing through Dznoont on January 6. On this day, the Epiphany, the common greeting "shnoravor soorp dznoont" ("congratulations on the holy birth") is exchanged. The traditional Christmas Eve dinner includes fried fish, lettuce, and boiled spinach, which were eaten by the Virgin Mary on the Eve of Christ's birth. This meal is preceded by a week of meals excluding meat, butter, eggs, and milk for the devout. After noon church ceremonies, families visit each other from home to home to exchange the good season's wishes.

Vartanantz (Saint Vartan's Day): The Thursday preceding the beginning of Lent

This is an important national holiday for Armenians and symbolizes the nation's struggle and hope for survival in spite of almost impossible circumstances. The day is in memory of Vartan Mamigonian, a national saint and patriot, who led the Armenians in a religious war against Persia in 451. Although 1,036 martyrs fell and Armenians lost the battle, the war is considered a victory. The king of Persia gave up his plan to make Armenians renounce Christianity and to accept the Persian religion of Zoroastrianism. The third Thursday in February is observed with the closing of Armenian day schools and businesses around the world and is celebrated with patriotic speeches, lectures at special programs, and church services.

Avak Hinkshapty (Maundy Thursday), The Thursday preceding Easter

During this religious holiday the local priest enacts the symbolic "washing of the feet," an act performed by Christ on his disciples. In each church twelve boys are chosen for the ceremony and after bathing their feet, the priest annoints them with oil. The ceremony is followed by church services and is observed by many Armenian churches in the United States.

Zadig (Easter Sunday)

On Easter Sunday, Armenians young and old dress in their new clothes for early communion services. These services end at noon and are followed by family dinners where the traditional foods include a feast of roast lamb, dyed eggs, and a special bread baked only for this holiday. Friends visit from home to home and are served sweets and coffee. The traditional greetings of "Christ is risen from the dead" and "Blessed is the resurrection of Christ" are exchanged. Children and adults also play games with the dyed eggs during the day.

Hambartzoom (Ascension of Christ): 40th day after Easter

This day is a joyous holiday for Armenians. Students in Armenian schools in the United States, as elsewhere, celebrate it with a special outdoor programs filled with songs and dances. Superstitions have been carried on to this day. Young girls' fortunes are told by tokens thrown into special waters, brooks, and springs are said to be filled with special healing powers at the hour of midnight, and streams, stars, and stones are granted the power of speech in order to exchange each others' secrets.

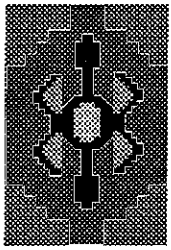
Armenian Genocide Day (April 24)

This national holiday is one of the great current importance to Armenians throughout the world. On this day, Armenians commemorate the Genocide of the Armenian people. During the years 1915–1918 over one and one-half million Armenian men, women, and children were

murdered by the Turks in the first such act in modern history. The Turkish plan was to eliminate Armenians from their historic homelands, and it succeeded. Today Armenians in every nation close businesses and stay home from work and classes, from nursery schools to universities in both private and public schools. Observances to honor the memory of the martyrs of the Genocide and to protest against the Turkish rule are held. Activities on April 24 include mass demonstrations, lectures, rallies, protest marches, church ceremonies, special programs, and the publication and dissemination of current materials concerning the Genocide and the call for international human rights.

The Traditional Armenian Wedding

The Armenian wedding includes many ancient traditions carried forth from generation to generation. Despite regional differences in certain details, the wedding ceremony is essentially the same for all Armenians. The ceremony consists of many rituals including pre-wedding, wedding, and post-wedding traditions. The first step includes the *Khosk gab* where the families are introduced and the troth of the two individuals is agreed upon. At this point the families become in-laws and a token of the engagement or *Neshan* of jewelry is given to the girl's parents. Other traditions include: the bachelor party where a bodyguard or *Magar* is elected; the choosing of the *Kavor*, the best man and sponsor, and his wife, the *Kavorgin*, or matron of honor, who eventually become the god-parents of the children; and the passing out of *shakar*, candied almonds, to unmarried girls on the wedding day in order to ensure them good luck in marrying. Armenian weddings are usually large and filled with a great and happy atmosphere to start off the marriage with the best of luck.



Appendix C

Armenian Students in California, 1994

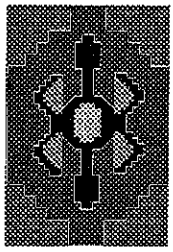
California law requires that school districts each year conduct a language census to identify students who are considered to be limited in English proficiency (LEP) and fluent in English listening, speaking, reading and writing (FEP). Once they are identified, state law requires that LEP students be taught in the language they understand best.

In the spring of 1994, 20,701 students were reported to speak Armenian at home. Of these students, 15,459 were considered to be of limited English proficiency. In addition to the 22 districts in California that enrolled 10 or more LEP Armenian-speaking students, another 121 districts reported the enrollment of between one and nine LEP students who speak Armenian.

In the table on the next page, the 22 public school districts that enroll 10 or more Armenian-speaking LEP students are ranked according to total enrollment of these students.

School Districts Ranked by Number of Armenian-speaking LEP Students, Spring 1994

Rank	School District	Students
1	Glendale Unified	7,556
2	Los Angeles Unified	5,915
3	Burbank Unified	526
4	Pasadena Unified	347
5	Montebello Unified	232
6	Fresno Unified	170
7	Folsom Cordova Unified	93
8	San Juan Unified	51
9	Palmdale Unified	46
10	Clovis Unified	23
11	Garden Grove Unified	19
12	Torrance Unified	17
13	Whittier City Elementary	15
14	Irvine Unified	15
15	La Canada Unified	14
16	San Mateo Union High	14
17	Palso Verdes Peninsula Unified	13
18	Orange Unified	13
19	Chaffey Union High	11
20	Rio Linda Union Elementary	10
21	Ontario-Montclair Elementary	10
22	Redwood City Elementary	10



Appendix D

Educational Organizations

In addition to the public school districts which have Armenian language/culture specialists as well as community liaisons and program advisors for Armenian speaking students, there are Armenian day schools throughout California and the United States where the required public school curriculum is taught alongside classes in Armenian language, history and culture.

Public School Districts with Armenian Programs

Glendale Unified School District, Special Projects,
Intercultural Education
223 N. Jackson Street, Glendale, CA 91206
(818) 241-3111

Pasadena Unified School District,
351 South Hudson Avenue, Pasadena, CA 91109
(818) 795-6981

Los Angeles Unified School District,
Asian, Pacific & Other Primary Languages,
450 North Grand Avenue, Room G290, Los Angeles, CA
(213) 625-6106

Armenian Day Schools in California

Holy Martyrs Elementary and Ferrahian High School
5300 White Oak Avenue
Encino, CA 91316
(818) 784-6228

AGBU Marie Manoogian Elementary and Demirdjian High School
6844 Oakdale Avenue, Canoga Park, CA 91306
(818) 883-2428

Charlotte and Elise Merdinian Armenian Evangelical School
13330 Riverside Drive , Sherman Oaks, CA 91423
(818) 907-8149

Vahan and Anoush Chamlian Armenian School
4444 Lowell Avenue, Glendale, CA 91214
(818) 957-3398

Armenian Sisters Academy
321 Riverdale Drive, Glendale, CA 91204
(818) 242-2512

Armenian School of the Mekhitarist Fathers
4900 Maryland Avenue, La Crescenta, CA 91214
(818) 249-6121

Rose and Alex Pilibos Armenian Elementary and High School
1615 North Alexandria Avenue, Los Angeles, CA 90027
(213) 668-2661

Armenian Mesrobian School
8110 Paramount Boulevard, Pico Rivera, CA 90660
(213) 723-3181

TCA Arshag Dickranian Armenian School
1200 North Cahuenga Boulevard, Los Angeles, CA 90038
(213) 461-4377

Sahag Mesrob Armenian Christian School
2501 North Maiden Lane, Altadena, CA 91001
(818) 798-5020

St. Gregory Church Hovsepian Armenian School
2215 East Colorado Boulevard, Pasadena, CA 91107
(818) 578-1343

Ari Guiragos Minassian Armenian School
5315 West McFadden Avenue, Santa Ana, CA 92704
(714) 839-7831

Armenian Community School of Fresno
1940 North Fresno Street, Fresno, CA 93703
(209) 233-1800

Krouzian Zekarian-Vasbouragan Armenian School
825 Brotherhood Way, San Francisco, CA 94132
(415) 586-8686

Armenian Day Schools in Other States

Armenian Sisters Academy
20 Pelham Road , Lexington, MA 02173
(617) 861-8303

Saint Stephen's Armenian School
47 Nichols Avenue , Watertown, MA 02172
(617)926-6979

A.G.B.U. Alex Manoogian School
22001 Northwestern Highway , Southfield, MI 48075
(810) 569-2988

Hovnanian Armenian School
817 River Road , New Milford, NJ 07646
(201) 967-5940

Holy Martyrs Armenian Day School
209-15 Horace Harding Express Way, Bayside, NY 11364
(718) 225-4826 or (718) 225-4837

Saint Illuminator's Armenian Day School, Woodside Armenian Center
69-23 47th Avenue, Woodside, NY 11377
(718) 478-4073 or 478-0562

Armenian Sisters' Academy
440 Upper Gulph Road, Radnor, PA 19087
(610) 687-4100

Armenian Studies Programs & Endowed Chairs

University of California, Los Angeles, Armenian Language and Literature
Department of Near Eastern Languages and Cultures
Los Angeles, CA 90024
(310) 825-1307

University of California, Los Angeles, Modern Armenian History
Department of History, Los Angeles, CA 90024
(310) 825-3375

Harvard University, Department Of Near Eastern Languages
6 Divinity Avenue, Cambridge, MA 02138
(617)495-5757

Columbia University, Program in Armenian Studies
500 B Kent Hall, Box A , New York, NY 10027
(212) 854-7045

University Of Michigan, Department of Modern Languages
C.R.E.E.S., 220 Lane Hall, Ann Arbor, MI 48109-1290
Slavic Department, 3040 MLB, 812 East Washington
Ann Arbor, MI 48109-1275
(313) 764-5355

California State University, Fresno, Armenian Studies Program
5024 North Backer Avenue
Fresno, CA 93740-0004
(209)278-2669

Single Courses in Armenian History, Culture, Language

Boston University, 121 Bay State Road
Boston, MA 02215
(617) 353-2300

California State University, Northridge
18111 Nordhoff Street, Northridge, CA 91330
(818) 885-1200

Glendale Community College
1500 North Verdugo Road, Glendale, CA 91208
(818) 240-1000

Los Angeles City College
855 North Vermont Avenue, Los Angeles, CA 90029
(213) 666-1018

Los Angeles Valley College
5800 Fulton Avenue, Van Nuys, CA 91401
(818) 781-1200

Pasadena City College
1570 East Colorado Boulevard , Pasadena, CA 91106
(818) 585-7123

Tufts University
Medford, MA 02155
(617) 628-5000

University of California
200 California Hall, Berkeley, CA 94720
(510) 642-6000

University of Lowell
Lowell, MA 01854
(508) 934-4000

University of Michigan, Armenian Research Center
4901 Evergreen Road, Dearborn, MI 48128-1491
(313) 593-5545

University Of Pennsylvania, History Department
Philadelphia, PA 19104-6379
(215) 898-8452

Wayne State University
5950 Cass Avenue, Detroit, MI 48202
(313) 577-2424

Community-Based Post-Secondary Programs
A.N.E.C. Siamanto Academy
138 East 39th Street, New York, N.Y 10016
(212) 689-7231

St. Nersess Seminary
150 Stratton Road, New Rochelle, NY 10804
(914) 636-2003

Mekhitarian Educational Foundation
702 E. Glenoaks Boulevard , Glendale, CA 90025
(818) 546-1967

Armenian Relief Society Summer Studies Program
80 Bigelow Avenue, Watertown, MA 02172
(617) 926-3801

Internship Programs

Armenian National Committee
888 17th Street NW #904, Washington D.C. 20006
(202) 775-1918

80 Bigelow Avenue, Watertown, MA 02172
(617) 923-1918

104 North Belmont #2008, Glendale, CA. 91206
(818) 500-1918

Armenian General Benevolent Union
31 West 52d Street, 10th floor, New York, NY 10019-6109
(212) 765-8260

1278 National Press Building, Washington, D.C. 20045
(202) 879-6713

589 North Larchmont Boulevard, Los Angeles, CA 90004
(213) 467-2428

Armenian Assembly
122 C Street NW, Suite 350, Washington, DC 20001
(202) 393-3434

Libraries

Sizable book collections are available through the universities which offer Armenian studies programs, as well as through those local colleges and organizations which offer select courses in Armenian language, culture or history. In addition, public libraries in cities which have or have had large Armenian populations have significant collections, in English and Armenian. Some of those libraries are listed below.

Boston Public Library, Massachusetts
Fresno Public Library, California
Glendale Public Library, California
Los Angeles Public Library, California
Montebello Public Library, California
Pasadena Public Library, California
Watertown Public Library, Massachusetts

Pe-Ko Recordings
5112 Hollywood Boulevard No. 108, Los Angeles, CA 90027
(213) 664-8880

Parseghian Photo or Records
4900 Santa Monica Boulevard, Los Angeles, CA 90029
(213) 664-3365

Community Organizations

Educational

Committee for Armenian Students in Public Schools (CASPS)
Western Prelacy, 4401 Russell Avenue, Los Angeles, CA 90027
(213) 663-8273

Armenian Relief Society Social Services
1205 North Vermont, Los Angeles, CA 90029
(213) 669-0471

Armenian Relief Society Social Services
517 West Glenoaks, Glendale, CA 91202
(818) 241-7533

Armenian National Committee
104 North Belmont #208, Glendale, CA 91206
(818) 500-1918

Armenian Rights Council of America
1901 North Allen Avenue, Altadena, CA 91001

Armenian Evangelical Social Services
5250 Santa Monica Boulevard #204, Los Angeles, CA 90029
(213) 664-1137

Armenian Educational Foundation
600 West Broadway #130, Glendale, CA 91204
(818) 242-4154

Armenian Educational Benevolent Union
827 East Colorado Boulevard, Glendale, CA 91204
(818) 242-7235

Armenian General Benevolent Union
589 North Larchmont Boulevard, Los Angeles, CA 90004
(213) 467-2428

Armenian Educational & Cultural Association Hamazkayin
427 West Colorado Street #206, Glendale, CA 91204
(818) 241-0449

Armenian Educational & Cultural Association Hamazkayin
1205 North Vermont, Los Angeles, CA 90029, (213) 660-6836
410 W. Washington Blvd. Pasadena, Ca. 91104 (818)798-1098
5300 White Oak Ave. Encino, Ca. 91316 (818)892-7991
3080 W. Mesa Ave. Fresno, Ca. 93711 (209)432-1610
51 Commonwealth Ave. San Francisco, Ca. 94119 (415)751-5119

Armenian Film Foundation
2219 E. Thousand Oaks, Bl.#292 Thousand Oaks, Ca.91362
(805)495-0717

Social Service Centers

410 W. Washington Blvd. Montebello Ca. 90640 (213)722-2851
740 E. Washington Blvd. Pasadena, Ca. 91104 (818)797-6187

Mekhitarian Educational Foundation
702 E. Glenoaks Bl. Glendale Ca. 91207. (818)546-1967

Project SAVE
11 Chestnut St. Melrose,Massachusetts 02176. (617)662-7806

Armenian Library & Museum Of America
65 Main St. Watertown, Massachusetts 02172. (617)926-2562

National Association for Armenian Studies & Research
395 Concord Ave Belmont, Massachusetts 02178. (617)489-1610

Armenian General Benevolent Union
31 W. 52d St. 10th floor New York, New York 10019. (212)765-8260

Organizations with Programs for Youth

Armenian Youth Federation of America
425 W. Colorado, Glendale, CA 91205. (818)507-1933

Gaydz Armenian Youth Association
1060 N. Allen Avenue, Pasadena, CA 91104. (818)797-7680

Homenmen (Armenian General Athletic Union, Western USA)
P.O. Box 1981 Glendale, CA 91209. (818)244-3868

Homenmen (Armenian Athletic Union)
1060 N. Allen Ave. Pasadena, CA 91104. (818) 797-7680

Cultural and Benelovent Organizations

Armenian Allied Arts Association
3063 Dona Marta Dr. Studio City, CA 91604. (213)656-5926

Armenian American Association
4175 Fairmont Ave. San Diego, CA 92105 (619)280-1105

Armenian Cultural Society of Ventura County
196 Estaban Dr. Camarillo, CA 93010. (805)482-0508

Nor Serount Cultural Association
827 E. Colorado Bl. Glendale, CA 91204 (818)242-7235

Armenian Society of Los Angeles
221 S. Brand Bl., Glendale, CA 91204 (818)241-1073

Armenian Assembly of America, Inc.
122 C St., N.W., Ste 310, Washington DC 20001 (202)393-3434

Armenian National Committee
888 17th Street NW #904, Washington D.C. 20006
(202)775-1918

Armenian Rights Council of America
10904 Earlsgate Lane, Rockville, MD 20852 (410) 964-5533

Eastern Prelacy of the Armenian Apostolic Church of America
138 E. 39th Street, New York, NY 10016 (212)689-7810

Eastern Diocese of the Armenian Church of North America
630 Second Avenue, New York, NY 10016 (212)686-0710

Media

Although based in Southern California, most television programs are broadcast throughout California, and often in major United States cities with large Armenian populations. Local stations and cable channels should be checked.

Horizon Television
419 W. Colorado Blvd., Glendale, CA 91204. (818) 246-1989

Armenian Teletime
13441 Sherman Way, North Hollywood, CA 91605 (818) 982-1979

Tele-Armenia
9726 Tujunga Canyon Place, Tujunga, CA. (818) 352-1510

Newspapers

Armenian International Magazine
207 S. Brand Blvd., Glendale, CA 91204. (818) 246-7979

AGBU News
31 W. 52nd Street, New York, NY 10019. (212) 765-8260

Armenian Observer
6646 Hollywood Blvd. #210, Hollywood, CA 90028. (213) 467-6767

Armenian Reporter
P.O. Box 600, Fresh Meadows, NY 11365. (718) 380-1200

Armenian Weekly/Hairenik
80 Bigelow Avenue, Watertown, MA 02172. (617) 926-3974

Asbarez Daily
419 W. Colorado Blvd., Glendale, CA 91204. (818) 500-9363

Armenian Mirror Spectator
468 Mt. Auburn Street, Watertown, MA 02172. (617) 924-4420

California Courier
P.O. Box 5390, Glendale, CA 91221. (818) 409-0949

Nor Or
1901 Allen Avenue, Altadena, CA 91001. (818) 797-4320

Paros
6246 Fair Avenue, North Hollywood, CA 91606. (818) 766-5347

Massis
1060 N. Allen Avenue, Pasadena, CA 91104. (818) 797-7680

Hai Gyank
P.O. Box 1549, Glendale, CA 91209. (818) 241-7929

Nor Gyank
825 E. Colorado Blvd., Glendale, CA 91205. (818) 240-9996

Ararat (Quarterly)
585 Saddle River Road, Saddle Brook, NJ 07662

Armenian Review (Quarterly)
80 Bigelow Avenue, Watertown, MA 02172

Directories

In some communities, churches issue annual or periodic directories of Armenian individuals, organizations, businesses. In Southern California, there are also commercially produced directories:

The Armenian Directory
Uniarts, 424 West Colorado Street #202, Glendale, CA 91204.
(818) 244-1167

The Armenian Yellow Pages
Armenian Reference Books Co., P. O.Box 231, Glendale, CA 91209.
(818) 504-2550

Government Agencies

Embassy of the Republic of Armenia
1660 L Street NW Suite 1100, Washington, D.C. 20036
(202) 628-5766

Mission of Armenia to the United Nations
119 East 36th Street, New York, NY 10016
(212) 686-9079