

Armenian Diaspora Opinion

Armenian Diaspora Survey | Pilot Project | 2018





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Armenian Diaspora Survey, Pilot Project 2018

Hratch Tchilingirian
Editor

Armenian Institute
London

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INSTITUTE**
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 **CALOUSTE GULBENKIAN
FOUNDATION**
ARMENIAN COMMUNITIES

Armenian Diaspora Survey
Armenian Institute
Nvart Gulbenkian Hall
Iverna Gardens
London W8 6TP
Tel.: +44 (0)20 7938 3336
E-mail: info@armeniandiasporasurvey.com
www.armeniandiasporasurvey.com

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Cover photo: ADS archive;
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ISBN 978-1-9161334-1-9

This report is available at
www.armeniandiasporasurvey.com

About ADS

The Armenian Diaspora Survey (ADS) conducts public opinion research in Armenian diaspora communities to inform the public about the issues, attitudes and trends shaping the Armenian world in the 21st century. ADS research fills a critical knowledge gap about the Diaspora, and, most crucially, provides evidence-based understanding of the multilayered and diverse aspects of diasporic life in the 21st century. This is done through qualitative and quantitative methods and data-driven social science research.

The data and the knowledge gained from the survey are available to scholars as a resource for further research and is also accessible to the general public.

Institutional and community leaders in the Diaspora, as well as policy-makers in Armenia, will benefit from this study, as to what the issues and thinking in the Armenian communities are today and how to serve their needs.

ADS does not take policy positions.

Acknowledgements

ADS received valuable advice on the questionnaire and guidance on research for the pilot project from the Advisory Committee: **Eileen Vartan Barker, Anny Bakalian, Daniel Douglas, Hayk Gyuzalyan, Armine Ishkhanian, Sossie Kasbarian, Donald E. Miller, Joanne Randa Nucho, Vahe Sahakyan, Hratch Tchilingirian, Khachig Tölölyan, Ulrike Ziemer.**

Susan Pattie was the leader of the Pilot project and supervised the teams in the field. Fieldwork for the survey was carried out by **Pamela Young** (leader), **Lisa Gulesserian, Vahe Sahakyan, Chloe Barron** in Boston; **Eva Dadrian** (leader), **Chaghig Filian, Ani King-Underwood** in Cairo; **Anna Ohannessian-Charpin** (leader), **Maida Chavak, Mariam Khatlamajyan** in Marseille; **Joanne Randa Nucho** (leader), **Gilda Davidian, Rosy Kuftedjian** in Pasadena.

Additional guidance for the design and development of the questionnaire was provided by **Daniel Douglas** in the initial stages of the project and **Hayk Gyuzalyan** in the latter stages, who also managed the data processing.

The **Armenian Institute** in London provided the base for operations and organizational support. **Gagik Stepan-Sarkissian** managed the administrative and financial affairs of the survey; **Leon Aslanov** provided research support and put together a database of studies on Diaspora communities; **Anieka Sayadian** provided technical assistance in uploading all the questionnaires to SurveyMonkey, created graphics and managed the website. In the United States, the **National Association for Armenian Studies and Research** provided institutional support and a welcome space to work in Boston. **Sarah Ignatius** and **Marc Mamigonian** gave full support and valuable feedback.

The Armenian Communities Department of the **Calouste Gulbenkian Foundation** and **Razmik Panossian**, director, not only provided the funding for this project, but continually extended support and guidance.

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Preface

The Armenian Communities Department of the Calouste Gulbenkian Foundation is pleased to see the publication of this report on the first ever multi-country systematic survey of the Armenian Diaspora.

We initiated this study to fill a critical gap in the research and analysis of the Diaspora. The need for evidence-based understanding of Armenians in dispersion around the world is essential not only to comprehend current realities, but also to plan for the future.

We are confident that the Armenian Diaspora Survey will provide experts and community leaders in the Diaspora, as well as policy-makers in Armenia and elsewhere, valuable information as to what the issues and thinking in the Armenian communities are today and how to better serve their needs.

The research and outputs of this project are the result of the collective contribution of numerous people in different countries, whose names are mentioned in these pages. We would like to thank everyone who has contributed to the success of the Survey. We are especially grateful to all the respondents, over 1000 participants in four cities, who gave us information and shared their thoughts and opinions anonymously.

Special thanks to Dr. Susan Pattie for setting up the Survey in 2018, and to Dr. Hratch Tchilingirian for leading it in 2019. Our appreciation extends to the members of the Advisory Committee who provided the Survey invaluable guidance, as well as to each of the country teams who carried out the frontline research.

We are looking forward to the continuation of this exciting project in 2019 and to the results of surveys to be carried out in a new set of cities.

Razmik Panossian

Director, Armenian Communities Department
Calouste Gulbenkian Foundation



Introduction

Time to Ask and Listen to the Diaspora

Susan Pattie & Hratch Tchilingirian

“In 67 years it's the first time I'm asked what I think, what I wish.”

These words of a respondent in Marseille capture one of the critical aspects of the Armenian Diaspora Survey: to ask, learn and address the views, opinions and wishes of Armenian communities spread around the world. Respondents in each community were asked about their thoughts on identity and related issues of belonging—as Armenians and as citizens of different countries. They expressed the need to be listened to. They welcomed the opportunity to discuss their experiences, expectations and hopes—as individuals and as Armenians.

The Armenian Diaspora Survey (ADS) was first discussed at a meeting in March 2017 in London, organized by Razmik Panossian, director of the Armenian Communities Department of the Calouste Gulbenkian Foundation. A group of scholars, who have studied the diaspora and Armenia, were brought together to discuss whether such a survey was needed and how it might be done. This group became the core of the Advisory Committee of the pilot project: Eileen Barker, Anny Bakalian, Daniel Douglas, Armine Ishkanian, Susan Pattie, Hratch Tchilingirian, Ulrike Ziemer. Following initial planning and funding approved by the Gulbenkian Foundation, Susan Pattie was appointed leader of the Pilot Project in August 2017. The Armenian Institute in London was chosen to be the administrative home of the project. In the following months, the Advisory Committee was expanded to include: Hayk Gyuzalyan, Sossie Kasbarian, Donald Miller, Joanne Randa Nucho, Vahe Sahakyan and Khachig Tölölyan.

A second meeting with a smaller group of Advisory Committee members was held in New York City in February 2018, kindly hosted by AGBU at their headquarters. The discussions focused on finalizing the first field sites, timing, research methodology and fine-tuning of the proposed questionnaire.

Boston, Cairo, Marseille and Pasadena were chosen as fieldwork sites for a number of reasons: a) they are different from each other and would enable the pilot project to observe and learn about varied factors related to conducting such a survey in the diaspora; b) they are significant communities and more manageable in size for the initial fieldwork than some of the larger cities such as Los Angeles, Moscow or Paris.

It should be noted that the survey in the four cities was held less than two months after the “Velvet Revolution” in Armenia. This might have had effects on the responses in different ways—perhaps, most significantly, in the questions about whether people follow the news about Armenia and Artsakh and/or the Diaspora. It may also have affected answers to questions about how eager one is to visit or whether one would consider living

in Armenia. These dynamics were certainly present in the open-ended questions, where Nikol Pashinyan and the Velvet Revolution were among the most frequently given answers about Armenian achievements or leaders admired.

Much has been learned through the process of conducting the pilot survey. As discussed in the methodology section of this report, for instance, creating a viable sample was one of the most challenging methodological and field work issues. Many of the lessons learned during the pilot study have had positive implications for the design and development of the 2019 survey for a set of four new cities. Indeed, there is much to consider and learn from the pilot questionnaire's over 800 responses and 200 qualitative interviews—even as this is a very small percentage of the millions of Armenians living in the diaspora. The Pilot has helped the process of designing the questions, re-formulating, adding, subtracting and, finally, trying out a viable questionnaire. One key change has been the shortening of the questionnaire from nearly 100 to about 50 questions. Moreover, the pilot phase has been an opportunity to create teams who have worked well together and who are convinced that it is a worthwhile project.

The survey has raised interest in the communities visited and in the wider Diaspora. No doubt, the results will provide institutional and community leaders in the Diaspora, as well as policy-makers in Armenia, valuable research-based information as to what the issues and thinking in the Armenian communities are today and how to serve their needs.

Some of the findings stand out:

- The overwhelming majority of the respondents consider the continuation of the Armenian diaspora as important and meaningful space—94% marked as “fairly/very important”. Along these lines, 84% of respondents felt it was important to help diaspora communities in the Middle East. This is significant as traditionally the Genocide and the Republic of Armenia have been the focus of funding, study or discourse in the Diaspora.
- Armenia is “fairly/very important to 90% of respondents and 75% have visited the country at least once, while 93% intend to visit.
- Respondents said that Armenian language, history and religion were important to themselves and to Armenian identity generally—but variations appeared between the cities and further questions revealed broad variations in practice.
- Predictably, Christianity is considered an important part of Armenian identity—for Apostolic, Evangelical and Catholic respondents across the four communities. While only 14-16% attended church weekly or monthly, 70% felt it is important to be married in an Armenian church. Some 43% of respondents felt that women should be ordained in Armenian churches, while 30% had no opinion on the matter.

- While respondents in the four cities seem to be more active than perhaps a broader population of Armenians, two-thirds claimed no active affiliation with any Armenian political organization. However a majority said they were active in other Armenian organizations such as the AGBU, Hamazkain and others.

In the following pages, thematic short reports are presented based on the various topics explored in the survey. This is followed by the comprehensive report of the responses to the questions in the pilot survey.

This report is available at www.armeniandiasporasurvey.com.



1 | Identity

Many ways of being and feeling Armenian

Susan Pattie

When asked *which of the following best describes how you think of yourself?* 38% chose “Armenian”, 34% chose American-Armenian—French-Armenian or Egyptian-Armenian; 22% chose American (French or Egyptian) of Armenian origin and 1% replied simply American, French or Egyptian. A further 9% chose “other”, writing in answers, such as “half Armenian,” half other ethnic group, or “a member of an academic circle.” Compared with the other three cities, the responses in Marseille (52% “Armenian”) appear to reflect the relatively high number of people born in Armenia. Respondents in Boston (25% “Armenian”) had a higher number of people who were 2nd, 3rd or 4th generation in the US. Interestingly, in Cairo, where Armenians had been living for generations, only 20% responded “Armenian”, 43% Armenian-Egyptian and 30% Egyptian of Armenian origin. Indeed, context is important to consider as a country’s structure and language influences the respondents when they think of what to call themselves.

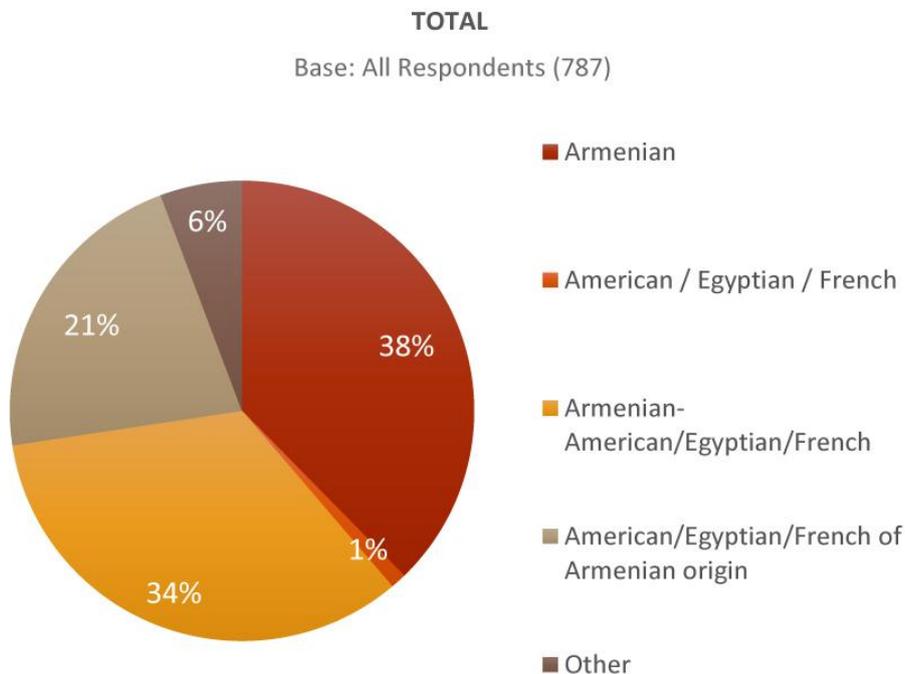
While many questions throughout the survey touched on questions of identity, a number of them were descriptive, asking the respondent to provide information about age, gender, education, employment, marital status and number of children. Respondents were also asked to note where they were born, where they lived at the age of 12 and where they live now. For context and comparison, the questionnaire asked which generation was the first to arrive in the current country of residence and whether one’s parents and/or spouse (if appropriate) were Armenian. About 10 questions concerning feelings about identity and belonging focused on what *being Armenian* meant to each person.

Two questions were asked in order to discover whether people feel affinity towards others from the same region or city. To the question whether they identified with Armenians from a particular country or city (e.g., Beirut, Moscow, Istanbul), 67% of respondents in Pasadena said “yes” in contrast to 44% in Boston and 40% in Cairo. Asked whether they felt “more at home” or “like family” with Armenians from the same region their family came from, the majority of respondents in Pasadena and Marseille answered “yes, very much so” or “yes, somewhat”. In Boston, the responses were in lower percentage, but still more than “no, it makes no difference”. Interestingly, when viewed as age cohorts, there was little difference among all the age groups (under 35, 36-55 and 55+ age groups).

Identity was also explored from another angle. To the question *in which ways do you define your Armenian identity?*, respondents were allowed to choose three answers from a list. Consistent with other answers in the survey, family history/personal background was most important (63% overall) but “Armenian language” was close behind (60%), followed by “Christian heritage and beliefs” (39%). A number of other answers clustered in the 30s

percentile, including being active in the Armenian community, Genocide recognition and Armenian food, dance and music. When broken down by age cohorts, percentages for “family history” are almost identical. However, surprisingly, “language” —as a defining element of identity—received 72% from the youngest age group, 57% from the 36-55 year-olds and 52% from the 55+ age group. Christian heritage had the opposite scale among the age groups, descending from oldest to youngest, but with a far smaller range (41% to 35%). “Armenian food, dance and music” ascended from younger age group to the oldest (44% to 25%). In terms of gender, only a very few percentage points differed on all answers to this question. The immigrant generation showed significant difference on language with 74% of the 1st generation selecting language as one of the three most important factors, while less for the 2nd generation (62%) and 3rd generation (47%). It is likely that the 1st generation is Armenian speaking, having come from the Middle East or Armenia.

Question 9: Which of the following best describes how you think of yourself?



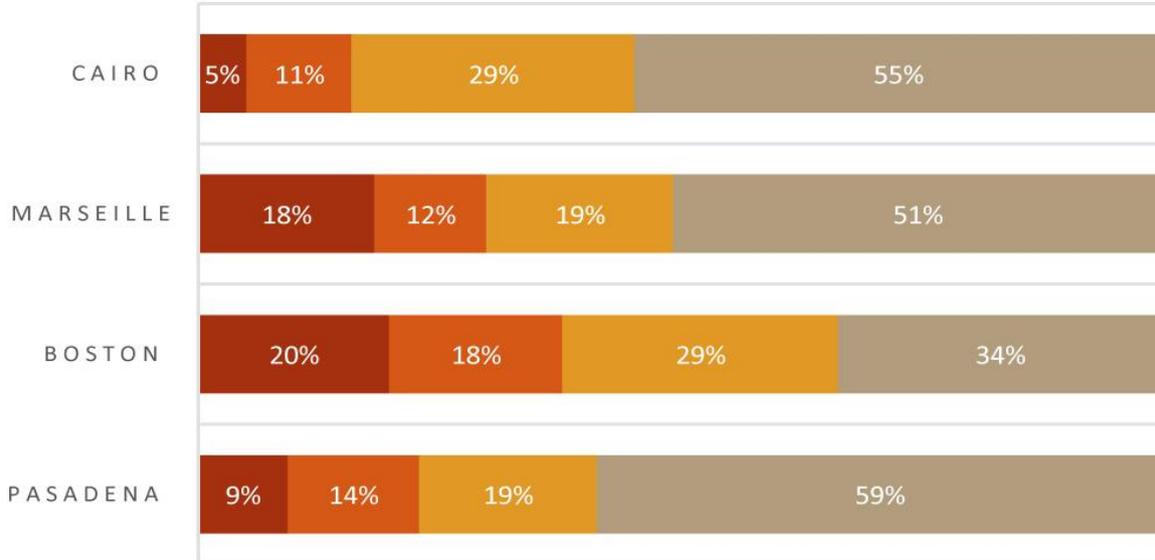
In the United States, a question hung over the 2010 census where Armenians had been urged by diaspora activists to pass by the “White” category and tick “Other”, writing “Armenian” in the space provided. When released, the census figures made it appear that there were much fewer Armenians in the US than popularly estimated. The survey asked US respondents which category they had chosen. A significant difference appeared between the 74% in Boston who chose “White” and 43% in Pasadena. An online search showed that there was a campaign in California publications urging this choice in 2010. Also, importantly, some 21% in Pasadena noted that they had not participated in the census at all, whereas in Boston only 7% had not. Given these factors, it is obvious that, indeed, there are many more Armenians in the US than indicated by the census.

When asked to choose 3 challenges to the strength of their community, respondents in Cairo, Marseille and Pasadena pointed to the role of *mixed marriages*, much less so in Boston. Regarding dating and marriage choices, nearly 50% said “most/all” of their romantic

Question 18. How important is it to marry/find an Armenian spouse/life partner?

CITIES

■ Not at all important ■ Slightly important ■ Fairly important ■ Very important



Base: Pasadena (162), Boston (217), Marseille (268), Cairo (119)

partners have been Armenian, while about 20% had “none”. Almost two thirds (71.5%) of the respondents said it is “fairly/very important” to find a life partner who is Armenian, slightly more for men than women. Differences between the generations of migration were greatest: 68% of those who were themselves the first generation found it “very important” to find an Armenian life partner, as compared to only 39% of those whose grandparents (or earlier) had been first to arrive.

Four in 10 respondents considered the “lack of activities that interest young people” among the most important challenges to the strength of community ties. In another question, when asked what communities most need, again, a majority wished for more activities for young people and children. Lack of strong leadership also ranked high at 38% of all respondents, with older people, men and online respondents expressing this more than younger people, women and written respondents.

Eating and sharing Armenian food was “fairly/very important” to over 80% of the respondents, less so for Cairo Armenians (70%). Finally, people were asked if they display any “family legacy objects” in their homes: 80% of all respondents said tangible mementos of the past are present in their homes, although Marseille Armenians had less at 69%. Otherwise, the comparisons showed more similarity than differences.

* Dr. Susan Paul Pattie, a cultural anthropologist, is Senior Advisor to ADS, founding Director of the Armenian Institute, who led the ADS 2018 Pilot Project, and is currently program manager of “Engaging Refugee Narratives: Perspectives from Academia and the Arts” based at UCL. She is the author of books, many articles and chapters on Armenians living in the Diaspora.



2 | Religion, Spirituality, Church

Christianity is an important part of Armenian identity

Hratch Tchilingirian

Christianity and the Armenian Church have played a significant role in defining Armenian identity for centuries and still do so today. The history of Armenian Christianity is intimately woven with the history of the nation and its tribulations over the centuries. Armenian language, literature, architecture, music—Armenian culture in general—have been influenced by the nation’s Christian heritage. Today, according to official figures, 99% of Armenia’s population of three million adheres, at least nominally, to the Christian faith: Armenian Apostolic 94.7%, other Christians 4% (Catholic, Protestant and Russian Orthodox). The percentage is also high among Diaspora Armenians.

In recent decades, even as there is decline of formal membership in churches and religious institutions globally, the overwhelming majority of Armenians surveyed in the four cities consider Christianity to be an important part of Armenian identity. Three quarters of them “believe in God” and are either active or interested in “spiritual life.” Predictably, the large majority are affiliated with the Armenian Apostolic Church. Although they attend church occasionally—equally for religious, cultural and social purposes—they consider marriage in an Armenian church “important”.

Christianity

Almost 9 in 10 Armenians (87%) considered Christianity an “important part of Armenian identity” today, more so in Marseille (90%), among the 55+ age group (89%) and the younger age group of under 34 (80%). In Boston, about 1 out of 10 thought Christianity is not important.

More than half (55%) said that one cannot be a Moslem and Armenian—Marseille Armenians who thought so were considerably more (73%) and so were women (56%) and Armenians in the 55+ age group (59%). However, 3 out of 10 said one can be a Moslem and Armenian, more so among Pasadena Armenians (43%) and among the younger age group of under 34 (35%).

Spiritual life

The survey also looked into the personal beliefs of Armenians. Reflecting global trends, the Armenians surveyed in the four cities have high interest in “spirituality”, which are not confined to formal institutions or organized religion.

Three out of 4 Armenians surveyed (72%) said they “believe in God”, more so Cairo Armenians (82%), women (75%) and younger than 34 years-old Armenians (74%). In

contrast, only 1 in 10 Armenians is an atheist or agnostic, more so men (6.3%) and among those in the 35-54 age group. Interestingly, about 2 out of 10 (22%) said they are not believers, but support the Armenian Church, more Marseille Armenians (30%), more men (24%) than women and in the 55+ age group (25%).

Half of the surveyed Armenians have “active spiritual life”. Pasadena Armenians were more active (66%), so were the women (54%) and the 55+ age group (52%), while 4 out of 10 said they “like the idea of spiritual life” but are “not very active” (39%). Three out of 10 attend weekly church services,

more so Pasadena Armenians (36%) and women (31%), while 29% attend church only on special occasions, such as for christenings, weddings or funerals. Nearly four out of 10 attend non-Armenian churches on similar occasions. Interestingly, about equal number of Armenians (38%) said that they “never attend non-Armenian churches”. The percentage of men and women who attend non-Armenian church services are very close (39% and 41%), however, it is higher in Marseille (47%) and among the 55+ age group (49%).

Church affiliation

Over the centuries, the Armenian Apostolic Church has been an important and critical institution in organizing communal life in the Diaspora. In fact, today, in the Republic of Armenia, the Armenian Church or the ‘National Church’, is the largest religious institution in the country. One of the first institutions that Armenians have established during centuries of dispersion around the globe is the Church, followed by the school. This continues to be true today.

Predictably, the vast majority of Armenians are affiliated with the Armenian Apostolic Church (71%), while 12% are Evangelical and nearly 5% Catholic. About 12% are not affiliated with any church, more so in Pasadena (17%).

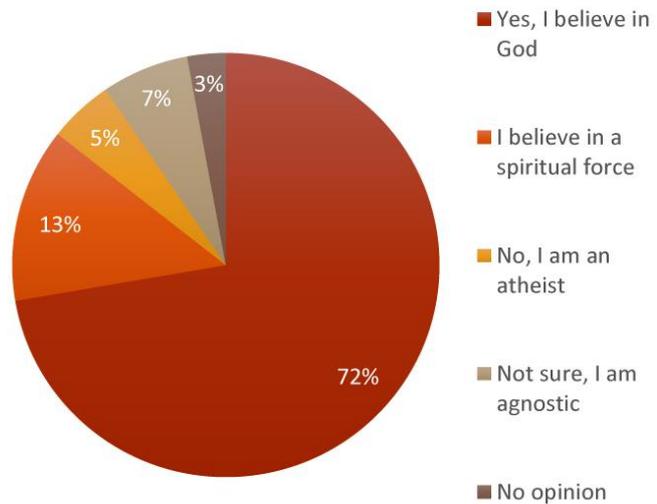
Respondents said that the most important aspect when attending church is “to pray, to worship God” (54%), especially Pasadena Armenians (80%), the younger generation (70%) and women (68%), while only for 60% of men. In contrast, even as 4 out of 10 consider the “sermon” important, only 3 out of 10 said they would go to a priest or minister for spiritual guidance. A little less than half attend church for “cultural aspects” (45%), more so for Boston Armenians (67.4%) and 4 out of 10 attend for “social aspects”, again more in Boston (54%).

Consistent with views on spirituality, 7 in 10 consider it important to marry in an Armenian church, more for Armenians in Cairo (79%). Three quarters of the young Armenians under the age of 34 consider this an important aspect of marriage. Only 13.5% said they do not.

Question 59: Do you believe in God?

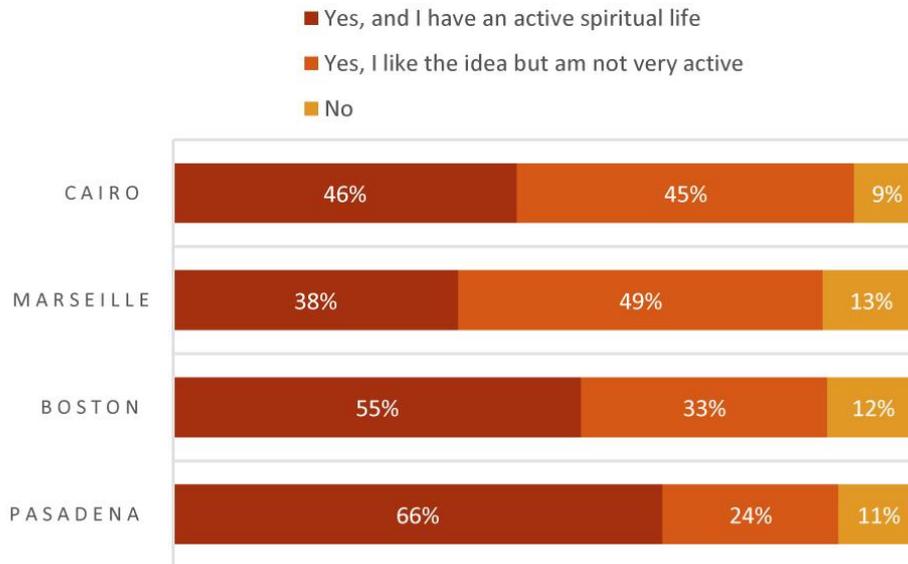
TOTAL

Base: All Respondents (728)



Question 60: Is religion or a spiritual life important to you?

CITIES



Base: Pasadena (148), Boston (203), Marseille (259), Cairo (115)

Four out of 10 said women should be ordained in the Armenian church, almost equally among men and women, more so in Boston (56%) and among the 55+ age group. One third had “no opinion” about the matter and nearly half of Cairo Armenians.

Similarities with Armenia

These views on religion and faith in the Diaspora are consistent with the views of society in Armenia. In a 2018 survey by the well-known PEW Research Center*, 8 in 10 (82%) Armenians said Christianity is “very/somewhat important” for Armenian identity. As for belief, 95% said they “believe in God” (79% “believe in God, absolutely certain”) and only 4% “do not believe in God.” In the same survey, 53% said “religion is very important in their lives,” 34% attend “church service at least once a month”; and 45% said they “pray daily”.

Indeed, Armenia scored the highest in a few categories among 18 countries in an earlier survey by PEW Research Center** on religious beliefs and national belonging in Central and Eastern Europe (2017). Armenians tended to be more philosophical than their neighboring countries: 79% in Armenia said they “often think about the meaning and purpose of life”; 57% “feel a deep connection with nature and Earth; 83% “believe in fate” and 72% in “miracles”—the highest among the surveyed nations.

* Dr. Hratch Tchilingirian is Director of ADS and Associate of the Faculty of Oriental Studies, University of Oxford since 2012. He has lectured internationally and is the author of numerous academic studies and articles on identity, culture, homeland-diaspora relations, sociology of religion and inter-ethnic conflicts in the Middle East and Eurasia.

*Pew Research Center, Oct. 29, 2018, “Eastern and Western Europeans Differ on Importance of Religion, Views of Minorities, and Key Social Issues”: 21-22. **Pew Research Center, May 10, 2017, “Religious Belief and National Belonging in Central and Eastern Europe”: 7.



3 | Community engagement

Busy lives require more interesting activities, visionary leadership and focus on the younger generation

Vahe Sahakyan

The majority of the respondents surveyed in the four cities, who were not involved in any Armenian organization and were not active in Armenian events, mentioned lack of time and lack of interesting events/organizations as major reasons for not being involved. Among major challenges to the strength of local Armenian communities most respondents mentioned three issues: a) lack of events that could interest younger generations; b) lack of strong, visionary leadership; c) mixed marriages.

For the purpose of the survey, “community” was defined as “a local area where Armenians think of themselves as belonging, where there are other Armenians with whom they can interact and where there are often certain institutions, such as churches, schools and clubs, where they can participate if they wish.”

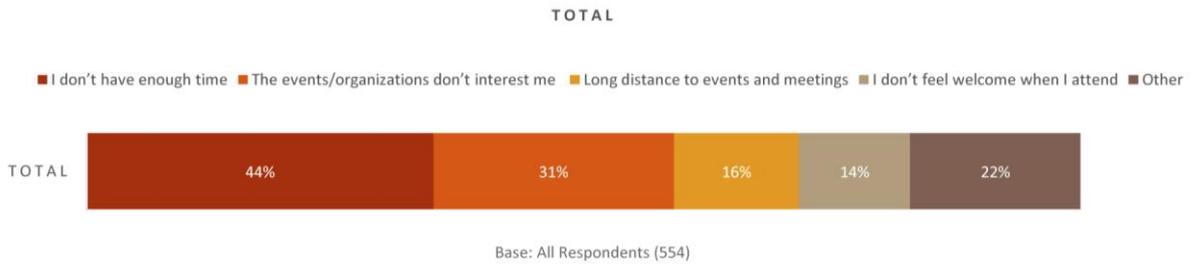
Predictably, most respondents gave high priority to the activities needed in their local communities that are, in one way or another, related to engaging younger generations. These include: a) lectures and activities on Armenian history, language, art, music, cooking, dance, etc.; b) Armenian schools; c) children’s cultural activities, summer camps, scouts.

Community involvement and challenges

Most respondents in the four cities were affiliated with an Armenian church, either Apostolic (71%), Evangelical (12%) or Catholic (5%); 12% of the respondents were not affiliated with any Armenian church or any other faith. Those who were not engaged with any Armenian organizations or events noted several reasons for not being active: 44% in all four cities did not have time, but over half of Marseille Armenians. Three in 10 respondents said events/organizations were not interesting to them, far higher percent in Boston (40%). Long distance is another factor that prevents 16% of respondents from active participation in community events and 14% do not feel welcome when they attend events, more so Cairo Armenians (17%).

Among the most important challenges for their local communities, respondents indicated three issues that stand out: 41% selected “lack of events that could interest younger generations”; 38% indicated “lack of strong, visionary leadership” and 32% expressed concern for mixed marriages and assimilation. Three out of 10 respondents indicated “desire/pressure to assimilate” and “lack of interesting/engaging Armenian community activities” as other important challenges. Interestingly, survey participants in Marseille (34%) felt more pressure to assimilate compared to the other places.

Question 46: If you are not active in any Armenian organizations or events, why is that the case?



The ranking of challenges varied less in relation to gender, age, or social distance from the immigrant generations. However, compared to 37% of respondents born of immigrant parents/grandparents, nearly half of the immigrant generation indicated the “lack of events that interest young people” as an important challenge to their community.

For one third of all respondents “mixed marriages” is among the most important challenges of local community, but for more than half of Cairo Armenians. The least concerned, 1 in 5, were the respondents in Boston. About a quarter of all respondents said “distractions of career” is among other challenges, but more so for 39% of Boston respondents.

Activities needed in local Armenian community

A number of categories of activities stand out among the list of activities the respondents thought are needed in their community. Educational activities are high on the priority list: “lectures and activities on Armenian history, language, art, music, cooking, dance, etc.” (45%); “Armenian schools” (37.5%); and “children’s cultural activities, summer camps, scouts” (37%)—more so in Cairo (55%) and less in Boston (37%). Activities of second-tier importance, for less than 10% of respondents, include: “professional networks”; “political activism (lobbying, Genocide recognition activities)”; “library, museum and other secular institutions”; “church and religious activities”.

These priorities vary according to different places and contexts. About half of respondents in Marseille selected “Armenian schools” as an important priority, while only a quarter of Cairo respondents. In contrast, 3 in 10 respondents in Cairo said “library, museum or secular institutions” or “church and religious activities” are more needed. In Boston, 33% of respondents stressed the importance of professional networks and 39% indicated the need for educational and cultural activities, even as a number of institutions, churches and clubs in the region offer such events and opportunities, such as the National Association of Armenian Studies and Research, the Armenian Museum of America, and the Armenian Cultural Foundation.

These findings provide opportunities for further study and analysis and pose challenges for community leaders and organizations, which could redesign their activities accordingly in order to respond more effectively to the variety of the needs and expectations of community members.

** Dr. Vahe Sahakyan is a member of the Advisory Committee of ADS and works as researcher and senior information resources specialist at the Armenian Research Center, University of Michigan Dearborn. His research and publications highlight the alternative forms and spaces of belonging, multiplicity of identities and discourses on homeland, ethnicity and nation.*

4 | Language and culture

Armenian schools and cultural education continue to play important roles in the Diaspora

Vahe Sahakyan

Teaching and preserving heritage language, history, culture, and maintaining the continuity with the past have been pressing challenges for Armenian communities throughout the diaspora. Even as educational institutions and Armenian schools have been instrumental in achieving this mission in various communities, extracurricular activities provided by other community centres have been important. The role of the family has also been crucial in this process.

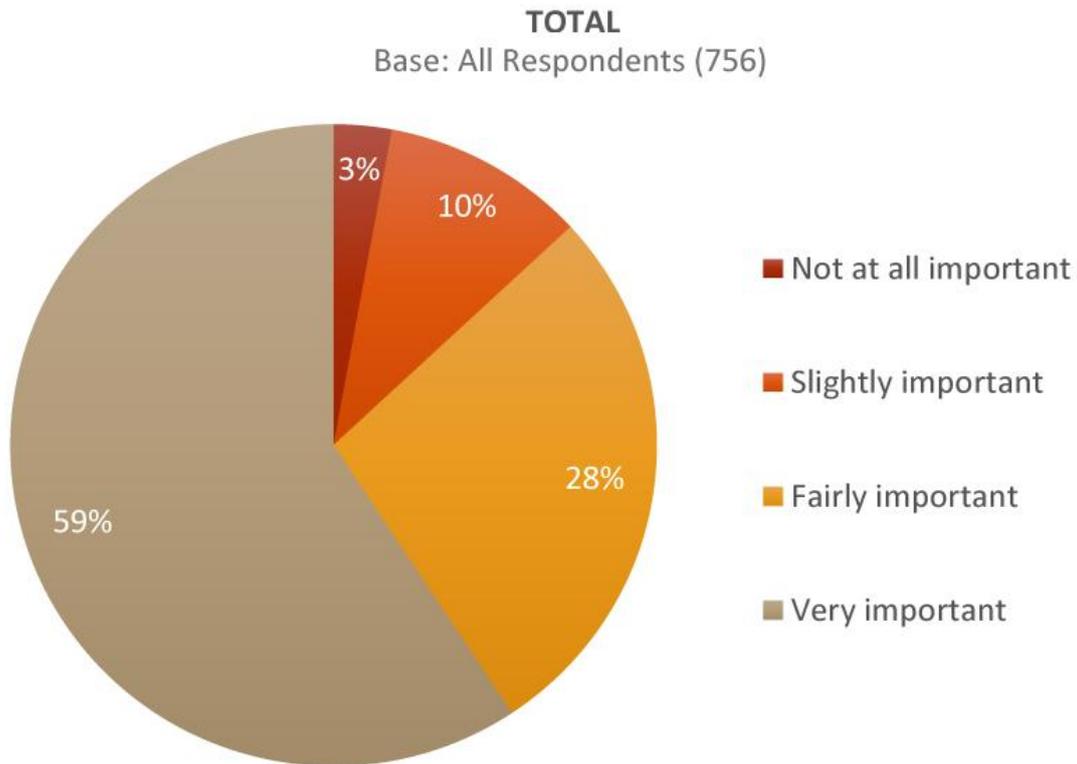
The overwhelming majority of the survey respondents in all four cities mentioned learning some Armenian as they grew up. Slightly more than half of all respondents also learned cooking Armenian food, Armenian dance and music, either by watching or attending some classes. Depending on where respondents grew up—whether in Boston, Cairo, Marseille, Pasadena or elsewhere before settling in these communities—they had various degrees of Armenian day school experience. Almost half of the respondents did not attend Armenian day school, especially in communities such as Boston, while another significant percent attended Armenian day schools for 6 years or more—mostly the immigrant generation, who settled especially in Marseille or Pasadena in the past decades. About half of all survey participants either sent or would send their children to Armenian day schools. Not surprisingly, the majority of the respondents expect that Armenian day schools would primarily teach the Armenian language, but would also provide a high-quality general education and a warm atmosphere that would encourage children to enjoy being Armenian.

Armenian language and culture (food, dance, music)

Eight in 10 respondents learned some Armenian, more so in Pasadena (90%); 68% learned how to cook Armenian food, more so in Boston (81%); 60% learned Armenian dances and 59% Armenian music. The proportion of female respondents, who learned cooking Armenian food (81%) and Armenian dance (71%), was significantly higher than the male respondents—among whom only 51% learned cooking Armenian food and 46% learned Armenian dance. There is virtually no difference between male and female respondents who learned or tried to learn Armenian language and music.

Among those participants who spoke Armenian, out of 10 respondents 7 spoke Western Armenian, 3 Eastern Armenian—about 14% spoke mixed Armenian (Eastern and Western dialects) and another 4% used other dialects. There was some overlap between responses to this question because respondents could select more than one answer. Interestingly, some speak both Western and Eastern Armenian, as well as other dialects.

Question 32: How important is knowing the Armenian language to Armenian identity?



Armenian day schools

The frequencies of survey respondents who attended Armenian day schools in all four cities were almost equally distributed; even as 43% said they had no Armenian day school experience, 45% reported more than 6 years of Armenian day school attendance—6% for 1-2 years and 6% for 3-5 years.

School attendance, predictably, varied from one community to another and from one generation to another. The majority of respondents in Cairo (73%) attended Armenian day schools for more than 6 years. A smaller proportion of respondents (about 14%) completed either 1-2 or 3-5 years, and only 14% never attended an Armenian day school. In contrast, 69% of respondent in Boson never attended an Armenian day school and only 19% attended for 6 years or more. Interestingly, the survey data showed that 45% of respondents in Marseille never attended an Armenian day school, while 43% attended for 6 years or more. The results for Pasadena were also close with 36% of respondents having no Armenian day school experience, while 52% attended an Armenian day school for 6 years or more. The relatively higher proportion of respondents who attended Armenian day schools in Marseille and Pasadena most probably is because many among the respondents in both communities were relatively recent immigrants from Armenia or the Middle East, where they had most probably attended Armenian day schools. About one third of the respondents in Marseille (33%) and Pasadena (32%) were the immigrant generation compared to the 13% in Boston and 9% in Cairo. Among the participants of immigrant generation, 75% attended Armenian day school for 6 years or more, while only 21% never attended an Armenian day school.

About half of the respondents in the four cities sent or would send their children to Armenian day schools. Nearly 1 in 5 thought they would probably send, 10% thought the opposite, that they would probably not send, and 26% either did not or would not send their children to Armenian day schools. Not surprisingly, 69% of the immigrant generation answered “yes” to the question whether they sent or would send their children to Armenian day schools. Among the diaspora-born, first generation respondents only 43% sent or would send their children to Armenian day schools, while 28% did not or would not send. The number was even lower for the grandchildren of Armenian immigrants, only 37% sent or would send their children to Armenian day schools, while 32% did not or would not send. Predictably, the figures were higher among the younger generations: out of 10 among the under 34-year old group, 4 sent or planned to send their children to Armenian days schools; 3 would probably send, and only 1 did not or would not send. The proportion of respondents within 35-54 age group, who sent or would send their children to Armenian day schools, was higher: 5 in 10 did or planned to do so; equally higher was those who would not. These numbers changed proportionally with the age of respondents. Forty-seven percent of the 55+ age group sent or would send their children to Armenian day schools, 9% would probably send, while 39% did not or would not. Gender does not seem to be an important factor in this question, as the responses between male and female respondents did not have much variation.

Among the expected qualities that the Armenian day schools should provide, teaching Armenian language ranked as the most important in these cities (24.5%). Armenian schools are also expected to provide high-quality general education (16%), create a warm atmosphere that encourages children to enjoy being Armenian (15%), teach certain values (10%) and provide opportunity to make Armenian friends (10%). Interestingly, these preferences are shared across the four cities with very slight variations and are not affected by respondents’ gender, age or generation.

After school or weekend classes and activities

Almost half of the respondents never attended any Armenian classes/programs after school or on weekends, but 47% said they sent or would send their children and 23% would probably do so. Among the other half, 27% attended such classes/programs for more than 6 years, 11% attended for 3-5 years, and 15% attended for 1-2 years. These numbers slightly vary from one community to another, the highest among those who never attended any after school or weekend classes/programs being in Pasadena (57%), followed by Cairo (51%), Boston (45%) and Marseille (43%). Even as in Pasadena and Cairo only 20% of the respondents attended such classes/programs for 6 years or more, the numbers were slightly higher in Marseille (28%) and Boston (33%). A quarter of the respondents either did not or would not send their children to Armenian classes/programs after school or on weekend, more so in Cairo 34%, but comparatively less in Boston (27%), Marseille (23%) and Pasadena (19%).

** Dr. Vahe Sahakyan is a member of the Advisory Committee of ADS and works as researcher and senior information resources specialist at the Armenian Research Center, University of Michigan Dearborn. His research and publications highlight the alternative forms and spaces of belonging, multiplicity of identities and discourses on homeland, ethnicity and nation.*



5 | Political engagement

Genocide recognition and the development of Armenia and Artsakh are unifying goals

Sossie Kasbarian

The questions on politics and engagement in the survey sought to explore the political identities, orientations and activities of the respondents. The survey recognized that diasporans operate on a number of levels along distinct but overlapping strata: the local community level (in this case, Pasadena, Boston, Marseille and Cairo), the diasporan or the transnational realm, and as citizens of their host/home countries where they reside, perhaps for generations. The survey found that there were no significant differences in the findings either along gender lines, or along the online/offline response binary. In general, respondents' "political views" appear to be typical of the wider population of their host country. Certain questions were not asked of the Cairo community where the political context rendered the topics irrelevant to their situation.

Genocide recognition

Not surprisingly, recognition of the Armenian Genocide is still an undisputed unifying concern shared by diaspora communities. Almost 9 in 10 respondents consider it "very/fairly important" that their host countries recognize the Genocide and 95% of respondents think it "fairly/very important" that Turkey does so.

The only discrepancy in Genocide recognition is in Marseille where 17% claimed it was not at all important—even as 81.5% said it was "very important". Given that France has already recognized the Genocide, this is perhaps to be expected in contrast to the other communities. It should be noted that in Egypt there has been some mobilization around this issue with certain parliamentarians expressing sympathy for the cause. This has coincided with the straining of relations with Turkey and the fall out with the Muslim Brotherhood—thus, it fits in with state political currents. The 2015 centenary of the Genocide was marked with unprecedented mainstream media attention in Egypt.

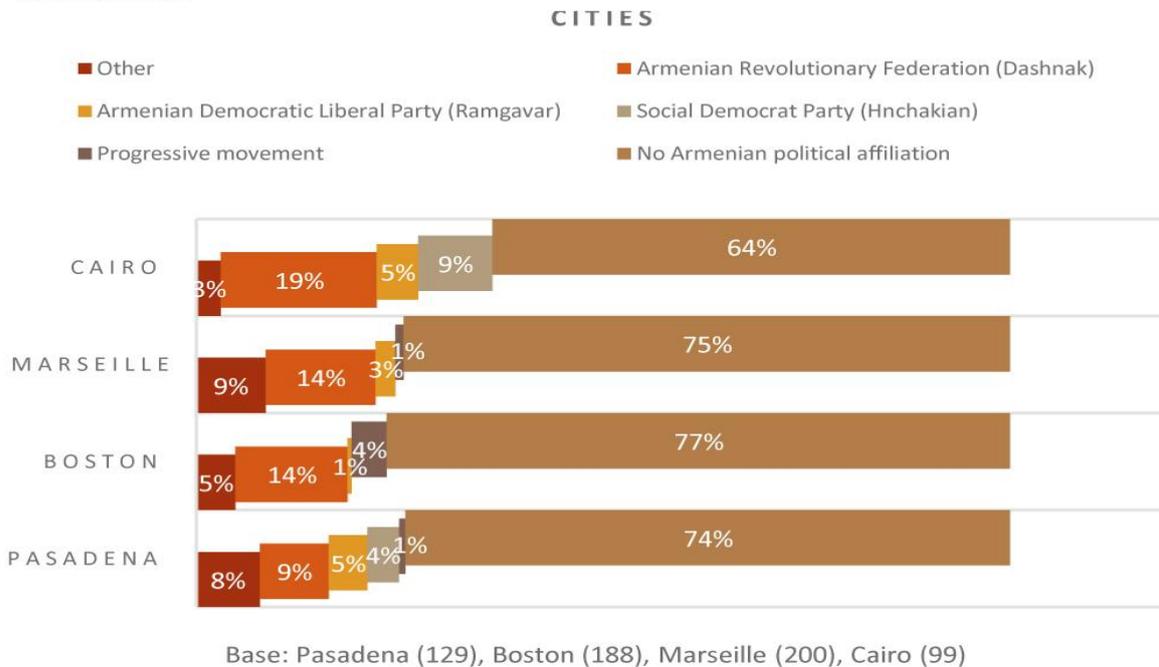
When asked whether they would support military intervention to protect other people "undergoing genocide, acute discrimination, massacres," the majority of respondents answered "yes" to this question (70%), although a notable minority (21%) said they had "no opinion".

The overwhelming majority of the respondents had seen the film *The Promise*—with the highest number of viewers in Boston (almost 9 in 10) and a low of 74% in Cairo, where it was only shown for a short period of time. This statistic shows how important the movie was for the diaspora who saw their stories being portrayed to a global audience and reflected back to them through the Hollywood medium.

Political affiliations

The vast majority of respondents (73%) said they “had no Armenian political affiliation”, when asked if they were “actively involved with any Armenian political parties or movements”. Interestingly, nearly 8 in 10 in the 35-54 age group had “no Armenian political affiliation”, while the under 34 age group was about 7 in 10, suggesting that perhaps the trend is reversing with the younger people. Cairo was the outlier here, with about 6 in 10, suggesting that the small close-knit community is more centred around its traditional political parties and organizations than the other communities in this survey. This is in keeping with being a tiny Christian minority in a Muslim country, where the Copts—the Egyptian Christian minority—are in an extremely precarious and vulnerable political situation. This result is also a testimony to the high level of organization and infrastructure within the Cairo community, which belies its size.

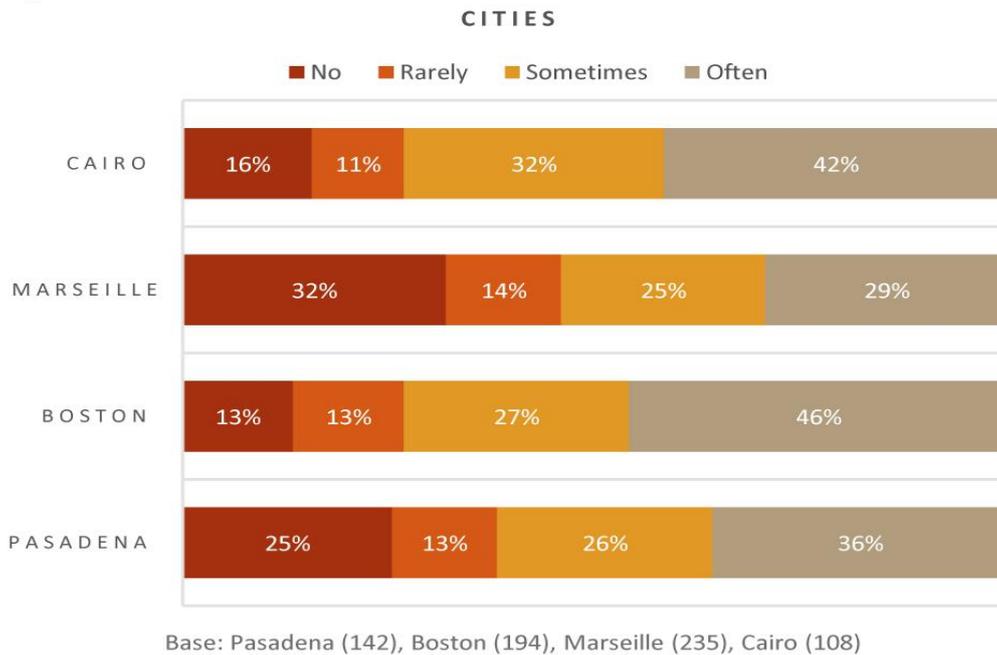
Question 45: Are you actively involved with any Armenian political parties or movements?



Eight in 10 respondents are not members of diaspora Armenian political parties. Party affiliation is less than 20%. The party with the most membership according to the survey in the four cities is the ARF (13.5%), particularly among the under 34 age group, suggesting that the party is attracting younger members. Affiliations with the other two diaspora parties, SDHP and ADL, were less than 3% respectively. It should be noted that Armenians typically do not “actively join” diasporan political parties, but are more likely to be sympathizers, associated through family background, or participants in events organized by said parties.

In terms of engagement, 64% said they “sometimes/often” do volunteer work with Armenian organizations. More specifically, about 6 in 10 do it “often”, the highest proportion in Boston (46%), especially among the 55+ age group (43%); about a quarter of the respondents volunteer “sometimes”, while another 35% do “rarely” or “not at all”. As for doing volunteer work in non-Armenian organizations, a significant number of

Question 47: a. Do/did you do any volunteer work with organizations? / Armenian organizations?



respondents in all four cities, nearly 6 in 10, said they “never” or “rarely” do, least in Marseille, only 1 in 10, while about 3 in 10 in Boston.

Donations

Most respondents donated to charities to some degree—with the Boston community the most generous, reflecting the US tradition of philanthropy and the fact that this is a well-established community of long-standing. The Cairo community exhibited slightly less giving—perhaps because their own community institutions are already well-funded, and there exists a culture of constant charitable giving in everyday transactions in Egypt (which is unlikely to be recognized as formal donation as in this question). Armenian causes were not particularly favoured in the respondents’ charitable giving. Boston is the exception here, where a third of respondents give 75-100 per cent of their donation to Armenian causes.

There was no change in contributions to diaspora institutions and causes (including the church) in the past 10 years for over half of the respondents, with all but Cairo reporting significant increases in giving as well, particularly Boston with 53%. Contributions to Armenia/Artsakh were unchanged for the majority of respondents (64%), higher in Pasadena (68%) and lower in Marseille (57%). In all, 1 in 4 respondents said donations increased in the last decade, except in Cairo, where only 16% said there was an increase. Regarding other charities, the vast majority reported no change in their giving habits, with significant increases in Pasadena (27%) and Boston (32%).

Helping the Armenian diaspora communities in the Middle East was considered “fairly/very important” by the overwhelming majority of respondents. Cairo, the only Middle East community surveyed, has almost the same results as the others. This suggests that the Middle East, where many of the communities in the west have their roots, remains high as a priority and focus for subsequent generations, whether they have active material

or personal ties there or not. The wider political context is that the prevalent discourse about Christians in the Middle East—including Armenians—is that they are facing an existential crisis, so these results are unsurprising, and likely to correspond with a broader (non-Armenian) constituency.

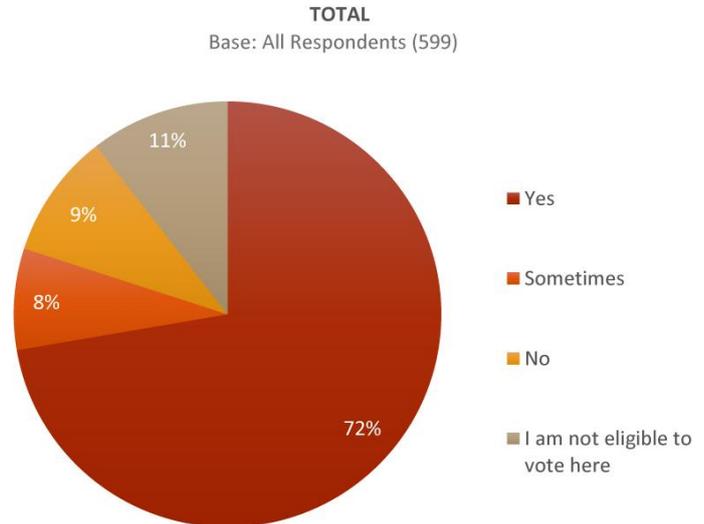
Elections

The majority of respondents said they voted in national/local elections in their host country. In Marseille 18% said they were ineligible to vote and 13% said they did not vote—this is a sizable percentage who for one reason or another are disenfranchised—perhaps because they are recent arrivals or not citizens (as yet). Overall the 55+ group had the highest composition of voters (84%) compared to only 47% of those under 34 years old. This reflects global trends in the west where democracy is seen to be in crisis, with younger citizens feeling disenfranchised with mainstream politics and traditional parties.

Respondents’ “political views” appear to be typical of the wider population of their host country. There was a higher proportion of *conservative* voters in Pasadena (43%), with those identifying as *liberal* mostly in Marseille (27.6%). However, a sizable group in each community said their views were a “mixture”. Unsurprisingly, the 55+ group had the highest number of people identifying as conservative (38.5%), and the youngest the least.

In the two US communities in this survey, voting preferences were typical of the wider population. It is notable that in the very divisive US political landscape, 42.5% of those under 34 did not vote, nor did 20% of women, compared to 9% of men. The largest number of Trump voters in the survey were those over 55 (41%) and mostly male (34.2%). It would appear that Armenian Americans were true to the prevailing political culture of the US electorate and reflected the deep divisions and animosities between Republicans and Democrats—or more strictly speaking, candidates Trump and Clinton, and what they represented. This extends to mobilization in all platforms and the use of robust and combative language. There are currently two Facebook groups going by the name “Armenians for Trump”: one that identifies as a “political organization” has over 19,500 likes and another has 3,487 members in the community group created on 12 June 2016.

Question 71: Do you vote in national and/or local elections regularly in [host country]?



* Dr. Sossie Kasbarian is Associate Professor in Comparative Politics at the University of Stirling and serves on the Advisory Committee of ADS. Her research and publications broadly span diaspora studies; contemporary Middle East politics and society; nationalism and ethnicity; transnational political activism; refugee and migration studies. She is co-editor of *Diaspora—A Journal of Transnational Studies*.

6 | Diaspora connections with Armenia Homeland and State are critical elements of Armenian identity

Hratch Tchilingirian

In as much as the end of the Soviet Union and the independence of the Republic of Armenia in 1991 radically transformed Armenian society in the homeland, the Diaspora equally went through an internal transformation of focus and outlook. The first few years of the newly independent Armenia were marked by multi-level political, economic and social transitions. In the early stages of the transition process, the Diaspora showed a certain degree of understanding towards the fledgling country's shortcomings. Nevertheless, starting in the mid-1990s, the political developments in the homeland were disappointing for many diasporans who had expected a minimum level of justice and equality in Armenia. The Velvet Revolution in April-May 2018 introduced a radical change with that past and has inspired a renewed engagement of the Diaspora with Armenia.

Armenia as a national homeland and as a state is a critical element of Armenian identity. Nearly 9 out of 10 respondents in the four cities consider the Republic of Armenia as "very/fairly important" and more than half consider it "the homeland of all Armenians". About a third (32%) of the respondents has visited Armenia more than 3 times, more so the 55+ age group and nearly half of Cairo Armenians (47%). Of those who have been to Armenia, more than 80% have not lived there for more than 6 months and two thirds have not done any volunteer work while in Armenia.

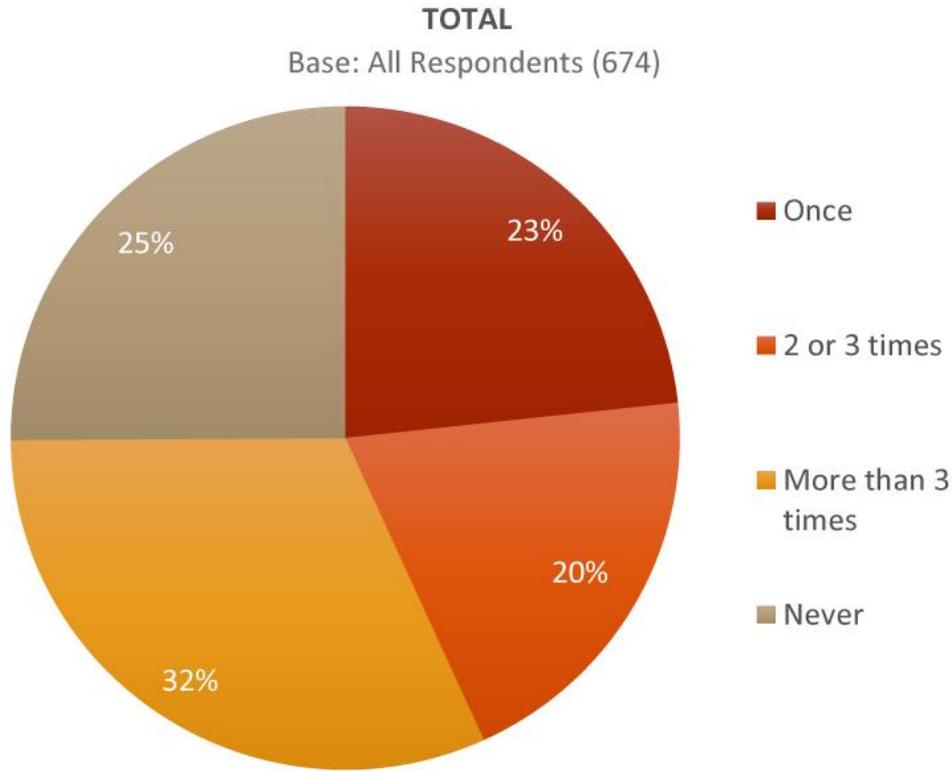
There are also strong connections with Armenia and Artsakh. Six in 10 have friends and social connections, especially Cairo Armenians (68%) and the 35-54 age group (63%). Overall, a little less than half have family connections, however, the under 34 age group (57%) and Marseille Armenians (56%) scored higher. About a third had connections with educational and cultural activities in Armenia, more so Boston Armenians (48%) and the 55+ age group (35%).

There is a strong desire among diasporans to visit Armenia. Even as 1 in 4 has never been to Armenia, especially those in the 35-54 age group, 9 out of 10 said they intend to visit Armenia, more so Cairo Armenians (98%) and more among the 35-54 age group.

Reflective of the view that the existence of the Diaspora is "fairly/very important" (95%), more than half would not consider living in Armenia permanently, more so Boston Armenians (64%) and the 55+ age group (56%). However, about 1 in 4 (26%) would consider living in Armenia "if circumstances were different".

There is considerable interest and engagement with developments in Armenia and Artsakh (Karabakh). Four out of 10 follow current events in Armenia and Artsakh "fairly regularly", more so in Boston (46%), among the 55+ age group (43%) and more women

Question 82: Have you ever visited the Republic of Armenia?



follow (42%) than men (39%). Overall, the respondents’ interest in Diaspora events is slightly higher (46%) than events in Armenia.

Nearly 9 in 10 consider Diaspora support to Armenian as “very/fairly important”. More than half said their views about Armenia in the last 10 years have not changed, especially for Cairo Armenians (63%). Four out of 10 consider support to Armenia is more important now, especially among Pasadena Armenians (49%). Conversely, 6 in 10 thought that there are ways the Republic of Armenia could support the Diaspora. This view was especially stronger among the younger than 34 and the 55+ age groups.

Almost 7 in 10 consider *economic development* and *job creation* as among the most effective ways for the Diaspora to support Armenia, more so Marseille Armenians (73%) and the 35-54 age group (69%). A little over half noted *education* as most effective way of support to Armenia, not surprisingly Bostonians (59%), who live in the “education capital” of America, and younger than 34 age group (70%). Nearly half, and almost equally among the age groups, indicated support to Armenia through “human rights, democracy building”, more respondents in Marseille (53%) and least in Cairo (31%).

* Dr. Hratch Tchilingirian is Director of ADS and Associate of the Faculty of Oriental Studies, University of Oxford since 2012. He has lectured internationally and is the author of numerous academic studies and articles on identity, culture, homeland-diaspora relations, sociology of religion, and inter-ethnic conflicts in the Middle East and Eurasia.

7 | Methodology

Hayk Gyuzalyan

Quantitative research in diaspora communities is challenging. The Pilot Armenian Diaspora Survey explored different approaches to find the optimal approach to sampling, recruitment, data collection and data analysis to utilize in the mainstage survey. A group of social scientists, researchers and practitioners were involved in designing the questionnaire and organizing the fieldwork.

Survey universe and coverage

The pilot survey was organized in four Armenian communities: Boston (USA), Pasadena (USA), Cairo (Egypt) and Marseille (France).

The survey covered all people who are normally resident in these four communities and who consider themselves Armenian, without further restrictions on whether “Armenian” is defined by origin, by ethnicity, by self-description or by choice.

For geographical coverage, communities were defined slightly differently in four cities. In Boston, all those who use Boston as their "community" were eligible to take part in the survey: many areas to the north and west of Boston were included, such as Haverhill, Lynn, Lincoln, Winchester, Watertown, Cambridge, and others. The Pasadena survey was restricted to Pasadena residents, due to the potential difficulty knowing where to draw the line in the Los Angeles area otherwise. In Marseille, the fieldwork included also small towns, just outside of the city limits. In Cairo, the fieldwork was conducted within the city and took place mostly in the community's clubs.

Sampling

A particular challenge for surveys in diaspora communities is the absence of comprehensive sampling frames. Low incidence of diaspora representatives among the general public makes it very difficult to use traditional sampling frames for sample design. For Armenian diaspora communities—even in cities with significant Armenian population and in neighbourhoods with substantial Armenian population—the incidence rarely goes above 5%, which makes it impractical to use general population sampling approaches for recruiting and interviewing.

In this pilot survey, in order to engage maximum number of people who consider themselves Armenians in each community, research teams of three people were deployed in each of the four cities.

In order to distribute the paper questionnaire and publicize the online completion of survey as broadly as possible, the research teams engaged with a given community through churches, community centres, Armenian clubs, events, key community members, festivals,

schools and other ways. The research teams sought to engage a broad representation of Armenian diaspora communities by approaching respondents of a range of ages, various economic and geographic backgrounds and varying strength of connections to the Armenian community. Special attention was paid to engaging community members whose families arrived in the host country as first immigrants in the family: respondents themselves, their parents, grandparents or earlier generations. Attempts were also made to engage people who may not be active in the community.

Translation

The questionnaire was designed, discussed and finalized in English as the source language. Following the finalization of the English questionnaire for US locations (Boston and Pasadena), it was adapted for Egypt and France, for example, by modifying questions related to local political processes and elections. The finalized questionnaire was translated from the source language (English) into fieldwork languages: Western Armenian, Eastern Armenian and French, using one straight translation.

Mode of administration

The questionnaire was available for completion in two modes: paper and online. Paper questionnaires were printed and distributed by the research teams in each of the four fieldwork locations. They were primarily distributed for self-completion by respondents. Questionnaires were also scripted for online completion using SurveyMonkey scripting and data collection mechanism, using the paid “Advantage” service.

Fieldwork dates

The survey was conducted in the months of May and June 2018. In Boston, the fieldwork for the self-administered questionnaire started on 17 May and ended on 14 June. In Pasadena, Marseille and Cairo, the fieldwork started on 1 June and finished on June 29. Online questionnaires were available for completion from 17 May until 14 July, for all locations and language versions.

Table 1. Number of completed questionnaires by fieldwork location and mode of completion

City	English		Western Armenian		Eastern Armenian		French		TOTALS
	paper	online	paper	online	paper	online	paper	online	
Boston	69	165	0	0	0	0	0	0	234
Cairo	55	14	50	1	0	0	0	0	120
Marseille	-	-	10	2	64	3	89	120	268
Pasadena	57	97	23	0	-	-	-	-	179
TOTALS	181	276	83	3	64	3	89	120	819

Data entry and processing

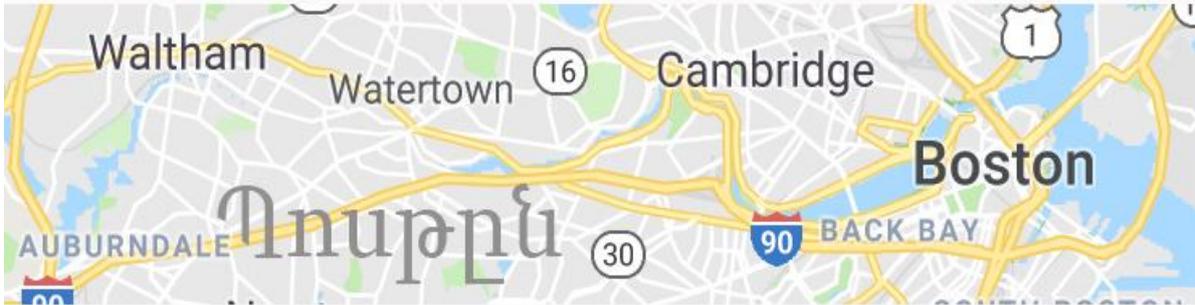
A single combined dataset was created for paper and online questionnaires. The online data was downloaded from SurveyMonkey, with all languages and community questionnaire versions combined in one dataset. Completed paper questionnaires were scanned in different locations, with the data entry organized in one place. The combined dataset was created in SPSS, and later exported into MS Excel format. Computer tables were created using question response items and certain aggregated variables as downbreaks and key survey variables as crossbreaks. Open-ended responses have been included verbatim in their language of completion.

Table 2. Qualitative Interviews

City	English	Western Armenian	Eastern Armenian	French	Mixed English, W/E Armenian, Arabic, Turkish, Kurdish	TOTALS
Boston	42	2	3		1	48
Cairo	18	87	2	1	11	119
Marseille		8	3	11	2	24
Pasadena	26	7			3	36
TOTALS	86	104	8	12	17	227

In Cairo, Boston and Pasadena audio interviews were recorded and stored in electronic files. Marseille interviews were recorded by notes. Interviewers were given a list of suggested questions and guidance as to how to initiate conversations. They were asked to be attentive to the concerns and interests of the interviewees. The results of these interviews are not presented here, but transcriptions will be made available to scholars for further study and analysis.

** Dr. Hayk Gyuzalyan is ADS Survey Methods Advisor, head of Quantitative Research at Conflict Management Consulting in Brussels and Advisory Board Member of European Cohort Development Project. He has managed surveys and research projects for international organizations since 1999, including for Eurasia Foundation, USAID, Armenia's Ministry of Social Protection and others.*



7 | Profiles of Survey Cities

Boston

The City of Boston is characterised by its beautiful natural setting on the Atlantic coast with the Charles River cutting through to the port. Historic sites dating to the American Revolution are found throughout the city and surrounding towns. Greater Boston also hosts numerous world-class universities, colleges and conservatories. A “sports-mad” town, Boston’s teams are regularly national champions.

There are an estimated 30-50 thousand Armenian in the Greater Boston area.

The first Armenians to settle in the East Coast of the United States in the late 19th and early 20th centuries clustered around industrial towns with the most employment opportunities: Worcester, Lawrence, Whitinsville, Providence, Boston, Philadelphia and New York. Since the establishment of the very first Armenian communities in this region, they have been characterised by core institutions: churches, libraries, coffeehouses, boarding houses and community centres. In the early years of the development of these communities, people’s ethnic identities superseded their regional or local identities: bourgeois immigrants from Istanbul would intermingle with villagers from the Kharpert region of historic Armenia.

As there were restrictions to owning property and finding employment, the Armenians congregated in areas where they could find accommodation and jobs. In Lawrence, they settled on Common Street, close to the American Woolen Company. In Whitinsville, they lived on Main Street. In Worcester, they settled on Dewey, Mason and Chandler streets as well near Harrington Richardson Arms and Wiley Bickford factories, where many Armenians worked. In Providence, Armenians were attracted by job opportunities at the American Wire Company, so settled on the nearby Chalkstone Street and Douglas Avenue.

As for larger business centres like Boston, Armenians engaged in small businesses: tailor shops, shoemaking, rug repair stores, jewellery and grocery shops. Kneeland Street marked a dividing point between the businesses and people’s homes.

In time, people began to move from industrial to suburban areas. The growth of chain businesses in the 1960s and ‘70s affected the small-scale businesses which Armenians owned. New generations created other kinds of businesses and many Armenians began to enter the professions. Numerous Armenians have been involved in civic life, some holding political office. More recently, Boston has become a tech innovation and entrepreneurial centre. Meanwhile, Armenians have become more dispersed and have moved, for example, from Watertown to Newton, Winchester, Haverhill, and further.

In recent decades, the descendants of these communities have regrouped, thanks to the memories of their ancestors passed down to them. Changes and developments over the decades have given birth to new kinds of diasporic community centres in the Greater Boston area, such as the National Association for Armenian Studies and Research (NAASR), the

Armenian Museum of America, the Armenian Cultural Foundation, the Armenian International Women's Association, Project SAVE Armenian Photograph Archives, a branch of the Armenian Assembly, and the beautiful Armenian Heritage Park with its Genocide memorial in downtown Boston.

Institutions, old and new, continue to serve as gathering places for Armenians of the region. There are several Armenian religious centres located in the Boston area, including Armenian Apostolic, Catholic and Protestant churches. In addition, there are also schools, dance and music classes, regular festivals and dinners, professional organizations, charities, such as the Armenia Tree Project, Knights and Daughters of Vartan, the Cambridge-Yerevan Sister City Association, active since 1987, and others.

Armenian political activity has been a substantially important part of community life in Boston. All three major Armenian diasporan political parties, ARF, SDHP and ADL, have played significant roles in running educational, cultural and sports activities in the Boston area. Boston reaches beyond its community borders through the wide reach of two newspapers based in Watertown: the *Armenian Mirror Spectator* and the *Armenian Weekly*, read across the Anglophone world, both in print and online.

Cairo

The Armenian presence in Egypt goes back to the 6th-7th centuries. However, the modern-day Armenian community in the country was shaped in the 19th century, during the rule of Muhammad Ali, when Armenians were brought to involve them in the process of building up of the state's institutions and cultural life, much like how Ottoman sultans and Persian shahs did in their empires.

The largest proportion of Armenians arrived in Egypt after the Genocide. The size of the population in 1917 was estimated to be 12,854 while in 1927 it rose to 17,188. Estimates for the population before 1952 reach almost 40,000, mostly concentrated in the cities of Cairo and Alexandria. A large proportion emigrated, mostly to the West, in the aftermath of the Revolution in 1952 and when Gamal Abdel Nasser came to power. Currently, the estimated number of Armenians in Egypt is about 5,000.

The majority of Armenians who arrived around the time of the Genocide initially settled in the heart of Cairo. The Bein el-Sourain and Darb el-Guenena areas, which were considered to be Armenian areas in the first half of the 20th century. Gradually, Armenians began to move towards the suburbs after they had already established their businesses and institutions in the central areas. Armenians moved to areas such as Heliopolis, Nozha, Maadi, and Helwan. Heliopolis is considered to be the main hub for Armenians in Cairo.

The Armenian General Benevolent Union (AGBU) was established in Cairo in 1906 by Boghos Nubar, the son of the first Prime Minister of Egypt, Nubar Pasha. Although the organisation moved to Paris in 1922 and to New York in 1942, it still has two branches in Egypt, one in Cairo and one in Alexandria. It also runs the Nubar Club in both cities. Cairo has also been an important place for diaspora political parties, who have branches there, along with their sports clubs and newspapers.

The Kalousdian Armenian School is the oldest institution of private education in Egypt and the oldest remaining Armenian school in the country. It was established in 1854 by Garabed Agha Kalousd in the Heliopolis district of Cairo.

Famous Egyptian Armenians who have contributed to the country's development, include Nubar Nubarian (Nubar Pasha); Ohan Hagop Justinian, the first person to manufacture cameras for film production in Cairo and Alexandria. He filmed 12 Egyptian films between 1948 and 1957. Among the famous actresses in Egyptian cinema are Beyrouz Artin Kalfaian (Fayrouz), Nonia Kobelian (Lebleba) and Mary Nizar Julian (Mimi Gamal). Well-known musician Fuad Grabit Panosian (Foad al-Zahery) has composed the music for some 350 Egyptian films.

Perhaps the most well-known Armenian to make a contribution to the culture of modern Egypt is cartoonist Alexander Saroukhan, who worked for various Egyptian publications, as well as the Armenian daily, *Arev*. Saroukhan left his mark on Egyptian media through his political satire. He also wrote a book in Armenian about the art of caricature, as well as five satirical plays.

The Armenian community of Cairo has a rich history of intellectual activity, especially in the field of journalism and media. A number of prominent intellectuals and writers, such as Arpiar Arpiarian, Vahan Tekeyan and Yervant Odian, lived and spent their last days in Cairo. The first Armenian paper to be established in Egypt was *Armaveni* (Palm tree), founded in Cairo by Abraham Mouradian in 1865. Three periodicals continue to be published in Cairo: *Housaper* (ARF), founded in 1913; *Arev* (ADL), founded in 1915; and *Tchahagir* (SDHP), founded in 1948.

Marseille

The first mentions of an Armenian presence in Marseille go back to the end of the 16th century, when Armenian merchants from Julfa in Iran travelled to the city. However, it was in 1612 when the first Armenian family, the d'Arménys, settled in Marseille. The patriarch of the family was Antoine d'Armény, who established ties with Louis Fréjus, one of the most prominent merchants in Marseille, in order to trade in silk, which Armenians brought from the "East". Towards the end of the 17th century, the Armenian community in Marseille grew to around 400 people.

The Armenian quarter in Marseille was established behind the current Hôtel de Ville, where one found repositories belonging to the merchants and an Armenian chapel. The first Armenian printing house was established in 1669 by Archbishop Oskan Yerevantsi. It was located on rue de la Loge.

Armenians played a key role in the diplomacy between France and Persia. A consul, by the name of Hakobian, was sent to run affairs in Marseille in 1715. From 1850 onwards, Armenian merchants from commercial centres in the Ottoman Empire began to travel to Marseille and establish their businesses there, as well as a sense of community life. Most of the Armenian institutions at the time were centred in rue Saint-Jacques, rue de l'Ormeau and rue Stanislas Torrents.

Marseille saw an influx of Armenian migrants from the Ottoman Empire during the massacres of 1894-1896 and the Genocide at the start of the 20th century. They came

without any identification. The Armenian Church coordinated with the French authorities to obtain papers for the refugees, both birth and baptism certificates. A number of these still exist, attesting to the arrival of Armenian refugees to the city. Lodging and accommodation were major issues for thousands of destitute Armenians. They were sent to military camps transformed into refugee camps. The largest of these was called Camp Oddo, taking in around 5,500 refugees between 1922 and 1927. Other such refugee camps taking in Armenians included Camp Sainte-Anne and Sainte-Marthe.

Gradually Armenians settled in the north of Marseille, near Saint-Louis, Saint-André and Saint-Antoine; rue de Lyon, boulevard Oddo, Saint-Henri, Saint-Jérôme, Saint-Julien, Saint-Loup, Saint-Marguerite, Campagne Frèze and, the most notable of all, Beaumont. In the 1920s, the community built churches, clubs and cultural centres. The Armenian Church, under the leadership of Bishop Krikoris Balakian, and the three diaspóra political parties played pivotal roles in organising and developing the life of the community.

The area of Beaumont in Marseille has been a primary centre for the Armenian community of the city. The community began to establish itself there when the survivors of the Genocide grew tired of the conditions in the refugee camps and sought lodging away from the centre of the city. Many bought plots of land in the area with credit in accordance with the Property Law of the time. There are stories of how Armenians would build their houses in Beaumont in the evenings and weekends when they were off their regular work. Beaumont was seen as a space where Armenians could start anew and have their own pocket of territory where the community would flourish. St Gregory the Illuminator *church* was constructed in 1932. The Armenian language was taught there once a week, as well as at the Evangelical Armenian Church.

Armenians in Beaumont, today around 15-17 thousand, are mostly artisans, craftsmen, shoemakers and businessmen. Two Armenian schools, *Hamaskaïne*, a bilingual French-Armenian school established in 1980, and Notre-Dame-du-Sacré-Coeur, continue to function. A Genocide memorial was built in 2006 and 100 almond and pomegranate trees were planted nearby in memory of the victims at the Parc du Souvenir.

A number of Armenian organisations continue to preserve a vibrant community life, including UGAB (AGBU), functioning in Marseille since 1910; Hamaskaïne Cultural Association; *Agoumb*, the club of the Armenian Revolutionary Federation (ARF); ARAM, established by Jean Garbis Artin, documenting Armenian presence in Marseille for students, researchers, journalists and other interested individuals; UGA-Ardziv (Armenian General Union), a football club created in 1924 at Camp Oddo and merged with the Ardziv club; the Ani Cultural Centre, established in 1987 by Jean Daniel Sahagian, pastor of the Armenian Evangelical Church of Beaumont, focusing on Armenian culture and Christianity.

Pasadena

The Armenian community of Pasadena is part of the larger community of Los Angeles, which includes areas such as Glendale, Hollywood, Montebello and San Fernando Valley. The first mention of Armenians in Pasadena is in a newspaper article published in 1895, about a man named Dr. Milchonians, a guest speaker at the First Congregational Church. The first

Armenian-owned business to open in Pasadena was the “Pashgian Brothers rugs and draperies”, established in 1903-1904.

After WWI, many survivors of the Genocide settled in Pasadena. By 1923, there were an estimated 2,500-3,000 Armenians living in Pasadena. The community started to take shape, especially when 20 young Armenians founded the Varoujan Club in 1924, with the aim of organising cultural and social events, and when the Armenian General Benevolent Union (AGBU) opened a branch in Pasadena in the 1920s.

Most Armenians originally settled near the corner of Allen Avenue and Washington Boulevard, where still many community organisations and properties are located today.

The majority of those arriving with the initial wave of migration to Pasadena were Protestants from Hadjin and other towns in Cilicia. The next large wave of Armenian migration came during the Lebanese Civil War beginning in 1975. Today, Armenians from Lebanon and Syria are said to make up the largest proportion of the community in Pasadena. Armenians from Armenia began to arrive in Pasadena in the late 1980s and early 1990s.

The community has several churches that were built by Evangelical and Apostolic Armenians. The Armenian Cilicia Evangelical Church, founded in 1922 was established by Armenians from Cilicia (Ottoman Empire), who found refuge in Pasadena. The Armenian Evangelical Brethren Church began as a small Bible reading group set up in 1922, which eventually developed into a fully functioning church. St. Gregory Church is the older of the two Armenian Apostolic churches in Pasadena. Established in 1947, St. Gregory is a parish under the jurisdiction of the Western Diocese of Holy Etchmiadzin. It caters largely to the descendants of the generation of Western Armenians, who settled in Pasadena decades or even a century ago. St. Sarkis Church, under the Prelacy of the See of Cilicia, is a newer parish founded in 1985. The congregation is predominantly made of more recent immigrants.

There are a number of Armenian schools in Pasadena, including the non-affiliated Sahag-Mesrob Armenian Christian School, established in 1980, with a mission to provide “a Christ centered education within an Armenian heritage and cultural programs”; St. Gregory Alfred & Marguerite Hovsepian School, founded in 1984, to cater to the needs of the large wave of Armenian migrants from the Middle East; the Levon and Hasmig Tavlian Armenian Preschool, established in 1992, affiliated with the St Sarkis Church; and the AGBU Vatche and Tamar Manoukian High School, established in 2006.

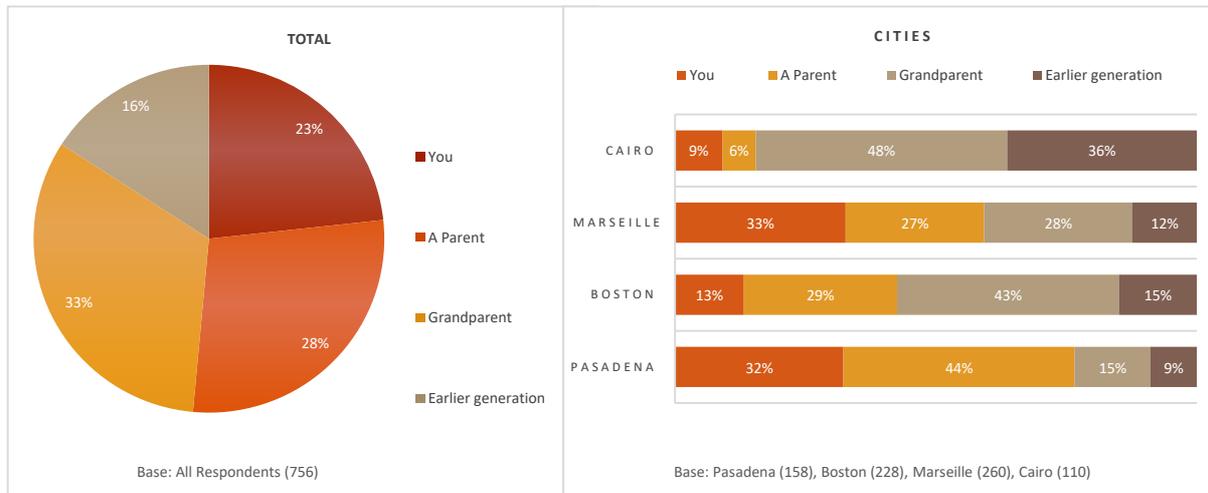


9 | Survey Results

** The survey results in the following pages start with Question 5, questions related to demographic information are given in the table headings. Questions that had open-ended answers are not reported in these pages, therefore, there are some gaps in the question number sequence.*



Question 5: a. When did the first Armenian member(s) of your family from either parent's side settle in host country? Who was this?

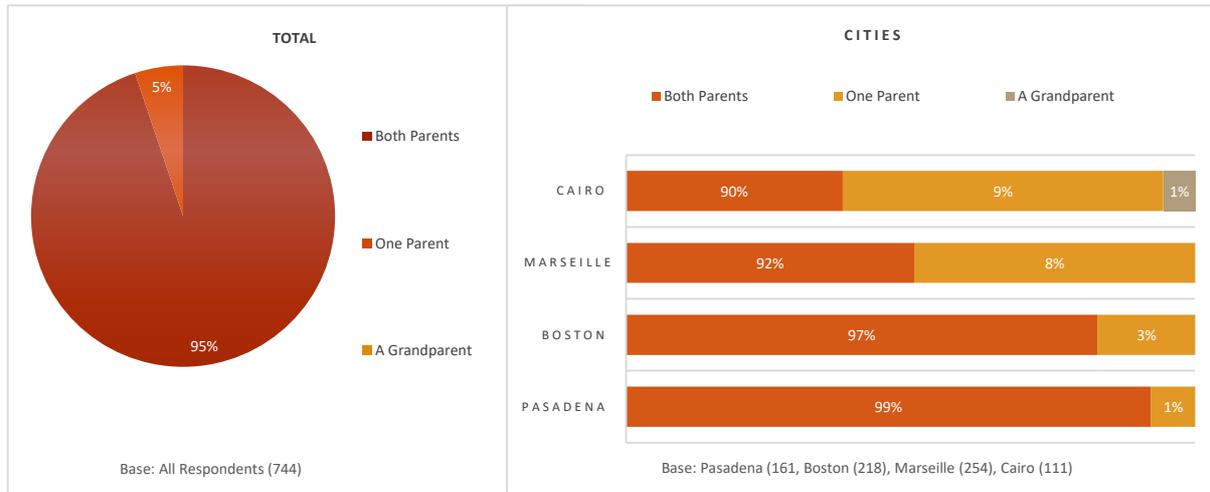


Question 5: a. When did the first Armenian member(s) of your family from either parent's side settle in host country? Who was this?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	756	158	228	260	110
You	23%	32%	13%	33%	9%
A Parent	28%	44%	29%	27%	6%
Grandparent	33%	15%	43%	28%	48%
Earlier generation	16%	9%	15%	12%	36%
TOTAL	100%	100%	100%	100%	100%

Question 5: a. When did the first Armenian member(s) of your family from either parent's side settle in host country? Who was this?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	200	233	313	321	428
You	12%	31%	24%	21%	25%
A Parent	31%	26%	28%	28%	28%
Grandparent	27%	31%	37%	32%	33%
Earlier generation	31%	12%	10%	18%	14%
TOTAL	100%	100%	100%	100%	100%

Question 5: a. When did the first Armenian member(s) of your family from either parent's side settle in host country? Who was this?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	176	213	367	365	391
You	100%	0%	0%	26%	21%
A Parent	0%	100%	0%	24%	32%
Grandparent	0%	0%	67%	34%	31%
Earlier generation	0%	0%	33%	16%	16%
TOTAL	100%	100%	100%	100%	100%

Question 6: a. Are/were your parents Armenian? Your Mother

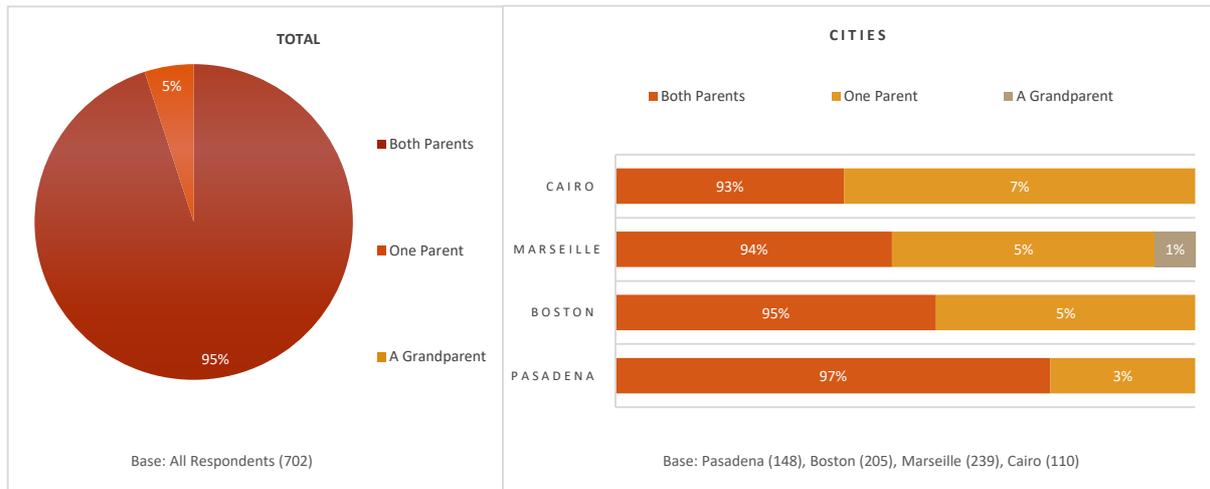


Question 6: a. Are/were your parents Armenian? Your Mother	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	744	161	218	254	111
Both Parents	95%	99%	97%	92%	90%
One Parent	5%	1%	3%	8%	9%
A Grandparent	0%	0%	0%	0%	1%
TOTAL	100%	100%	100%	100%	100%

Question 6: a. Are/were your parents Armenian? Your Mother	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	190	223	320	306	430
Both Parents	93%	95%	96%	93%	95%
One Parent	6%	4%	4%	7%	4%
A Grandparent	1%	0%	0%	0%	0%
TOTAL	100%	100%	100%	100%	100%

Question 6: a. Are/were your parents Armenian? Your Mother	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	170	203	332	379	365
Both Parents	94%	98%	92%	95%	94%
One Parent	6%	2%	7%	5%	5%
A Grandparent	0%	0%	1%	0%	0%
TOTAL	100%	100%	100%	100%	100%

Question 6: b. Are/were your parents Armenian? Your Father

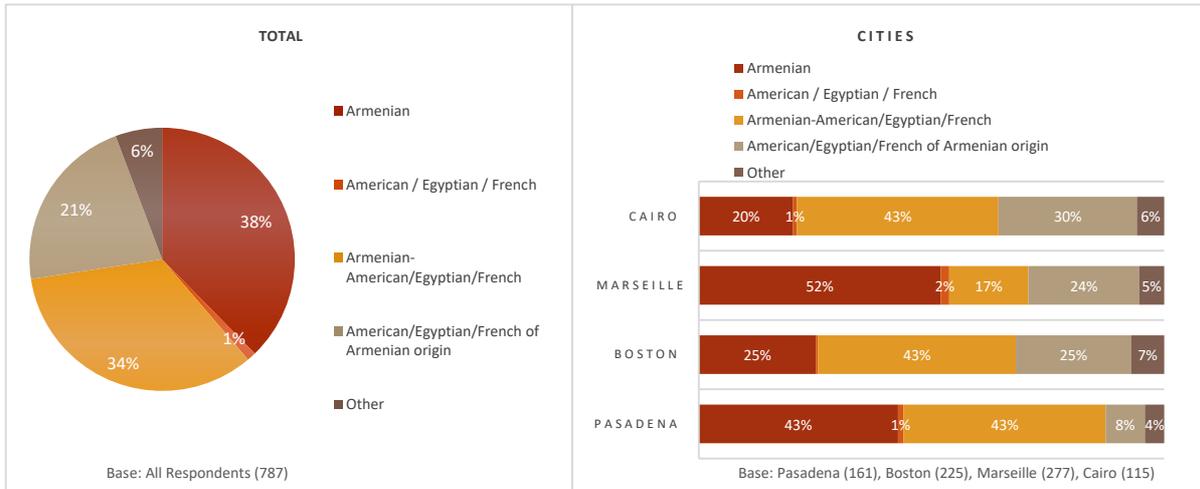


Question 6: b. Are/were your parents Armenian? Your Father	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	702	148	205	239	110
Both Parents	95%	97%	95%	94%	93%
One Parent	5%	3%	5%	5%	7%
A Grandparent	0%	0%	0%	1%	0%
TOTAL	100%	100%	100%	100%	100%

Question 6: b. Are/were your parents Armenian? Your Father	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	185	219	288	293	402
Both Parents	92%	95%	96%	94%	96%
One Parent	7%	5%	4%	6%	4%
A Grandparent	1%	0%	0%	0%	0%
TOTAL	100%	100%	100%	100%	100%

Question 6: b. Are/were your parents Armenian? Your Father	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	152	191	326	347	355
Both Parents	95%	94%	94%	95%	94%
One Parent	5%	5%	6%	4%	6%
A Grandparent	0%	1%	0%	1%	0%
TOTAL	100%	100%	100%	100%	100%

Question 9: Which of the following best describes how you think of yourself?

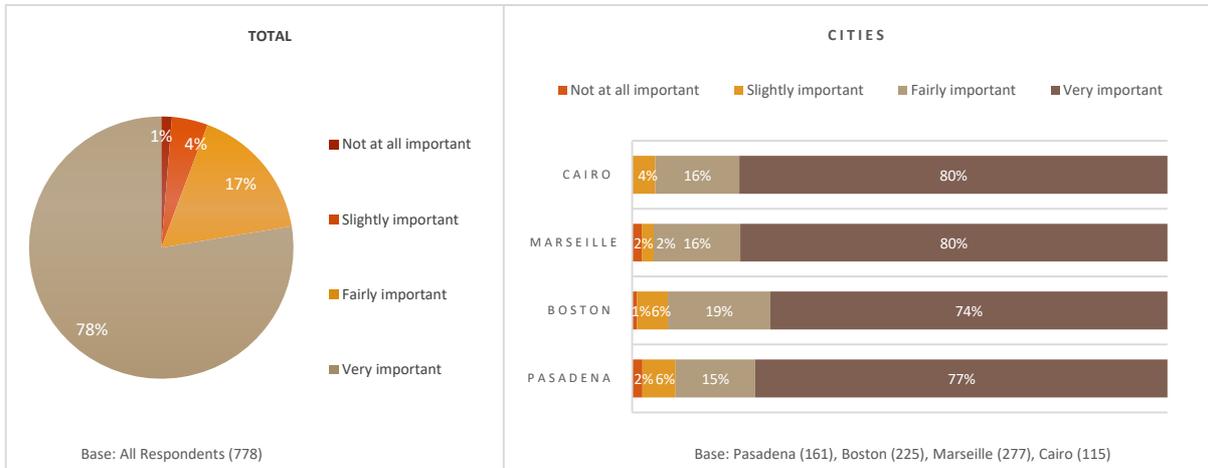


Question 9: Which of the following best describes how you think of yourself?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	787	161	225	277	115
Armenian	38%	43%	25%	52%	20%
American / Egyptian / French	1%	1%	0%	2%	1%
Armenian-American/Egyptian/French	34%	43%	43%	17%	43%
American/Egyptian/French of Armenian origin	21%	8%	25%	24%	30%
Other	6%	4%	7%	5%	6%
TOTAL	100%	100%	100%	100%	100%

Question 9: Which of the following best describes how you think of yourself?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	197	236	332	331	445
Armenian	36%	38%	38%	32%	42%
American / Egyptian / French	1%	0%	2%	1%	1%
Armenian-American/Egyptian/French	40%	33%	32%	35%	34%
American/Egyptian/French of Armenian origin	14%	22%	25%	26%	18%
Other	9%	6%	3%	6%	5%
TOTAL	100%	100%	100%	100%	100%

Question 9: Which of the following best describes how you think of yourself?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	171	207	356	407	380
Armenian	77%	30%	19%	43%	32%
American / Egyptian / French	1%	2%	1%	1%	1%
Armenian-American/Egyptian/French	15%	44%	39%	31%	37%
American/Egyptian/French of Armenian origin	4%	18%	35%	20%	24%
Other	4%	6%	7%	6%	6%
TOTAL	100%	100%	100%	100%	100%

Question 10: Is the continuation of the Armenian diaspora important to you?

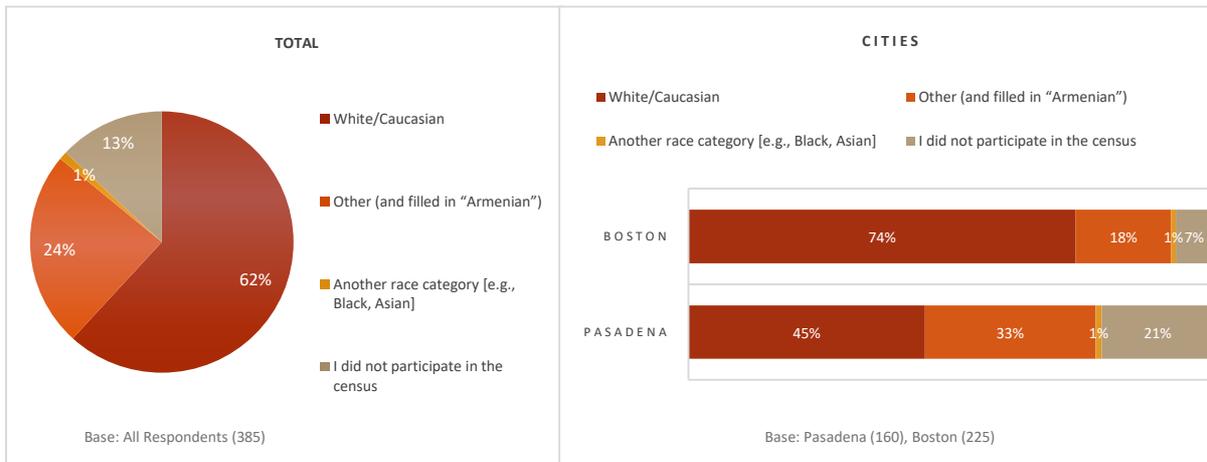


Question 10: Is the continuation of the Armenian diaspora important to you?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	778	161	225	277	115
Not at all important	1%	2%	1%	2%	0%
Slightly important	4%	6%	6%	2%	4%
Fairly important	17%	15%	19%	16%	16%
Very important	78%	77%	74%	80%	80%
TOTAL	100%	100%	100%	100%	100%

Question 10: Is the continuation of the Armenian diaspora important to you?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	195	234	328	324	443
Not at all important	2%	1%	1%	2%	1%
Slightly important	8%	3%	3%	6%	3%
Fairly important	19%	17%	15%	18%	16%
Very important	72%	79%	80%	75%	79%
TOTAL	100%	100%	100%	100%	100%

Question 10: Is the continuation of the Armenian diaspora important to you?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	170	207	355	397	381
Not at all important	4%	1%	0%	2%	1%
Slightly important	2%	5%	6%	3%	6%
Fairly important	11%	20%	17%	16%	17%
Very important	83%	74%	77%	79%	76%
TOTAL	100%	100%	100%	100%	100%

Question 11: On the 2010 US Census (question 9), which category of “race” did you choose?

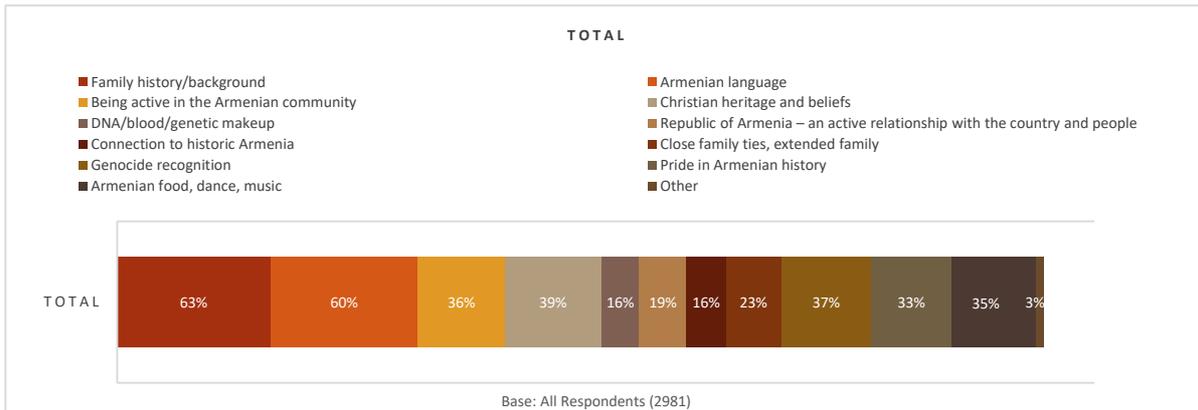


Question 11: On the 2010 US Census (9), which category of “race” did you choose?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	385	160	225	-	-
White/Caucasian	62%	45%	74%	-	-
Other (and filled in “Armenian”)	24%	33%	18%	-	-
Another race category [e.g., Black, Asian]	1%	1%	1%	-	-
I did not participate in the census	13%	21%	7%	-	-
TOTAL	100%	100%	100%	-	-

Question 11: On the 2010 US Census (9), which category of “race” did you choose?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	96	110	176	161	221
White/Caucasian	40%	59%	75%	60%	64%
Other (and filled in “Armenian”)	23%	35%	19%	26%	23%
Another race category [e.g., Black, Asian]	3%	1%	0%	2%	1%
I did not participate in the census	34%	6%	6%	12%	13%
TOTAL	100%	100%	100%	100%	100%

Question 11: On the 2010 US Census (9), which category of “race” did you choose?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	77	133	162	142	243
White/Caucasian	52%	65%	66%	55%	66%
Other (and filled in “Armenian”)	39%	23%	19%	24%	24%
Another race category [e.g., Black, Asian]	1%	1%	1%	1%	1%
I did not participate in the census	8%	12%	14%	20%	9%
TOTAL	100%	100%	100%	100%	100%

Question 12: In which ways do you define your Armenian identity?

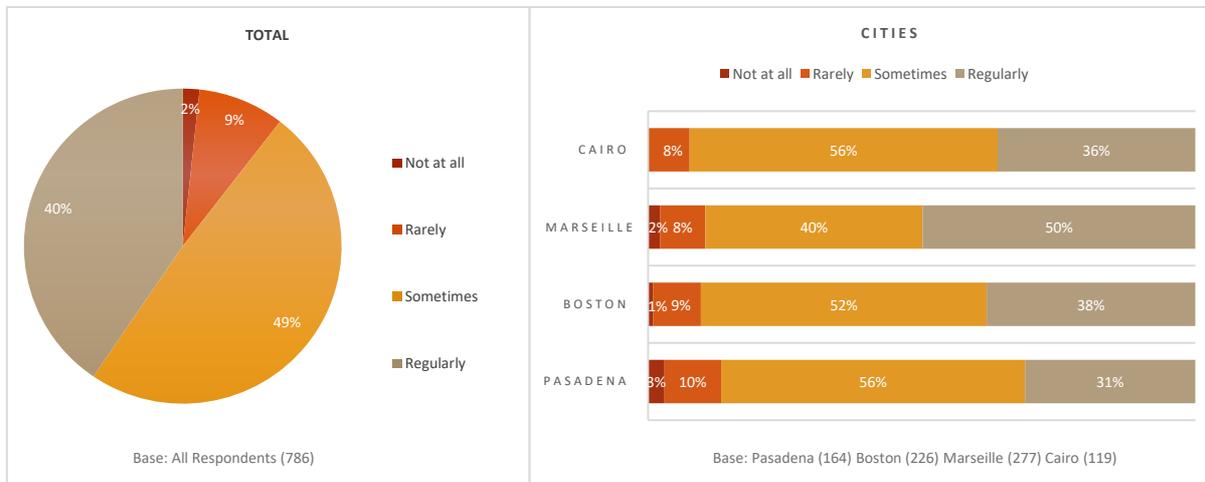


Question 12: In which ways do you define your Armenian identity?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	2981	616	891	1058	416
Family history/background	63%	62%	76%	51%	48%
Armenian language	60%	68%	38%	62%	73%
Being active in the Armenian community	36%	31%	45%	27%	33%
Christian heritage and beliefs	39%	38%	38%	39%	35%
DNA/blood/genetic makeup	16%	18%	18%	16%	4%
Republic of Armenia – an active relationship with the country and people	19%	15%	14%	25%	17%
Connection to historic Armenia	16%	12%	14%	18%	18%
Close family ties, extended family	23%	22%	26%	20%	15%
Genocide recognition	37%	30%	26%	42%	48%
Pride in Armenian history	33%	26%	30%	37%	28%
Armenian food, dance, music	35%	35%	42%	28%	24%
Other	3%	1%	5%	3%	3%
TOTAL	379%	358%	371%	367%	347%

Question 12: In which ways do you define your Armenian identity?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	796	924	1202	1255	1695
Family history/background	60%	60%	64%	62%	61%
Armenian language	72%	57%	52%	55%	61%
Being active in the Armenian community	35%	33%	36%	42%	30%
Christian heritage and beliefs	35%	38%	41%	36%	40%
DNA/blood/genetic makeup	24%	13%	13%	17%	14%
Republic of Armenia – an active relationship with the country and people	16%	19%	21%	22%	17%
Connection to historic Armenia	14%	17%	16%	18%	15%
Close family ties, extended family	22%	26%	19%	19%	25%
Genocide recognition	37%	36%	36%	37%	35%
Pride in Armenian history	31%	35%	31%	34%	30%
Armenian food, dance, music	44%	37%	25%	28%	38%
Other	3%	3%	4%	4%	2%
TOTAL	392%	373%	357%	371%	368%

Question 12: In which ways do you define your Armenian identity?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	673	757	1369	1453	1528
Family history/background	52%	66%	67%	51%	70%
Armenian language	74%	62%	47%	66%	50%
Being active in the Armenian community	26%	35%	41%	29%	39%
Christian heritage and beliefs	50%	32%	34%	47%	28%
DNA/blood/genetic makeup	13%	18%	15%	13%	17%
Republic of Armenia – an active relationship with the country and people	30%	15%	15%	19%	18%
Connection to historic Armenia	17%	12%	17%	14%	17%
Close family ties, extended family	26%	19%	21%	18%	26%
Genocide recognition	33%	30%	40%	38%	33%
Pride in Armenian history	35%	26%	34%	29%	34%
Armenian food, dance, music	24%	36%	38%	27%	39%
Other	1%	3%	4%	2%	4%
TOTAL	382%	355%	373%	353%	375%

Question 13: How often do you talk about Armenian topics with non-Armenians?

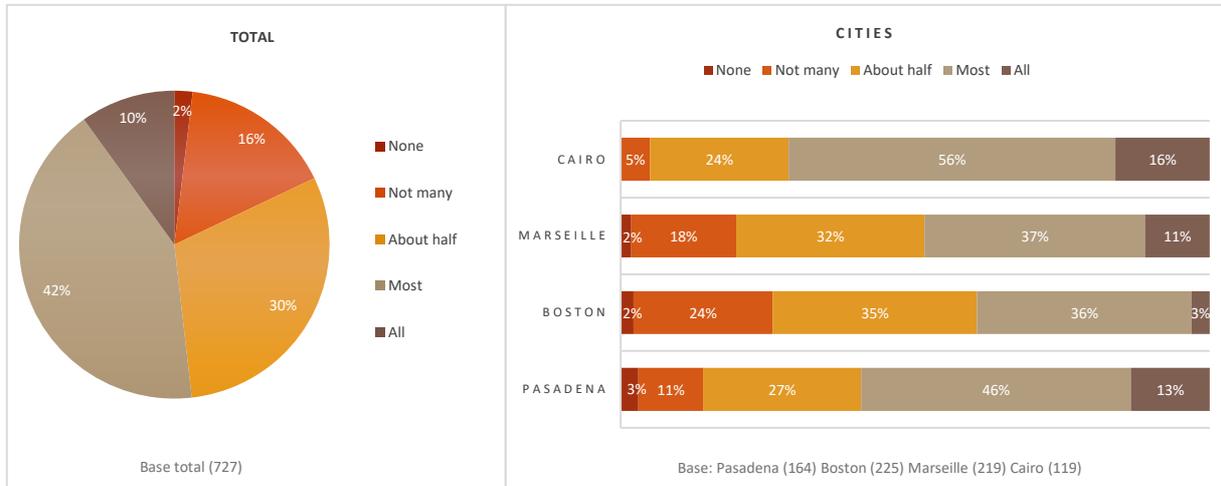


Question 13: How often do you talk about Armenian topics with non-Armenians?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	786	164	226	277	119
Not at all	2%	3%	1%	2%	0%
Rarely	9%	10%	9%	8%	8%
Sometimes	49%	56%	52%	40%	56%
Regularly	40%	31%	38%	50%	36%
TOTAL	100%	100%	100%	100%	100%

Question 13: How often do you talk about Armenian topics with non-Armenians?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	197	237	332	330	447
Not at all	3%	2%	1%	2%	1%
Rarely	11%	9%	8%	12%	7%
Sometimes	49%	52%	47%	46%	52%
Regularly	38%	37%	44%	40%	41%
TOTAL	100%	100%	100%	100%	100%

Question 13: How often do you talk about Armenian topics with non-Armenians?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	170	208	358	407	379
Not at all	2%	3%	0%	2%	1%
Rarely	7%	9%	11%	9%	8%
Sometimes	46%	52%	49%	51%	47%
Regularly	45%	37%	40%	38%	43%
TOTAL	100%	100%	100%	100%	100%

Question 14: Approximately what proportion of your friends are Armenian?

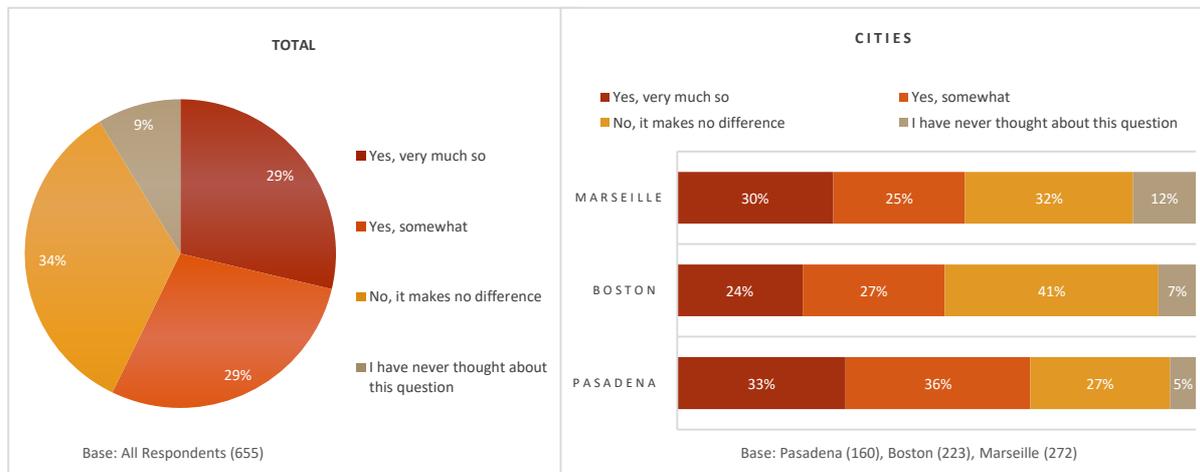


Question 14: Approximately what proportion of your friends are Armenian?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	727	164	225	219	119
None	2%	3%	2%	2%	0%
Not many	16%	11%	24%	18%	5%
About half	30%	27%	35%	32%	24%
Most	42%	46%	36%	37%	56%
All	10%	13%	3%	11%	16%
TOTAL	100%	100%	100%	100%	100%

Question 14: Approximately what proportion of your friends are Armenian?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	188	217	308	309	410
None	3%	1%	2%	1%	3%
Not many	15%	19%	15%	18%	15%
About half	25%	30%	34%	30%	31%
Most	45%	40%	42%	42%	42%
All	13%	9%	8%	10%	9%
TOTAL	100%	100%	100%	100%	100%

Question 14: Approximately what proportion of your friends are Armenian?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	133	204	355	349	378
None	0%	3%	2%	2%	2%
Not many	8%	14%	20%	11%	20%
About half	30%	32%	30%	29%	31%
Most	46%	41%	40%	43%	41%
All	16%	9%	7%	15%	5%
TOTAL	100%	100%	100%	100%	100%

Question 15: Do you feel more “at home” or “like family” with Armenians whose families are from the country or region from which your family came?



Question 15: Do you feel more “at home” or “like family” with Armenians whose families are from the country or region from which your family came?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	655	160	223	272	-
Yes, very much so	29%	33%	24%	30%	-
Yes, somewhat	29%	36%	27%	25%	-
No, it makes no difference	34%	27%	41%	32%	-
I have never thought about this question	9%	5%	7%	12%	-
TOTAL	100%	100%	100%	100%	-

Question 15: Do you feel more “at home” or “like family” with Armenians whose families are from the country or region from which your family came?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	154	204	284	274	377
Yes, very much so	27%	33%	26%	27%	30%
Yes, somewhat	33%	29%	26%	27%	30%
No, it makes no difference	31%	30%	39%	37%	32%
I have never thought about this question	8%	7%	9%	9%	8%
TOTAL	100%	100%	100%	100%	100%

Question 15: Do you feel more “at home” or “like family” with Armenians whose families are from the country or region from which your family came?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	156	196	265	290	365
Yes, very much so	37%	30%	24%	33%	25%
Yes, somewhat	29%	34%	26%	25%	32%
No, it makes no difference	30%	32%	37%	35%	34%
I have never thought about this question	5%	5%	14%	8%	10%
TOTAL	100%	100%	100%	100%	100%

Question 16: Do you identify with Armenians from a particular country or city?

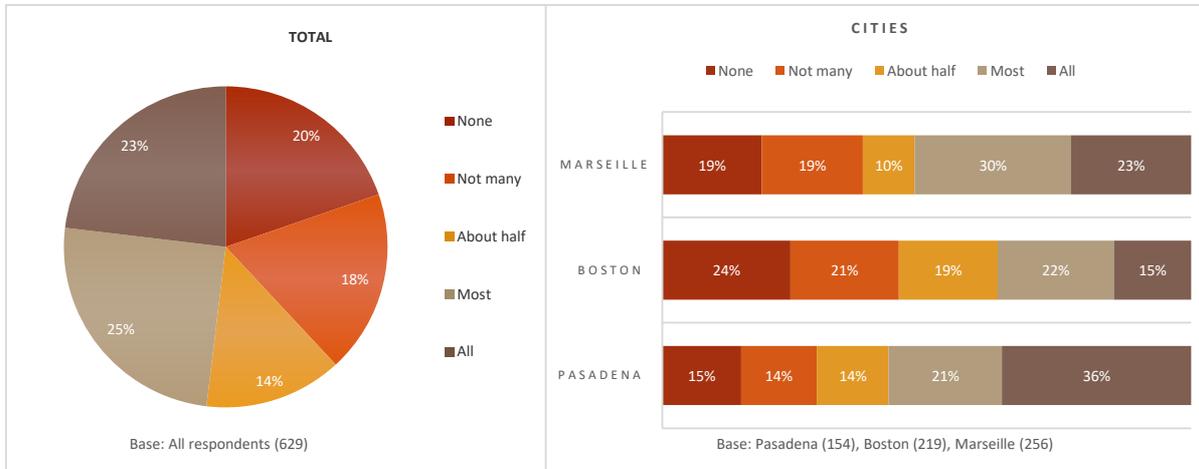


Question 16: Do you identify with Armenians from a particular country or city?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	641	156	220	265	-
Yes	48%	67%	44%	40%	-
No	52%	33%	56%	60%	-
TOTAL	100%	100%	100%	100%	-

Question 16: Do you identify with Armenians from a particular country or city?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	152	203	273	271	366
Yes	55%	51%	43%	48%	48%
No	45%	49%	57%	52%	52%
TOTAL	100%	100%	100%	100%	100%

Question 16: Do you identify with Armenians from a particular country or city?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	154	193	258	281	360
Yes	51%	55%	40%	48%	48%
No	49%	45%	60%	52%	52%
TOTAL	100%	100%	100%	100%	100%

Question 17: Approximately what proportion of your romantic partners are/have been Armenian?

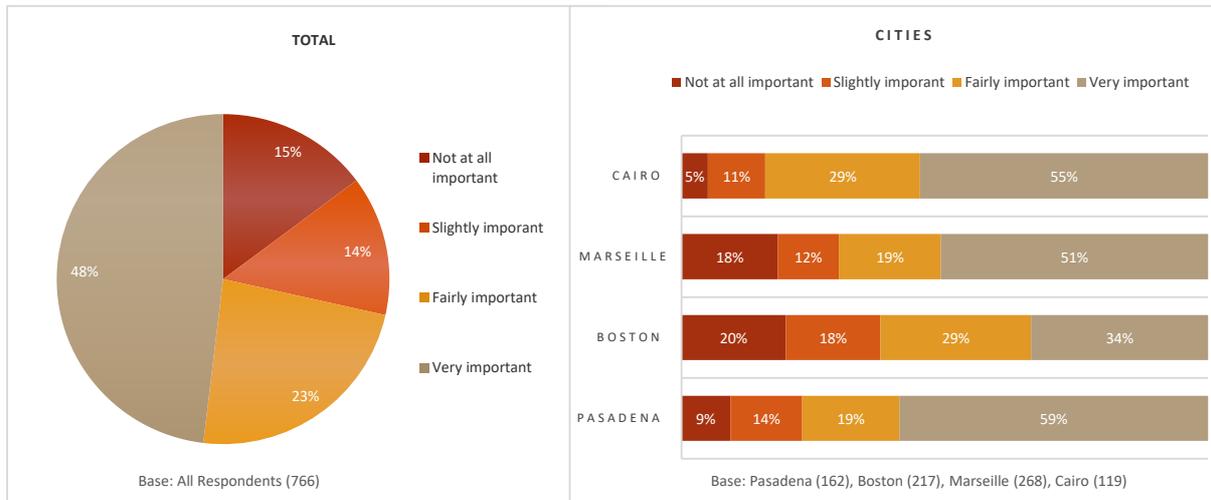


Question 17: Approximately what proportion of your romantic partners are/have been Armenian?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
	629	154	219	256	-
None	20%	15%	24%	19%	-
Not many	18%	14%	21%	19%	-
About half	14%	14%	19%	10%	-
Most	25%	21%	22%	30%	-
All	23%	36%	15%	23%	-
TOTAL	100%	100%	100%	100%	-

Question 17: Approximately what proportion of your romantic partners are/have been Armenian?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
	148	200	269	267	359
None	24%	17%	19%	21%	19%
Not many	14%	23%	18%	18%	18%
About half	14%	17%	12%	14%	14%
Most	27%	24%	25%	30%	21%
All	22%	20%	25%	16%	28%
TOTAL	100%	100%	100%	100%	100%

Question 17: Approximately what proportion of your romantic partners are/have been Armenian?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	150	192	253	269	360
None	5%	18%	32%	18%	21%
Not many	11%	22%	21%	12%	23%
About half	14%	15%	14%	10%	17%
Most	35%	23%	20%	25%	25%
All	35%	21%	13%	35%	14%
TOTAL	100%	100%	100%	100%	100%

Question 18. How important is it to marry/find an Armenian spouse/life partner?

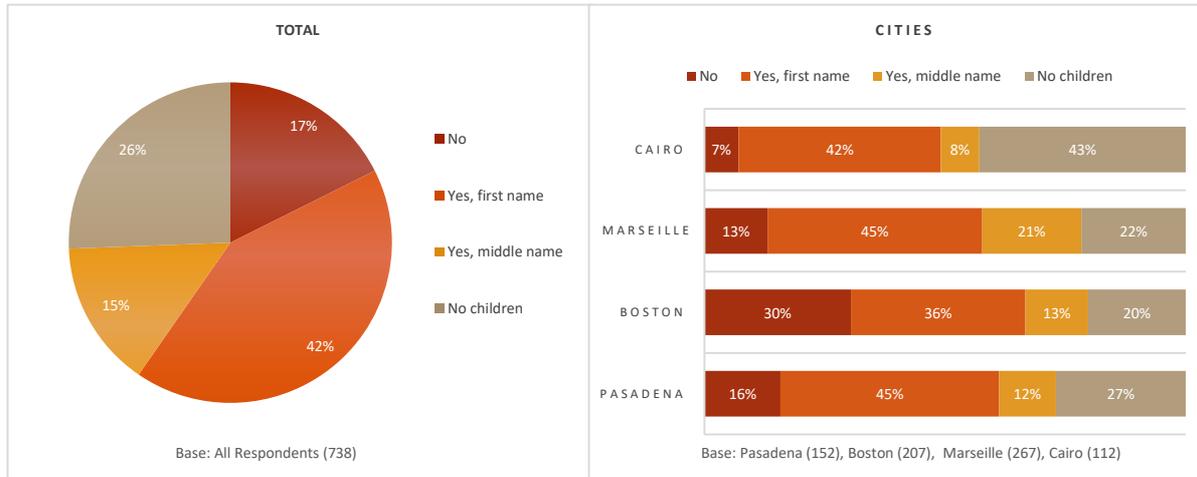


Question 18. How important is it to marry/find an Armenian spouse/life partner?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	766	162	217	268	119
Not at all important	15%	9%	20%	18%	5%
Slightly important	14%	14%	18%	12%	11%
Fairly important	23%	19%	29%	19%	29%
Very important	48%	59%	34%	51%	55%
TOTAL	100%	100%	100%	100%	100%

Question 18. How important is it to marry/find an Armenian spouse/life partner?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	193	230	324	324	435
Not at all important	14%	18%	13%	14%	15%
Slightly important	14%	14%	14%	11%	16%
Fairly important	26%	22%	22%	26%	21%
Very important	46%	46%	51%	49%	48%
TOTAL	100%	100%	100%	100%	100%

Question 18. How important is it to marry/find an Armenian spouse/life partner?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	166	201	351	392	374
Not at all important	7%	17%	18%	9%	21%
Slightly important	7%	15%	17%	11%	16%
Fairly important	18%	23%	27%	22%	25%
Very important	68%	44%	39%	58%	38%
TOTAL	100%	100%	100%	100%	100%

Question 19: If you have children, have you given them Armenian names?

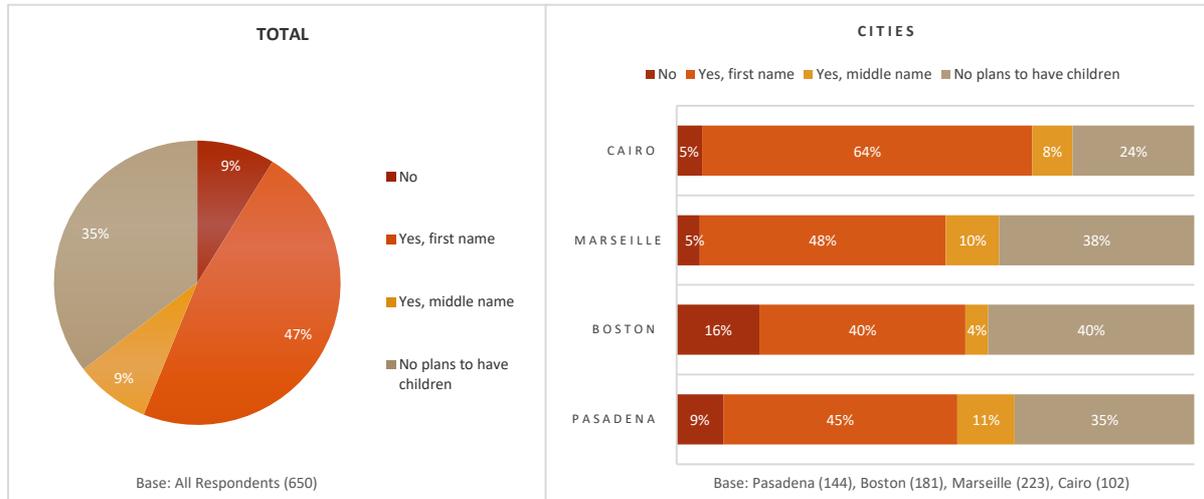


Question 19: If you have children, have you given them Armenian names?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	738	152	207	267	112
No	17%	16%	30%	13%	7%
Yes, first name	42%	45%	36%	45%	42%
Yes, middle name	15%	12%	13%	21%	8%
No children	26%	27%	20%	22%	43%
TOTAL	100%	100%	100%	100%	100%

Question 19: If you have children, have you given them Armenian names?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	172	227	319	311	418
No	19%	15%	19%	18%	18%
Yes, first name	13%	52%	50%	41%	43%
Yes, middle name	8%	19%	16%	16%	14%
No children	61%	14%	15%	25%	26%
TOTAL	100%	100%	100%	100%	100%

Question 19: If you have children, have you given them Armenian names?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	165	192	332	378	360
No	10%	22%	20%	14%	21%
Yes, first name	73%	33%	29%	47%	37%
Yes, middle name	10%	17%	18%	10%	19%
No children	8%	28%	34%	29%	22%
TOTAL	100%	100%	100%	100%	100%

Question 20: If you have children in the future, do you plan to give them Armenian names?

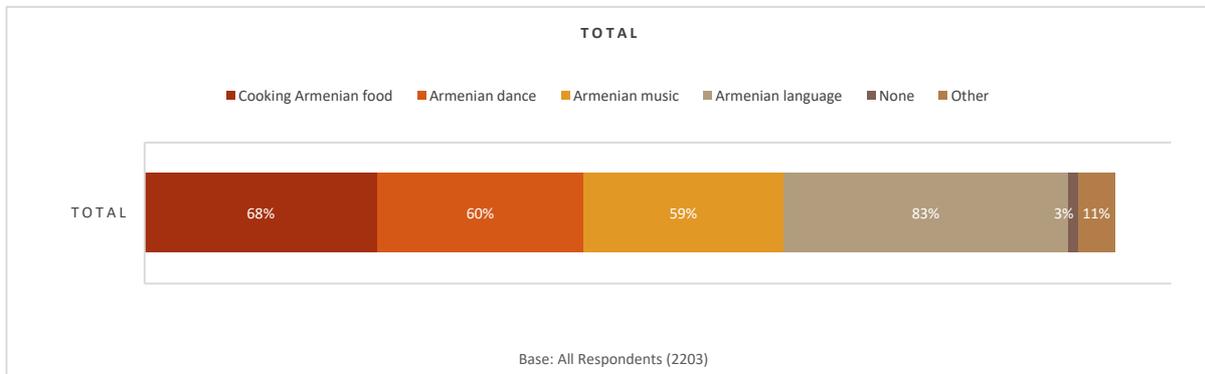


Question 20: If you have children in the future, do you plan to give them Armenian names?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	650	144	181	223	102
No	9%	9%	16%	5%	5%
Yes, first name	47%	45%	40%	48%	64%
Yes, middle name	9%	11%	4%	10%	8%
No plans to have children	35%	35%	40%	38%	24%
TOTAL	100%	100%	100%	100%	100%

Question 20: If you have children in the future, do you plan to give them Armenian names?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	190	197	248	286	358
No	8%	10%	9%	10%	8%
Yes, first name	71%	50%	28%	47%	48%
Yes, middle name	16%	10%	2%	9%	8%
No plans to have children	6%	31%	61%	35%	36%
TOTAL	100%	100%	100%	100%	100%

Question 20: If you have children in the future, do you plan to give them Armenian names?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	143	168	301	329	321
No	4%	9%	12%	7%	10%
Yes, first name	55%	45%	44%	52%	43%
Yes, middle name	6%	9%	10%	7%	10%
No plans to have children	35%	38%	35%	34%	37%
TOTAL	100%	100%	100%	100%	100%

Question 21: Which of the following have you learned or tried to learn, whether just by watching and participating as you grew up or through classes?

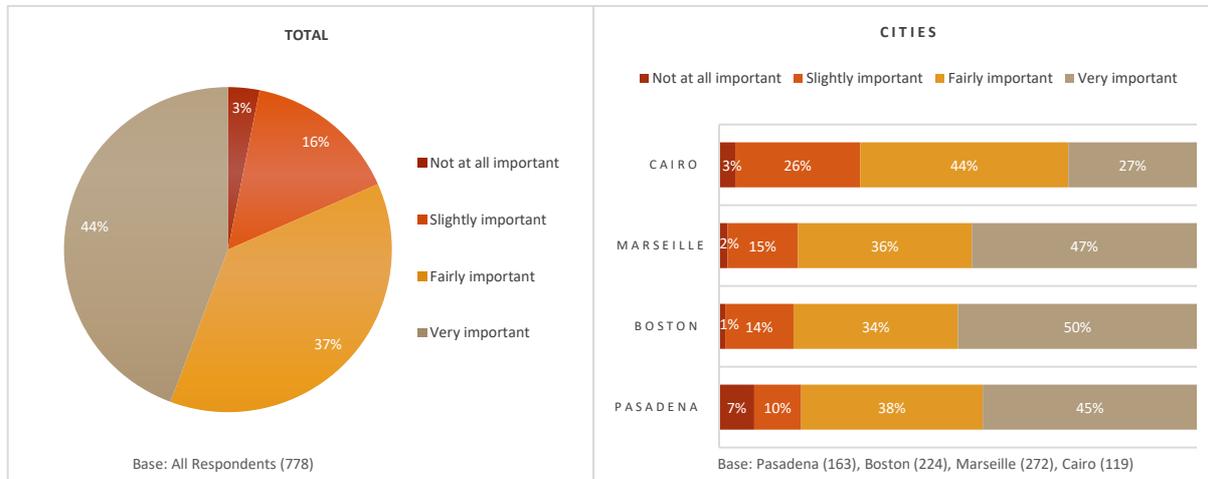


Question 21: Which of the following have you learned or tried to learn, whether just by watching and participating as you grew up or through classes?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	2203	494	702	697	310
Cooking Armenian food	68%	73%	81%	63%	50%
Armenian dance	60%	62%	68%	54%	58%
Armenian music	59%	64%	68%	46%	63%
Armenian language	83%	90%	84%	81%	77%
None	3%	3%	2%	4%	3%
Other	11%	11%	11%	10%	11%
TOTAL	284%	303%	314%	257%	261%

Question 21: Which of the following have you learned or tried to learn, whether just by watching and participating as you grew up or through classes?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	43	579	920	818	1364
Cooking Armenian food	68%	70%	68%	51%	81%
Armenian dance	69%	62%	55%	46%	71%
Armenian music	63%	56%	58%	56%	61%
Armenian language	86%	81%	83%	81%	85%
None	3%	3%	3%	4%	2%
Other	10%	9%	13%	14%	9%
TOTAL	299%	281%	280%	250%	309%

Question 21: Which of the following have you learned or tried to learn, whether just by watching and participating as you grew up or through classes?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	499	578	1002	1115	1088
Cooking Armenian food	71%	64%	71%	66%	70%
Armenian dance	62%	58%	61%	61%	59%
Armenian music	67%	56%	56%	60%	57%
Armenian language	87%	86%	82%	80%	86%
None	3%	4%	2%	3%	3%
Other	10%	11%	11%	10%	12%
TOTAL	301%	279%	282%	280%	287%

Question 22: Is eating and sharing Armenian food important to you?

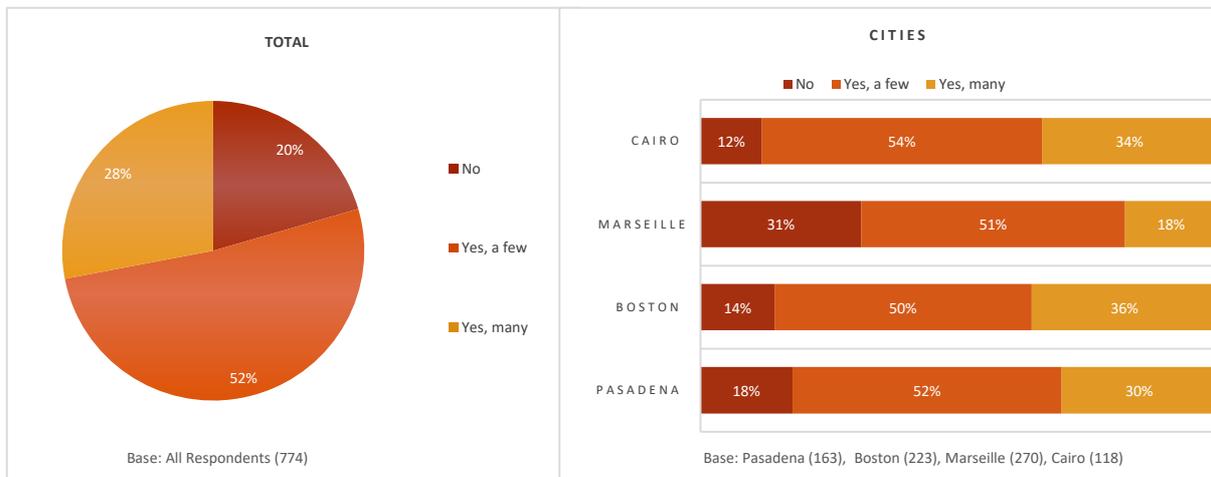


Question 22: Is eating and sharing Armenian food important to you?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	778	163	224	272	119
Not at all important	3%	7%	1%	2%	3%
Slightly important	16%	10%	14%	15%	26%
Fairly important	37%	38%	34%	36%	44%
Very important	44%	45%	50%	47%	27%
TOTAL	100%	100%	100%	100%	100%

Question 22: Is eating and sharing Armenian food important to you?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	195	233	330	330	439
Not at all important	4%	1%	4%	4%	3%
Slightly important	13%	16%	15%	18%	13%
Fairly important	31%	39%	41%	43%	34%
Very important	52%	44%	40%	36%	51%
TOTAL	100%	100%	100%	100%	100%

Question 22: Is eating and sharing Armenian food important to you?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	167	208	353	399	379
Not at all important	2%	5%	2%	3%	3%
Slightly important	16%	14%	16%	17%	13%
Fairly important	37%	42%	36%	33%	42%
Very important	45%	39%	46%	47%	41%
TOTAL	100%	100%	100%	100%	100%

Question 23: Do you display any family legacy objects (rugs, embroidery, bowls, paintings, etc) in your home?

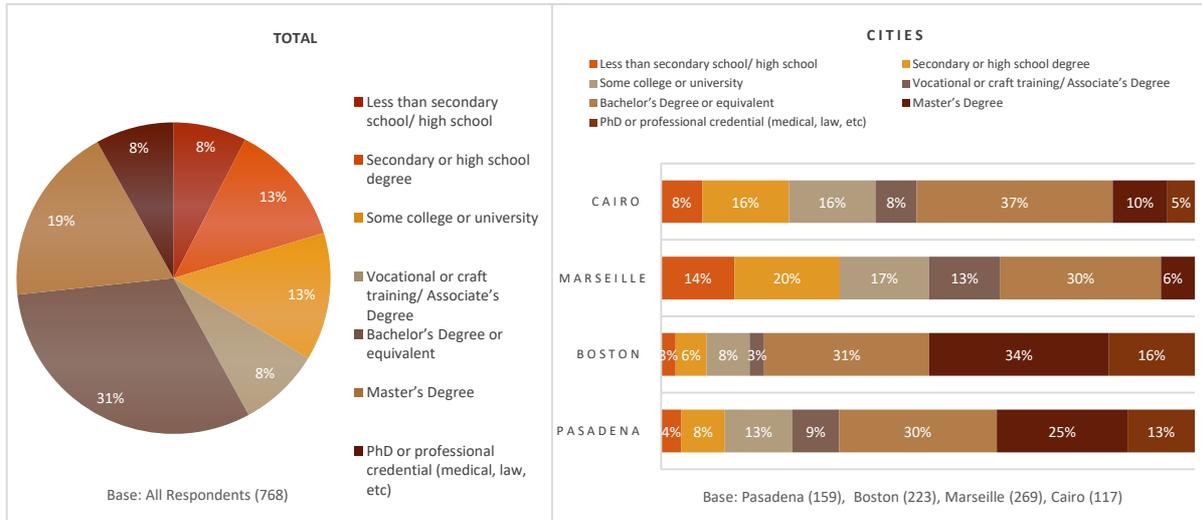


Question 23: Do you display any family legacy objects (rugs, embroidery, bowls, paintings, etc) in your home?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	774	163	223	270	118
No	20%	18%	14%	31%	12%
Yes, a few	52%	52%	50%	51%	54%
Yes, many	28%	30%	36%	18%	34%
TOTAL	100%	100%	100%	100%	100%

Question 23: Do you display any family legacy objects (rugs, embroidery, bowls, paintings, etc) in your home?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	193	234	328	326	440
No	28%	23%	14%	22%	20%
Yes, a few	49%	53%	53%	56%	48%
Yes, many	23%	24%	33%	23%	32%
TOTAL	100%	100%	100%	100%	100%

Question 23: Do you display any family legacy objects (rugs, embroidery, bowls, paintings, etc) in your home?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	167	206	354	395	379
No	20%	23%	18%	21%	20%
Yes, a few	50%	50%	55%	49%	54%
Yes, many	29%	28%	28%	30%	26%
TOTAL	100%	100%	100%	100%	100%

Question 24: What is your highest level of formal education completed?

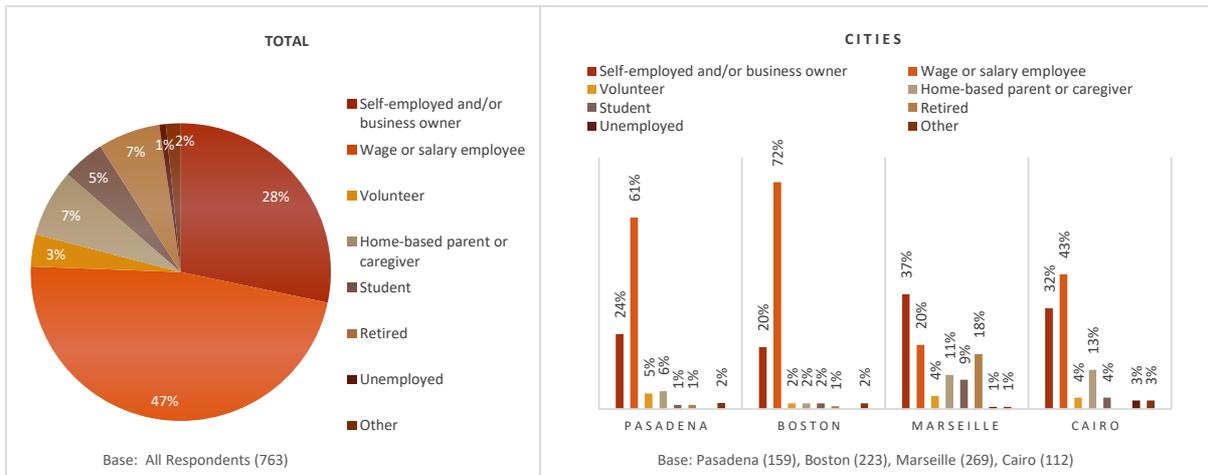


Question 24: What is your highest level of formal education completed?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	768	159	223	269	117
Less than secondary school/ high school	8%	4%	3%	14%	8%
Secondary or high school degree	13%	8%	6%	20%	16%
Some college or university	13%	13%	8%	17%	16%
Vocational or craft training/ Associate's Degree	8%	9%	3%	13%	8%
Bachelor's Degree or equivalent	31%	30%	31%	30%	37%
Master's Degree	19%	25%	34%	6%	10%
PhD or professional credential (medical, law, etc)	8%	13%	16%	0%	5%
TOTAL	100%	100%	100%	100%	100%

Question 24: What is your highest level of formal education completed?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	192	229	331	320	438
Less than secondary school/ high school	11%	3%	8%	8%	7%
Secondary or high school degree	17%	9%	12%	12%	13%
Some college or university	16%	12%	12%	12%	15%
Vocational or craft training/ Associate's Degree	7%	8%	9%	7%	9%
Bachelor's Degree or equivalent	38%	34%	26%	31%	32%
Master's Degree	8%	21%	24%	20%	18%
PhD or professional credential (medical, law, etc)	3%	12%	9%	10%	7%
TOTAL	100%	100%	100%	100%	100%

Question 24: What is your highest level of formal education completed?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	164	202	353	396	372
Less than secondary school/ high school	7%	9%	6%	11%	3%
Secondary or high school degree	15%	13%	10%	17%	8%
Some college or university	10%	15%	14%	16%	10%
Vocational or craft training/ Associate's Degree	9%	7%	9%	9%	8%
Bachelor's Degree or equivalent	39%	23%	35%	28%	35%
Master's Degree	13%	23%	19%	13%	25%
PhD or professional credential (medical, law, etc)	7%	10%	7%	5%	12%
TOTAL	100%	100%	100%	100%	100%

Question 25: What is/was your primary type of employment?

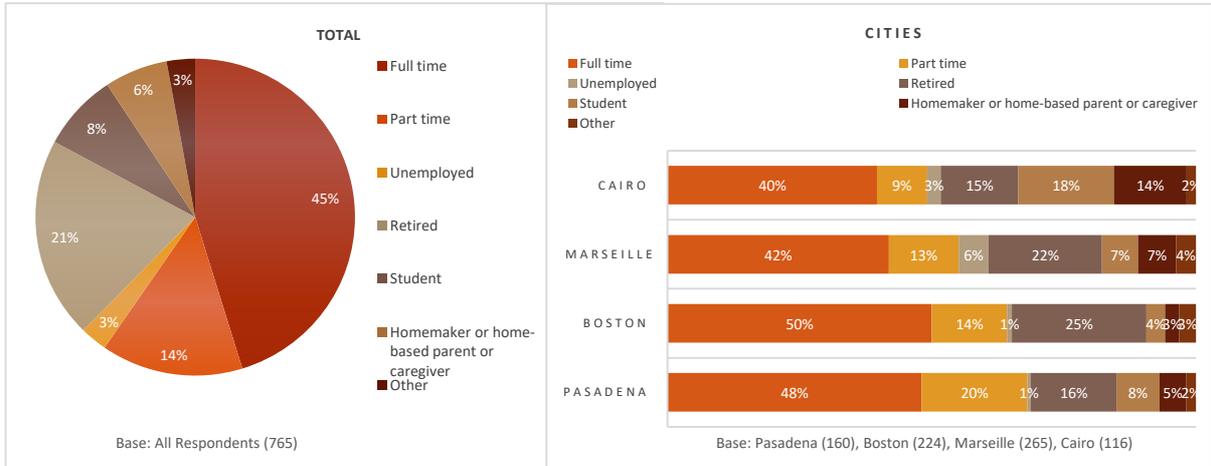


Question 25: What is/was your primary type of employment?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	763	159	223	269	112
Self-employed and/or business owner	28%	24%	20%	37%	32%
Wage or salary employee	47%	61%	72%	20%	43%
Volunteer	3%	5%	2%	4%	4%
Home-based parent or caregiver	7%	6%	2%	11%	13%
Student	5%	1%	2%	9%	4%
Retired	7%	1%	1%	18%	0%
Unemployed	1%	0%	0%	1%	3%
Other	2%	2%	2%	1%	3%
TOTAL	100%	100%	100%	100%	100%

Question 25: What is/was your primary type of employment?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	184	230	329	319	434
Self-employed and/or business owner	20%	36%	28%	32%	26%
Wage or salary employee	48%	52%	44%	48%	48%
Volunteer	7%	2%	2%	3%	4%
Home-based parent or caregiver	4%	9%	8%	3%	10%
Student	16%	1%	1%	3%	6%
Retired	0%	0%	15%	10%	5%
Unemployed	2%	0%	0%	1%	1%
Other	4%	1%	1%	2%	1%
TOTAL	100%	100%	100%	100%	100%

Question 25: What is/was your primary type of employment?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	163	202	347	392	371
Self-employed and/or business owner	27%	27%	29%	25%	32%
Wage or salary employee	41%	48%	52%	44%	51%
Volunteer	6%	3%	2%	5%	2%
Home-based parent or caregiver	17%	3%	4%	12%	3%
Student	2%	7%	5%	5%	4%
Retired	6%	10%	6%	6%	7%
Unemployed	0%	1%	1%	1%	0%
Other	2%	1%	2%	2%	1%
TOTAL	100%	100%	100%	100%	100%

Question 26: What is your current employment status?

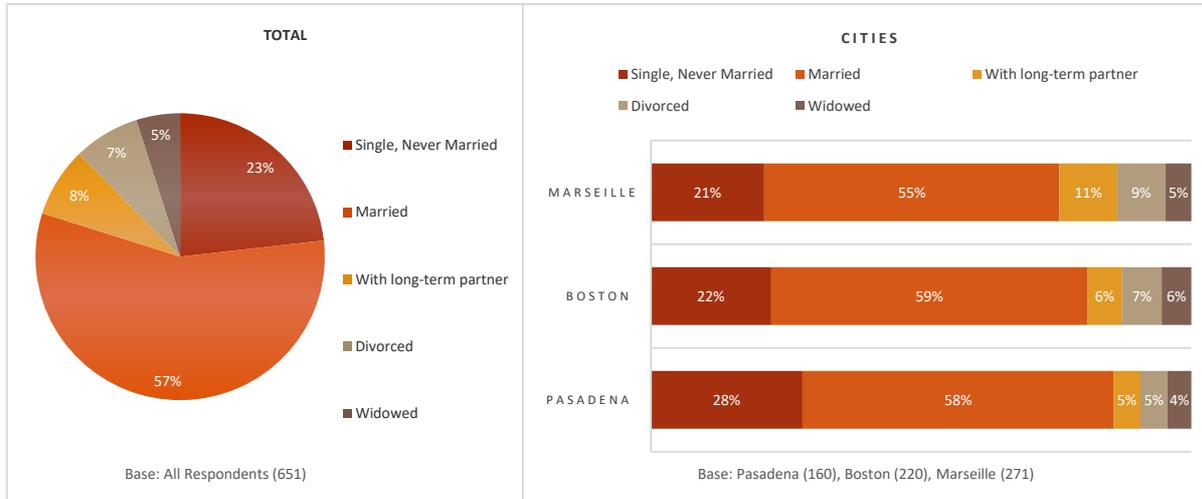


Question 26: What is your current employment status?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	765	160	224	265	116
Full time	45%	48%	50%	42%	40%
Part time	14%	20%	14%	13%	9%
Unemployed	3%	1%	1%	6%	3%
Retired	21%	16%	25%	22%	15%
Student	8%	8%	4%	7%	18%
Homemaker or home-based parent or caregiver	6%	5%	3%	7%	14%
Other	3%	2%	3%	4%	2%
TOTAL	100%	100%	100%	100%	100%

Question 26: What is your current employment status?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	192	228	329	321	436
Full time	44%	68%	31%	50%	42%
Part time	18%	17%	10%	11%	16%
Unemployed	2%	4%	2%	2%	3%
Retired	0%	1%	47%	25%	17%
Student	30%	0%	0%	7%	8%
Homemaker or home-based parent or caregiver	2%	8%	7%	1%	10%
Other	4%	1%	3%	3%	3%
TOTAL	100%	100%	100%	100%	100%

Question 26: What is your current employment status?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	164	199	352	396	369
Full time	41%	43%	50%	36%	55%
Part time	20%	14%	12%	14%	15%
Unemployed	6%	1%	2%	4%	1%
Retired	15%	29%	18%	23%	18%
Student	2%	8%	11%	10%	6%
Homemaker or home-based parent or caregiver	14%	2%	4%	10%	2%
Other	1%	4%	3%	3%	3%
TOTAL	100%	100%	100%	100%	100%

Question 29: What is your marital status?

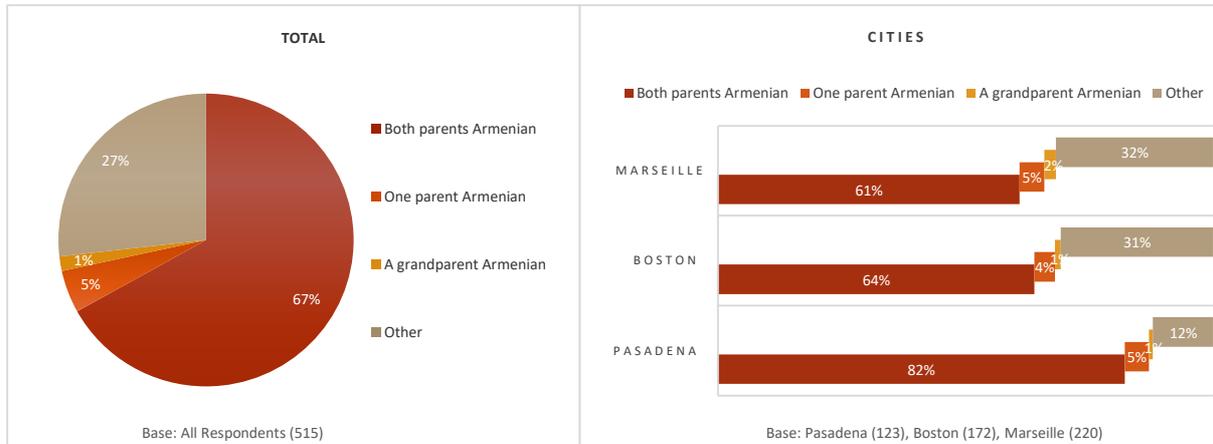


Question 29: What is your marital status?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	651	160	220	271	-
Single, Never Married	23%	28%	22%	21%	-
Married	57%	58%	59%	55%	-
With long-term partner	8%	5%	6%	11%	-
Divorced	7%	5%	7%	9%	-
Widowed	5%	4%	6%	5%	-
TOTAL	100%	100%	100%	100%	-

Question 29: What is your marital status?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	150	200	287	269	377
Single, Never Married	67%	12%	9%	22%	24%
Married	22%	68%	66%	64%	52%
With long-term partner	11%	13%	4%	7%	8%
Divorced	1%	7%	11%	6%	9%
Widowed	0%	1%	11%	2%	7%
TOTAL	100%	100%	100%	100%	100%

Question 29: What is your marital status?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	156	197	258	295	356
Single, Never Married	8%	31%	28%	26%	21%
Married	76%	50%	50%	52%	60%
With long-term partner	6%	7%	10%	5%	10%
Divorced	6%	7%	9%	9%	6%
Widowed	4%	6%	4%	8%	3%
TOTAL	100%	100%	100%	100%	100%

Question 30: If married or in long-term relationship, which best describes your current/most recent spouse's/partner's ancestry?

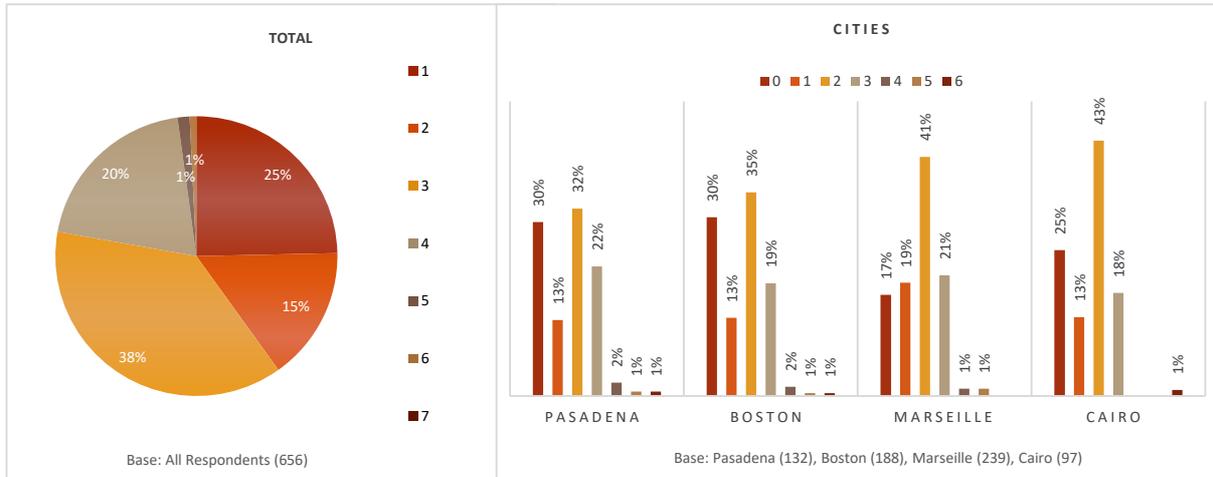


Question 30: If married or in long-term relationship, which best describes your current/most recent spouse's/partner's ancestry?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	515	123	172	220	-
Both parents Armenian	67%	82%	64%	61%	-
One parent Armenian	5%	5%	4%	5%	-
A grandparent Armenian	1%	1%	1%	2%	-
Other	27%	12%	31%	32%	-
TOTAL	100%	100%	100%	100%	-

Question 30: If married or in long-term relationship, which best describes your current/most recent spouse's/partner's ancestry?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	84	178	243	222	288
Both parents Armenian	71%	61%	70%	70%	64%
One parent Armenian	6%	5%	4%	6%	4%
A grandparent Armenian	2%	1%	2%	1%	2%
Other	20%	33%	24%	23%	30%
TOTAL	100%	100%	100%	100%	100%

Question 30: If married or in long-term relationship, which best describes your current/most recent spouse's/partner's ancestry?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	145	145	197	209	306
Both parents Armenian	79%	68%	57%	78%	60%
One parent Armenian	6%	3%	5%	3%	6%
A grandparent Armenian	2%	1%	1%	2%	1%
Other	14%	28%	38%	17%	33%
TOTAL	100%	100%	100%	100%	100%

Question 31: How many children do you have?

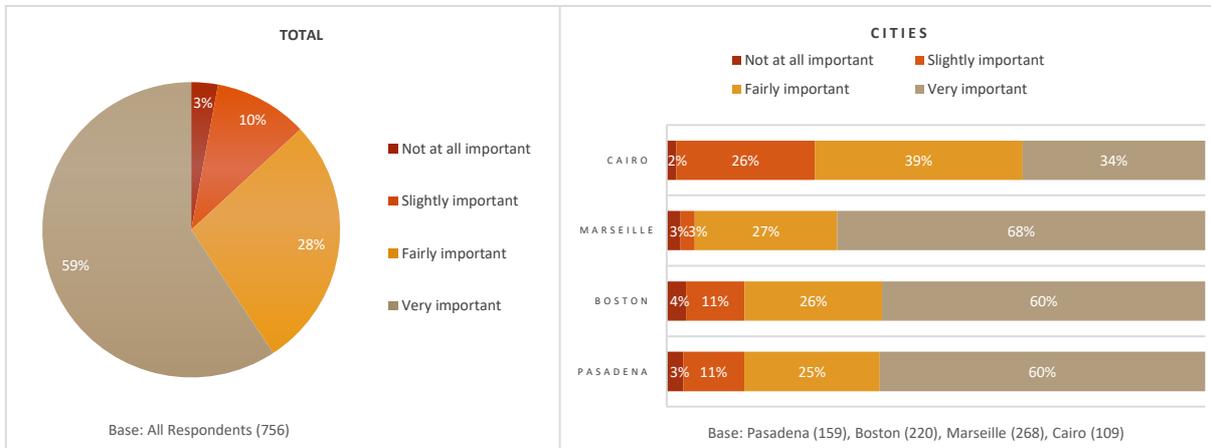


Question 31: How many children do you have?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	656	132	188	239	97
0	25%	30%	30%	17%	25%
1	15%	13%	13%	19%	13%
2	38%	32%	35%	41%	43%
3	20%	22%	19%	21%	18%
4	1%	2%	2%	1%	0%
5	1%	1%	1%	1%	0%
6	0%	1%	1%	0%	1%
TOTAL	100%	100%	100%	100%	100%

Question 31: How many children do you have?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	204	250	340	275	368
0	48%	20%	18%	24%	25%
1	11%	20%	14%	13%	18%
2	31%	40%	38%	40%	35%
3	9%	19%	26%	19%	20%
4	1%	0%	2%	2%	1%
5	0%	0%	2%	1%	0%
6	0%	1%	0%	1%	0%
TOTAL	100%	100%	100%	100%	100%

Question 31: How many children do you have?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	176	213	367	329	327
0	12%	33%	28%	21%	28%
1	14%	13%	16%	14%	17%
2	43%	36%	35%	41%	34%
3	27%	16%	19%	21%	19%
4	2%	1%	1%	2%	1%
5	1%	1%	0%	1%	1%
6	1%	1%	0%	1%	0%
TOTAL	100%	100%	100%	100%	100%

Question 32: How important is knowing the Armenian language to Armenian identity?

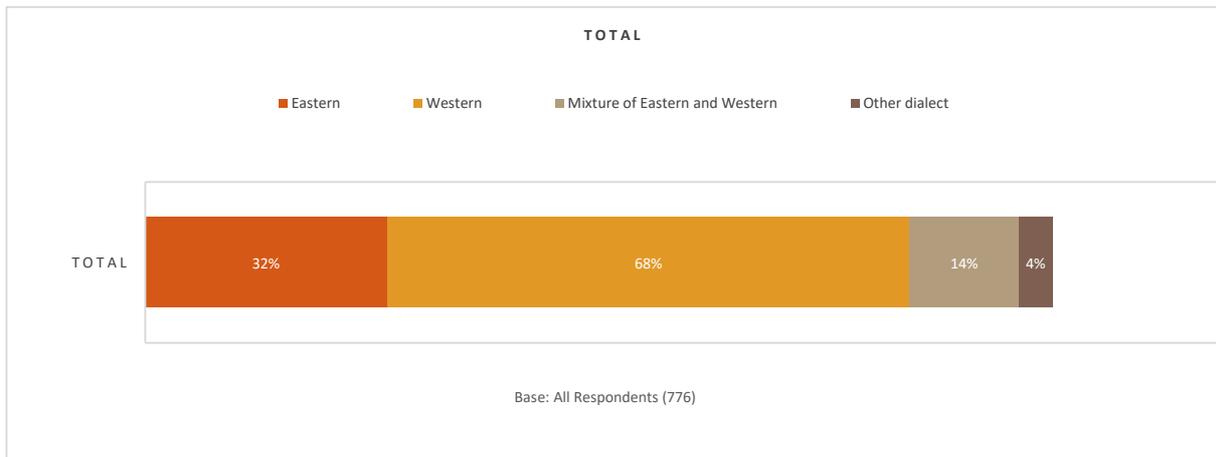


Question 32: How important is knowing the Armenian language to Armenian identity?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	756	159	220	268	109
Not at all important	3%	3%	4%	3%	2%
Slightly important	10%	11%	11%	3%	26%
Fairly important	28%	25%	26%	27%	39%
Very important	59%	60%	60%	68%	34%
TOTAL	100%	100%	100%	100%	100%

Question 32: How important is knowing the Armenian language to Armenian identity?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	188	227	319	317	426
Not at all important	1%	2%	4%	3%	3%
Slightly important	9%	10%	11%	10%	10%
Fairly important	28%	28%	29%	32%	25%
Very important	62%	60%	56%	56%	62%
TOTAL	100%	100%	100%	100%	100%

Question 32: How important is knowing the Armenian language to Armenian identity?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	167	193	343	386	370
Not at all important	3%	3%	2%	3%	3%
Slightly important	5%	8%	14%	11%	10%
Fairly important	20%	32%	31%	25%	30%
Very important	72%	57%	53%	61%	57%
TOTAL	100%	100%	100%	100%	100%

Question 37: If you speak Armenian, which variant(s) of the language do you speak?

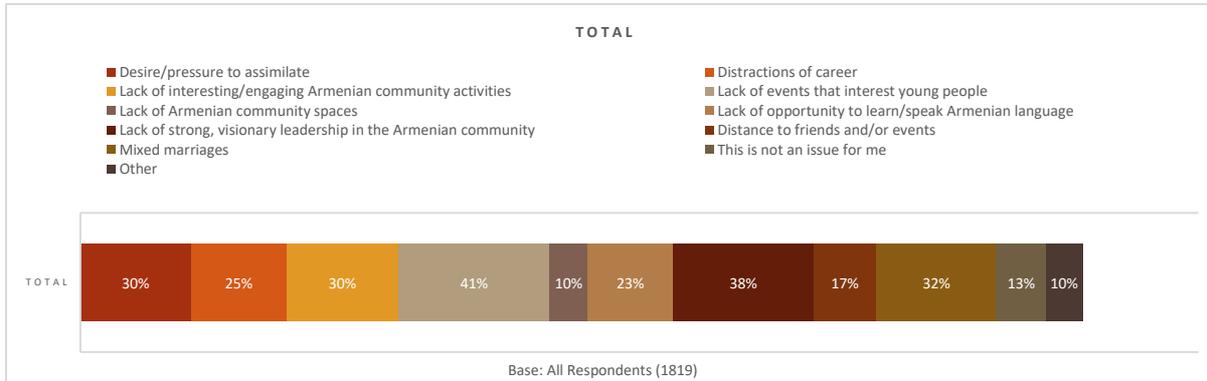


Question 37: If you speak Armenian, which variant(s) of the language do you speak?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	776	173	187	299	117
Eastern	32%	25%	22%	49%	16%
Western	68%	74%	73%	53%	87%
Mixture of Eastern and Western	14%	16%	17%	15%	7%
Other dialect	4%	3%	4%	8%	0%
TOTAL	118%	118%	116%	124%	109%

Question 37: If you speak Armenian, which variant(s) of the language do you speak?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	198	242	311	326	437
Eastern	36%	34%	26%	31%	32%
Western	67%	63%	74%	70%	67%
Mixture of Eastern and Western	11%	18%	14%	16%	13%
Other dialect	2%	6%	4%	5%	3%
TOTAL	116%	120%	118%	122%	115%

Question 37: If you speak Armenian, which variant(s) of the language do you speak?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	190	216	314	407	369
Eastern	55%	25%	19%	37%	26%
Western	47%	77%	77%	65%	72%
Mixture of Eastern and Western	14%	14%	16%	11%	18%
Other dialect	7%	3%	4%	3%	6%
TOTAL	123%	118%	116%	116%	121%

Question 41: What are the biggest challenges to the strength of your Armenian community?

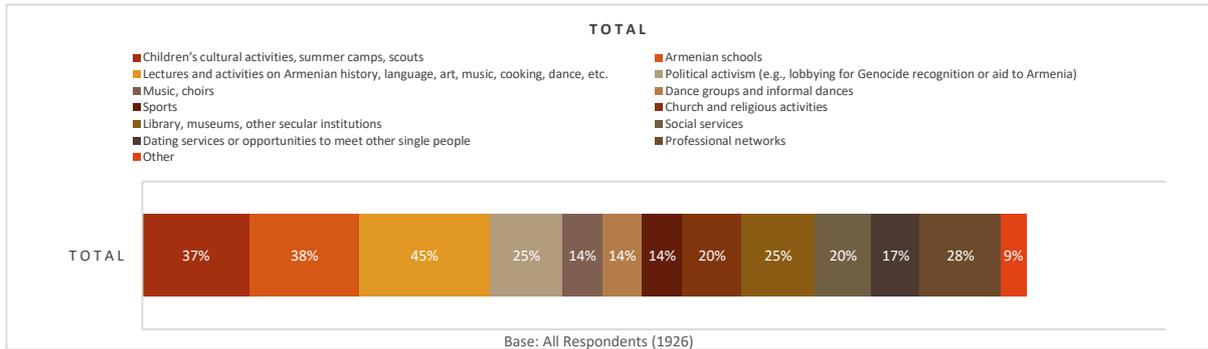


Question 41: What are the biggest challenges to the strength of your Armenian community?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	1819	386	500	627	306
Desire/pressure to assimilate	30%	28%	29%	34%	25%
Distractions of career	25%	23%	39%	20%	18%
Lack of interesting/engaging Armenian community activities	30%	31%	29%	33%	27%
Lack of events that interest young people	41%	35%	35%	45%	48%
Lack of Armenian community spaces	10%	14%	8%	13%	5%
Lack of opportunity to learn/speak Armenian language	23%	24%	19%	26%	21%
Lack of strong, visionary leadership in the Armenian community	38%	36%	33%	36%	52%
Distance to friends and/or events	17%	17%	22%	15%	13%
Mixed marriages	32%	30%	22%	31%	55%
This is not an issue for me	13%	13%	19%	12%	7%
Other	10%	9%	15%	9%	4%
TOTAL	269%	261%	269%	273%	273%

Question 41: What are the biggest challenges to the strength of your Armenian community?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	441	573	768	783	1025
Desire/pressure to assimilate	27%	31%	31%	34%	26%
Distractions of career	27%	25%	26%	27%	25%
Lack of interesting/engaging Armenian community activities	31%	30%	31%	33%	29%
Lack of events that interest young people	43%	40%	40%	40%	42%
Lack of Armenian community spaces	11%	13%	7%	11%	10%
Lack of opportunity to learn/speak Armenian language	25%	25%	20%	21%	25%
Lack of strong, visionary leadership in the Armenian community	28%	42%	41%	42%	35%
Distance to friends and/or events	18%	18%	15%	16%	18%
Mixed marriages	28%	31%	37%	33%	32%
This is not an issue for me	15%	13%	12%	12%	14%
Other	8%	11%	10%	9%	10%
TOTAL	261%	280%	269%	277%	266%

Question 41: What are the biggest challenges to the strength of your Armenian community?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	388	464	848	959	860
Desire/pressure to assimilate	32%	28%	32%	31%	29%
Distractions of career	18%	20%	32%	23%	28%
Lack of interesting/engaging Armenian community activities	30%	36%	28%	29%	32%
Lack of events that interest young people	48%	37%	37%	46%	35%
Lack of Armenian community spaces	14%	10%	9%	10%	10%
Lack of opportunity to learn/speak Armenian language	29%	22%	20%	26%	20%
Lack of strong, visionary leadership in the Armenian community	39%	35%	37%	39%	36%
Distance to friends and/or events	14%	19%	17%	14%	20%
Mixed marriages	35%	25%	36%	38%	26%
This is not an issue for me	11%	15%	14%	9%	18%
Other	6%	15%	10%	6%	14%
TOTAL	275%	262%	273%	271%	267%

Question 42: Which activities are needed in your local Armenian community?

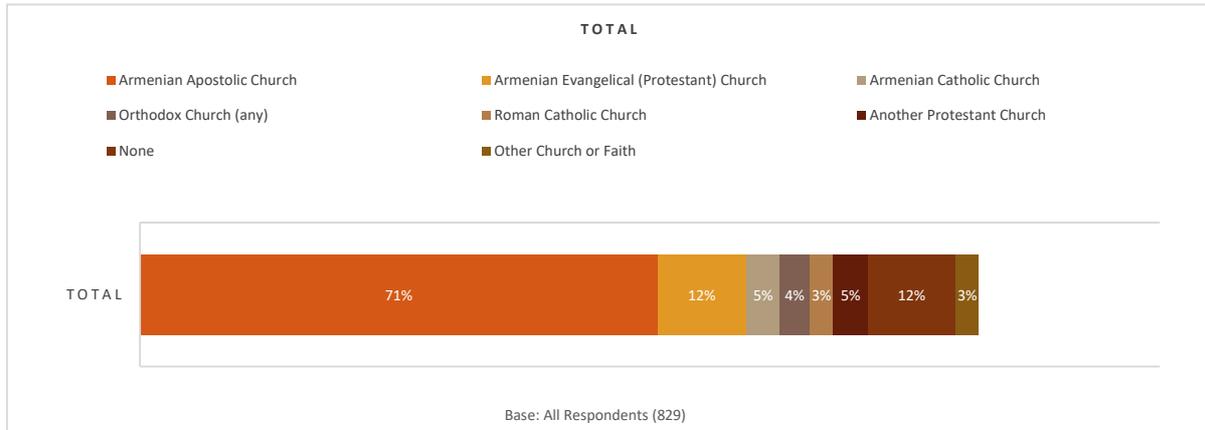


Question 42: Which activities are needed in your local Armenian community?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	1926	375	524	701	326
Children's cultural activities, summer camps, scouts	37%	33%	27%	39%	55%
Armenian schools	38%	33%	35%	48%	26%
Lectures and activities on Armenian history, language, art, music, cooking, dance, etc.	45%	39%	43%	45%	54%
Political activism (e.g., lobbying for Genocide recognition or aid to Armenia)	25%	21%	19%	31%	26%
Music, choirs	14%	12%	15%	13%	14%
Dance groups and informal dances	14%	13%	16%	11%	15%
Sports	14%	14%	10%	17%	12%
Church and religious activities	20%	25%	20%	14%	28%
Library, museums, other secular institutions	25%	27%	17%	28%	29%
Social services	20%	17%	21%	26%	8%
Dating services or opportunities to meet other single people	17%	19%	27%	10%	10%
Professional networks	28%	23%	33%	28%	24%
Other	9%	8%	13%	9%	2%
TOTAL	302%	284%	296%	319%	302%

Question 42: Which activities are needed in your local Armenian community?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	483	583	807	748	1163
Children's cultural activities, summer camps, scouts	39%	44%	32%	36%	38%
Armenian schools	48%	38%	32%	39%	37%
Lectures and activities on Armenian history, language, art, music, cooking, dance, etc.	41%	45%	47%	44%	45%
Political activism (e.g., lobbying for Genocide recognition or aid to Armenia)	19%	22%	31%	31%	21%
Music, choirs	19%	14%	10%	10%	15%
Dance groups and informal dances	17%	15%	10%	9%	18%
Sports	19%	16%	9%	16%	12%
Church and religious activities	19%	16%	24%	21%	20%
Library, museums, other secular institutions	27%	30%	21%	20%	29%
Social services	17%	21%	20%	18%	21%
Dating services or opportunities to meet other single people	15%	16%	17%	14%	18%
Professional networks	27%	33%	25%	26%	29%
Other	7%	9%	10%	6%	10%
TOTAL	312%	319%	287%	289%	313%

Question 42: Which activities are needed in your local Armenian community?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	463	458	880	1106	820
Children's cultural activities, summer camps, scouts	39%	33%	36%	40%	32%
Armenian schools	50%	38%	33%	40%	34%
Lectures and activities on Armenian history, language, art, music, cooking, dance, etc.	47%	44%	43%	48%	41%
Political activism (e.g., lobbying for Genocide recognition or aid to Armenia)	31%	21%	25%	26%	24%
Music, choirs	15%	14%	13%	12%	15%
Dance groups and informal dances	14%	14%	14%	14%	14%
Sports	16%	9%	15%	15%	12%
Church and religious activities	22%	18%	20%	26%	13%
Library, museums, other secular institutions	23%	27%	26%	27%	22%
Social services	25%	16%	21%	18%	22%
Dating services or opportunities to meet other single people	20%	12%	17%	16%	17%
Professional networks	29%	29%	28%	26%	30%
Other	7%	11%	9%	5%	13%
TOTAL	338%	286%	299%	314%	288%

Question 43: Are you affiliated with any of the following?

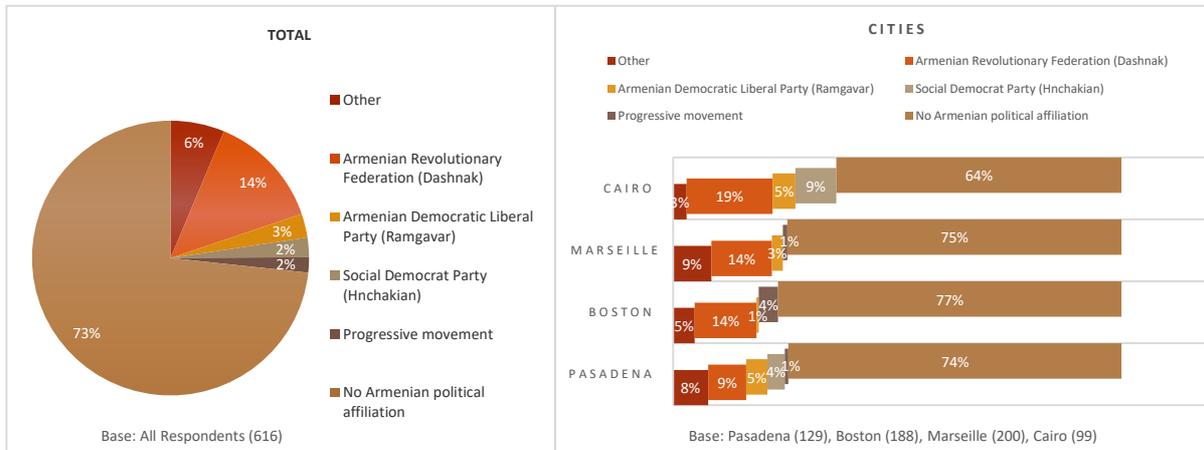


Question 43: Are you affiliated with any of the following?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	829	179	241	277	132
Armenian Apostolic Church	71%	55%	74%	77%	76%
Armenian Evangelical (Protestant) Church	12%	28%	10%	9%	3%
Armenian Catholic Church	5%	1%	3%	2%	19%
Orthodox Church (any)	4%	5%	3%	2%	10%
Roman Catholic Church	3%	1%	5%	4%	4%
Another Protestant Church	5%	8%	5%	4%	1%
None	12%	17%	13%	13%	3%
Other Church or Faith	3%	6%	4%	0%	3%
TOTAL	115%	120%	118%	110%	117%

Question 43: Are you affiliated with any of the following?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	200	243	368	341	480
Armenian Apostolic Church	67%	73%	73%	72%	71%
Armenian Evangelical (Protestant) Church	15%	10%	13%	13%	12%
Armenian Catholic Church	7%	2%	5%	7%	3%
Orthodox Church (any)	8%	4%	2%	2%	5%
Roman Catholic Church	1%	3%	5%	4%	3%
Another Protestant Church	3%	5%	6%	4%	6%
None	14%	12%	12%	11%	13%
Other Church or Faith	4%	3%	3%	3%	3%
TOTAL	117%	112%	118%	115%	116%

Question 43: Are you affiliated with any of the following?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	186	220	374	444	385
Armenian Apostolic Church	75%	61%	75%	74%	68%
Armenian Evangelical (Protestant) Church	21%	15%	7%	13%	11%
Armenian Catholic Church	2%	3%	7%	6%	4%
Orthodox Church (any)	5%	4%	5%	6%	2%
Roman Catholic Church	0%	6%	4%	2%	5%
Another Protestant Church	7%	7%	3%	6%	4%
None	8%	18%	10%	7%	18%
Other Church or Faith	3%	4%	3%	2%	4%
TOTAL	120%	118%	113%	116%	114%

Question 45: Are you actively involved with any Armenian political parties or movements?

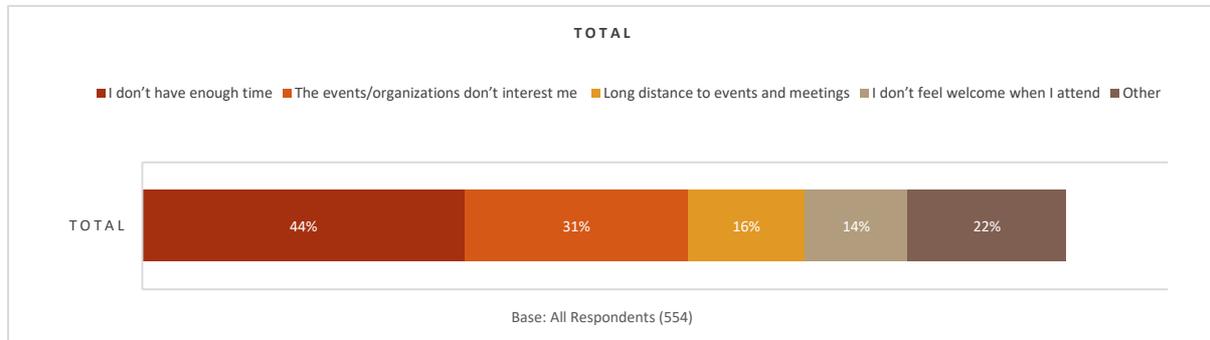


Question 45: Are you actively involved with any Armenian political parties or movements?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	616	129	188	200	99
Other	6%	8%	5%	9%	3%
Armenian Revolutionary Federation (Dashnak)	14%	9%	14%	14%	19%
Armenian Democratic Liberal Party (Ramgavar)	3%	5%	1%	3%	5%
Social Democrat Party (Hnchakian)	2%	4%	0%	0%	9%
Progressive movement	2%	1%	4%	1%	0%
No Armenian political affiliation	73%	74%	77%	75%	64%
TOTAL	100%	100%	100%	100%	100%

Question 45: Are you actively involved with any Armenian political parties or movements?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	143	187	273	259	352
Other	7%	7%	5%	6%	7%
Armenian Revolutionary Federation (Dashnak)	20%	13%	10%	14%	13%
Armenian Democratic Liberal Party (Ramgavar)	1%	1%	5%	3%	3%
Social Democrat Party (Hnchakian)	2%	1%	3%	3%	1%
Progressive movement	2%	1%	3%	1%	2%
No Armenian political affiliation	69%	78%	74%	73%	74%
TOTAL	100%	100%	100%	100%	100%

Question 45: Are you actively involved with any Armenian political parties or movements?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	136	162	281	332	284
Other	7%	7%	5%	5%	8%
Armenian Revolutionary Federation (Dashnak)	10%	12%	16%	15%	12%
Armenian Democratic Liberal Party (Ramgavar)	4%	1%	3%	4%	1%
Social Democrat Party (Hnchakian)	3%	2%	2%	3%	1%
Progressive movement		3%	1%	2%	2%
No Armenian political affiliation	77%	75%	72%	71%	76%
TOTAL	100%	100%	100%	100%	100%

Question 46: If you are not active in any Armenian organizations or events, why is that the case?

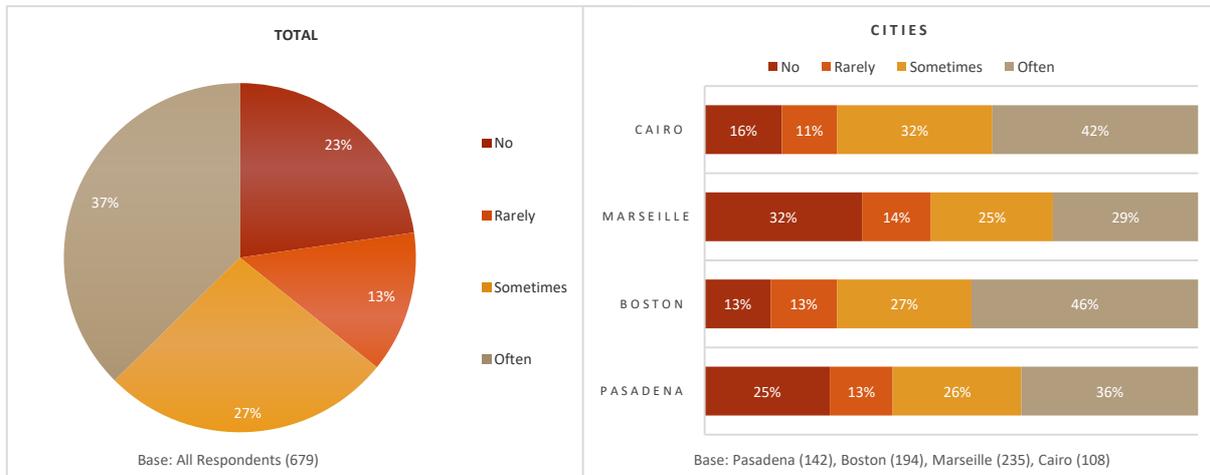


Question 46: If you are not active in any Armenian organizations or events, why is that the case?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	554	130	150	197	77
I don't have enough time	44%	43%	38%	51%	40%
The events/organizations don't interest me	31%	35%	39%	20%	33%
Long distance to events and meetings	16%	13%	15%	20%	13%
I don't feel welcome when I attend	14%	13%	16%	13%	17%
Other	22%	19%	22%	22%	25%
TOTAL	126%	123%	129%	126%	128%

Question 46: If you are not active in any Armenian organizations or events, why is that the case?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	146	192	198	234	313
I don't have enough time	45%	48%	39%	40%	47%
The events/organizations don't interest me	36%	28%	30%	32%	30%
Long distance to events and meetings	16%	13%	20%	15%	16%
I don't feel welcome when I attend	18%	16%	10%	15%	13%
Other	19%	22%	24%	25%	19%
TOTAL	133%	126%	122%	127%	125%

Question 46: If you are not active in any Armenian organizations or events, why is that the case?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	116	149	252	284	270
I don't have enough time	49%	36%	43%	47%	40%
The events/organizations don't interest me	27%	37%	31%	25%	37%
Long distance to events and meetings	12%	13%	20%	16%	16%
I don't feel welcome when I attend	12%	14%	17%	11%	17%
Other	22%	24%	21%	23%	20%
TOTAL	121%	125%	131%	123%	130%

Question 47: a. Do/did you do any volunteer work with organizations? / Armenian organizations?

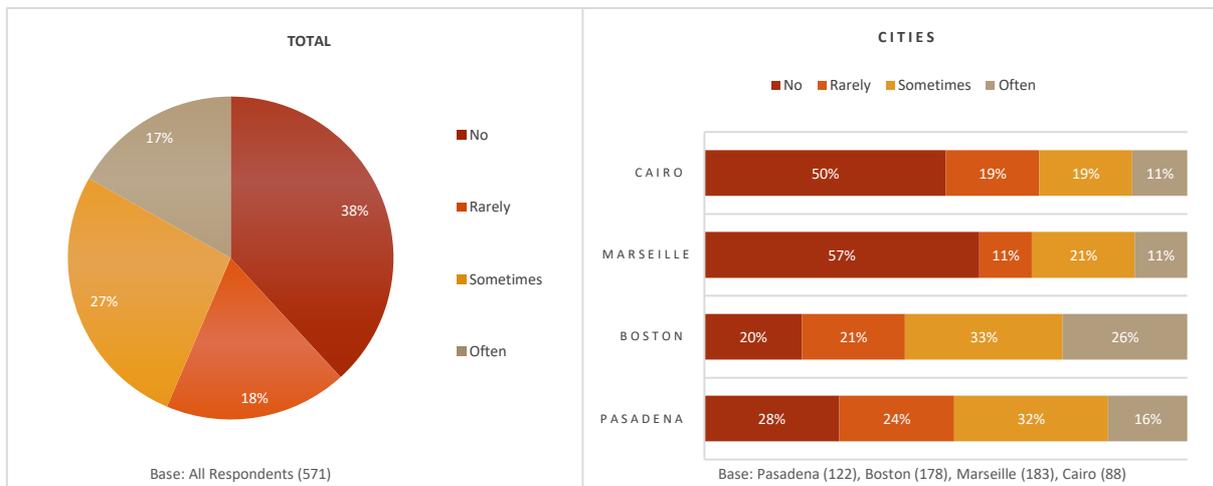


Question 47: a. Do/did you do any volunteer work with organizations? / Armenian organizations?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	679	142	194	235	108
No	23%	25%	13%	32%	16%
Rarely	13%	13%	13%	14%	11%
Sometimes	27%	26%	27%	25%	32%
Often	37%	36%	46%	29%	42%
TOTAL	100%	100%	100%	100%	100%

Question 47: a. Do/did you do any volunteer work with organizations? / Armenian organizations?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	165	208	288	283	388
No	23%	28%	18%	22%	24%
Rarely	12%	17%	11%	15%	12%
Sometimes	28%	24%	29%	28%	26%
Often	37%	31%	43%	36%	38%
TOTAL	100%	100%	100%	100%	100%

Question 47: a. Do/did you do any volunteer work with organizations? / Armenian organizations?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	150	179	315	360	319
No	23%	24%	22%	24%	21%
Rarely	9%	11%	16%	12%	15%
Sometimes	32%	23%	26%	27%	26%
Often	36%	43%	36%	37%	38%
TOTAL	100%	100%	100%	100%	100%

Question 47: b. Do/did you do any volunteer work with organizations? / Non-Armenian organizations?

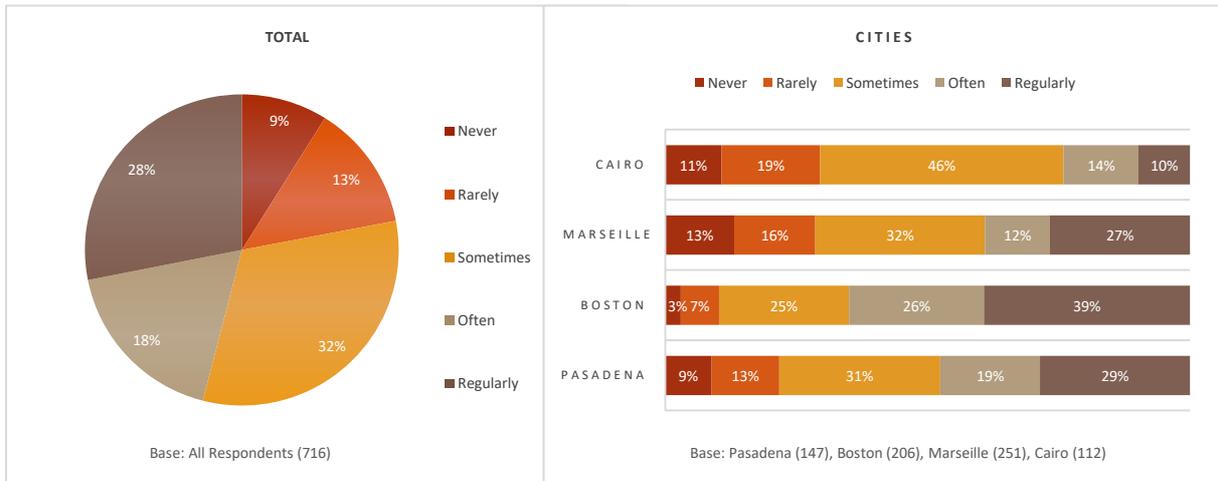


Question 47: b. Do/did you do any volunteer work with organizations? / Non-Armenian organizations?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	571	122	178	183	88
No	38%	28%	20%	57%	50%
Rarely	18%	24%	21%	11%	19%
Sometimes	27%	32%	33%	21%	19%
Often	17%	16%	26%	11%	11%
TOTAL	100%	100%	100%	100%	100%

Question 47: b. Do/did you do any volunteer work with organizations? / Non-Armenian organizations?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	159	188	211	242	324
No	41%	42%	31%	35%	40%
Rarely	19%	19%	18%	23%	15%
Sometimes	26%	26%	28%	26%	28%
Often	15%	13%	22%	16%	18%
TOTAL	100%	100%	100%	100%	100%

Question 47: b. Do/did you do any volunteer work with organizations? / Non-Armenian organizations?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	118	155	278	275	296
No	46%	37%	35%	47%	31%
Rarely	18%	16%	21%	15%	21%
Sometimes	20%	30%	27%	24%	30%
Often	16%	18%	17%	15%	19%
TOTAL	100%	100%	100%	100%	100%

Question 48: Do you donate to Armenian or non-Armenian charities, churches, causes, other institutions?

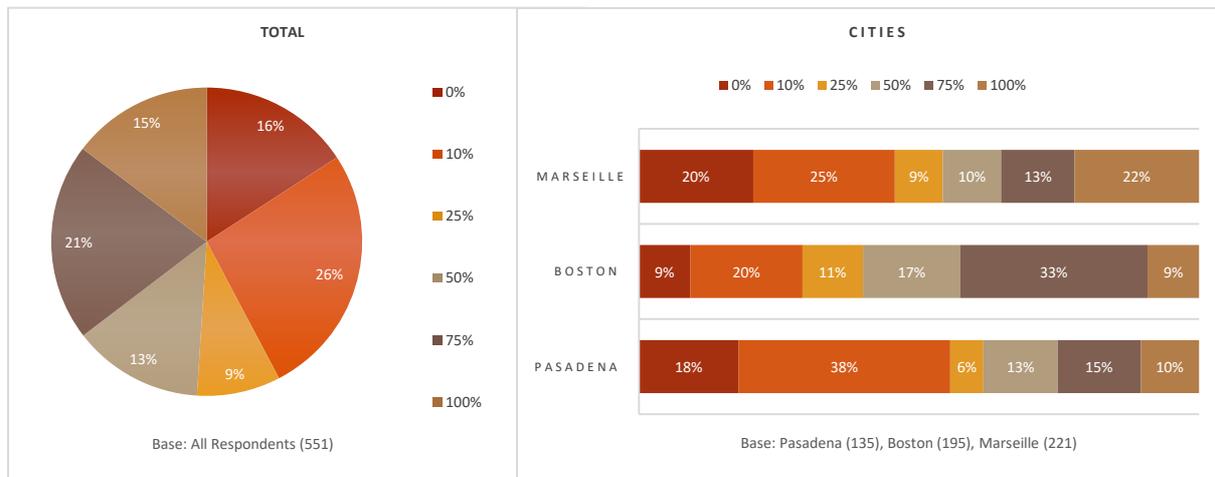


Question 48: Do you donate to Armenian or non-Armenian charities, churches, causes, other institutions?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	716	147	206	251	112
Never	9%	9%	3%	13%	11%
Rarely	13%	13%	7%	16%	19%
Sometimes	32%	31%	25%	32%	46%
Often	18%	19%	26%	12%	14%
Regularly	28%	29%	39%	27%	10%
TOTAL	100%	100%	100%	100%	100%

Question 48: Do you donate to Armenian or non-Armenian charities, churches, causes, other institutions?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	169	218	310	295	412
Never	17%	9%	5%	9%	10%
Rarely	20%	16%	7%	11%	14%
Sometimes	33%	35%	28%	29%	34%
Often	15%	17%	19%	19%	17%
Regularly	15%	23%	40%	32%	25%
TOTAL	100%	100%	100%	100%	100%

Question 48: Do you donate to Armenian or non-Armenian charities, churches, causes, other institutions?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	152	188	332	377	339
Never	9%	10%	9%	10%	8%
Rarely	11%	11%	15%	15%	12%
Sometimes	32%	25%	33%	36%	28%
Often	19%	22%	16%	18%	18%
Regularly	29%	32%	27%	23%	34%
TOTAL	100%	100%	100%	100%	100%

Question 49: Out of all your annual charity donations, approximately what percentage is given to Armenian causes or institutions?

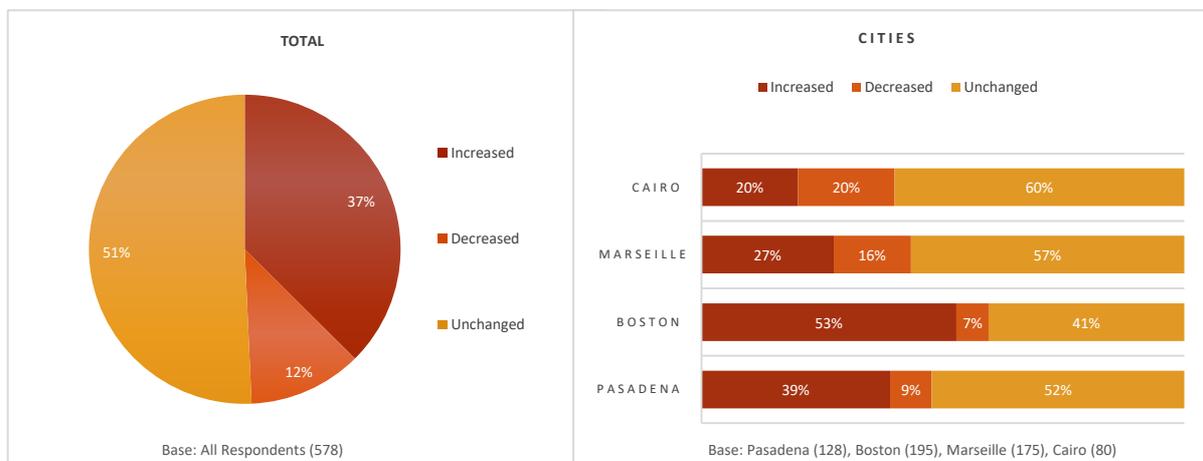


Question 49: Out of all your annual charity donations, approximately what percentage is given to Armenian causes or institutions?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	551	135	195	221	-
0%	16%	18%	9%	20%	-
10%	26%	38%	20%	25%	-
25%	9%	6%	11%	9%	-
50%	13%	13%	17%	10%	-
75%	21%	15%	33%	13%	-
100%	15%	10%	9%	22%	-
TOTAL	100%	100%	100%	100%	-

Question 49: Out of all your annual charity donations, approximately what percentage is given to Armenian causes or institutions?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	120	178	244	230	319
0%	31%	16%	9%	13%	18%
10%	26%	26%	26%	25%	28%
25%	6%	9%	10%	7%	10%
50%	8%	17%	14%	13%	14%
75%	21%	17%	24%	24%	19%
100%	8%	15%	18%	19%	11%
TOTAL	100%	100%	100%	100%	100%

Question 49: Out of all your annual charity donations, approximately what percentage is given to Armenian causes or institutions?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	128	172	226	239	312
0%	13%	16%	17%	17%	15%
10%	30%	30%	21%	31%	23%
25%	7%	6%	12%	9%	9%
50%	20%	13%	12%	15%	13%
75%	13%	23%	25%	13%	26%
100%	19%	13%	13%	15%	15%
TOTAL	100%	100%	100%	100%	100%

Question 50: (a) In the last 10 years, have your financial contributions to the following increased or decreased? / Diaspora institutions and causes (including church)

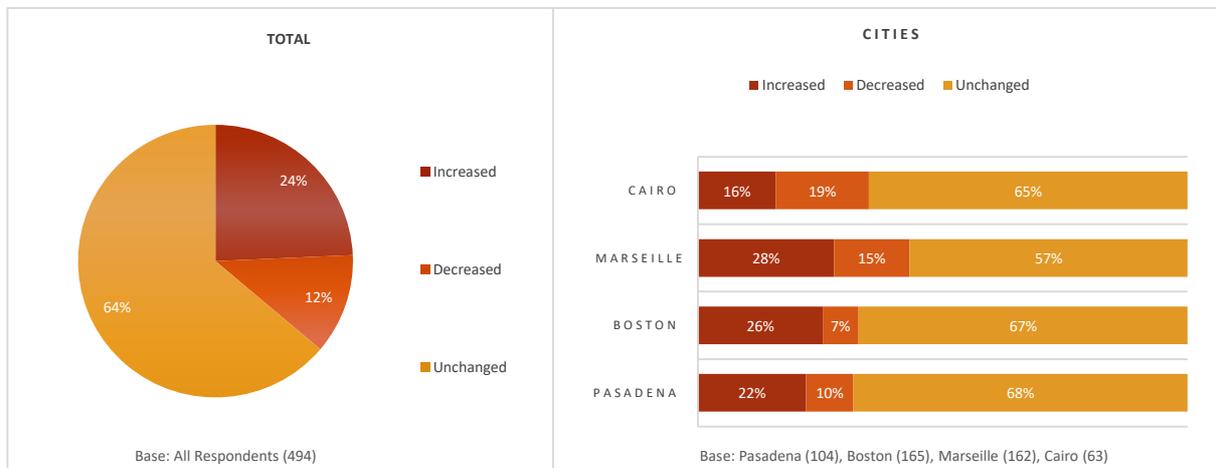


Question 50: (a) In the last 10 years, have your financial contributions to the following increased or decreased? / Diaspora institutions and causes (including church)	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	578	128	195	175	80
Increased	37%	39%	53%	27%	20%
Decreased	12%	9%	7%	16%	20%
Unchanged	51%	52%	41%	57%	60%
TOTAL	100%	100%	100%	100%	100%

Question 50: (a) In the last 10 years, have your financial contributions to the following increased or decreased? / Diaspora institutions and causes (including church)	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	132	181	255	248	326
Increased	36%	35%	41%	38%	37%
Decreased	8%	12%	14%	12%	12%
Unchanged	56%	53%	46%	50%	51%
TOTAL	100%	100%	100%	100%	100%

Question 50: (a) In the last 10 years, have your financial contributions to the following increased or decreased? / Diaspora institutions and causes (including church)	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	115	159	282	268	310
Increased	43%	42%	33%	36%	39%
Decreased	13%	9%	12%	13%	11%
Unchanged	44%	49%	55%	51%	51%
TOTAL	100%	100%	100%	100%	100%

Question 50: (b) In the last 10 years, have your financial contributions to the following increased or decreased? / Republic of Armenia/Artsakh/NK (including church)

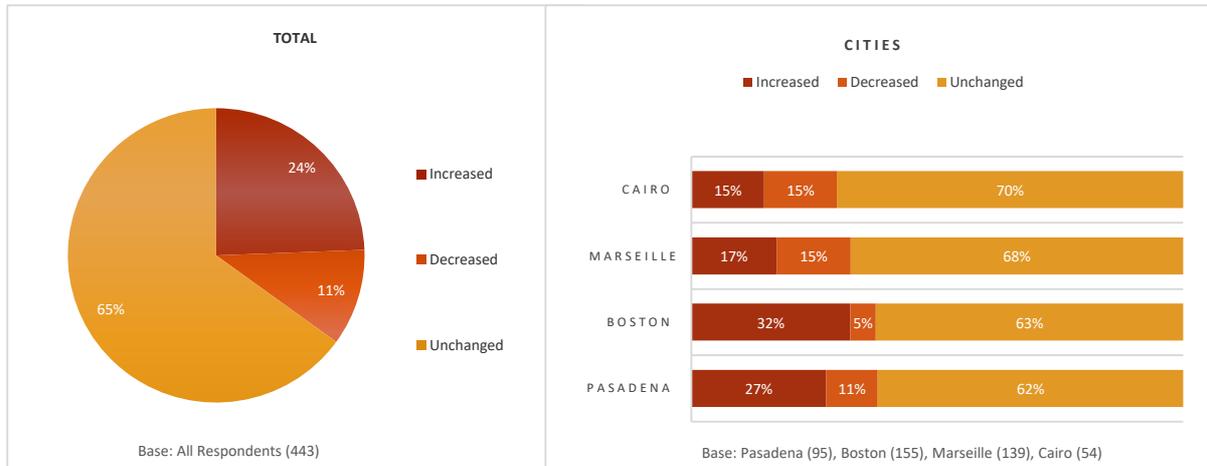


Question 50: (b) In the last 10 years, have your financial contributions to the following increased or decreased? / Republic of Armenia/Artsakh/NK (including church)	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	494	104	165	162	63
Increased	24%	22%	26%	28%	16%
Decreased	12%	10%	7%	15%	19%
Unchanged	64%	68%	67%	57%	65%
TOTAL	100%	100%	100%	100%	100%

Question 50: (b) In the last 10 years, have your financial contributions to the following increased or decreased? / Republic of Armenia/Artsakh/NK (including church)	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	119	170	201	211	282
Increased	24%	19%	29%	27%	22%
Decreased	8%	14%	13%	13%	11%
Unchanged	68%	68%	58%	60%	67%
TOTAL	100%	100%	100%	100%	100%

Question 50: (b) In the last 10 years, have your financial contributions to the following increased or decreased? / Republic of Armenia/Artsakh/NK (including church)	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	97	141	244	221	273
Increased	32%	26%	21%	21%	27%
Decreased	12%	9%	12%	13%	11%
Unchanged	56%	66%	66%	66%	62%
TOTAL	100%	100%	100%	100%	100%

Question 50: (c) In the last 10 years, have your financial contributions to the following increased or decreased? / Other charities?

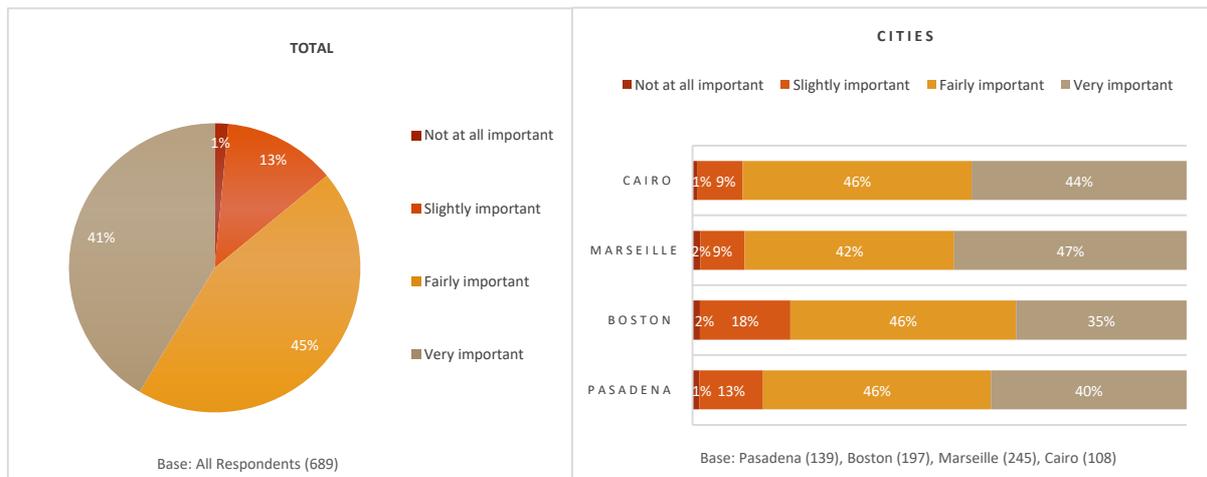


Question 50: (c) In the last 10 years, have your financial contributions to the following increased or decreased? / Other charities?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	443	95	155	139	54
Increased	24%	27%	32%	17%	15%
Decreased	11%	11%	5%	15%	15%
Unchanged	65%	62%	63%	68%	70%
TOTAL	100%	100%	100%	100%	100%

Question 50: (c) In the last 10 years, have your financial contributions to the following increased or decreased? / Other charities?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	111	154	175	194	248
Increased	28%	20%	27%	24%	24%
Decreased	5%	14%	11%	11%	10%
Unchanged	68%	66%	62%	65%	66%
TOTAL	100%	100%	100%	100%	100%

Question 50: (c) In the last 10 years, have your financial contributions to the following increased or decreased? / Other charities?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	79	133	221	187	256
Increased	30%	27%	22%	21%	27%
Decreased	11%	7%	12%	10%	11%
Unchanged	58%	66%	66%	69%	62%
TOTAL	100%	100%	100%	100%	100%

Question 53: How important is it for Armenians to help the diaspora communities in the Middle East?

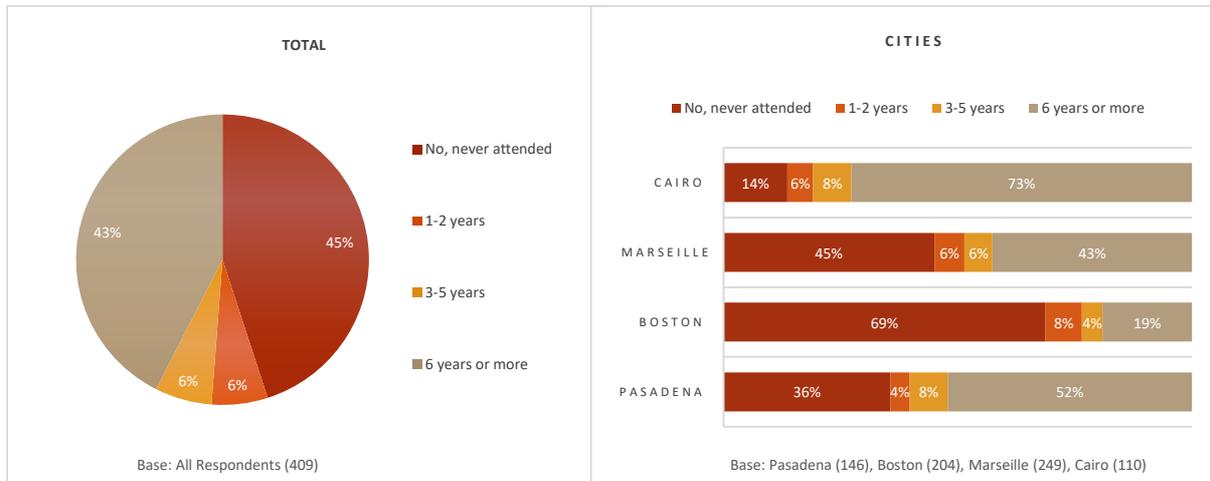


Question 53: How important is it for Armenians to help the diaspora communities in the Middle East?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	689	139	197	245	108
Not at all important	1%	1%	2%	2%	1%
Slightly important	13%	13%	18%	9%	9%
Fairly important	45%	46%	46%	42%	46%
Very important	41%	40%	35%	47%	44%
TOTAL	100%	100%	100%	100%	100%

Question 53: How important is it for Armenians to help the diaspora communities in the Middle East?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	166	209	296	291	391
Not at all important	2%	2%	1%	2%	1%
Slightly important	11%	16%	10%	12%	13%
Fairly important	44%	43%	48%	48%	43%
Very important	43%	40%	41%	38%	44%
TOTAL	100%	100%	100%	100%	100%

Question 53: How important is it for Armenians to help the diaspora communities in the Middle East?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	149	179	321	362	327
Not at all important	1%	1%	2%	1%	2%
Slightly important	11%	12%	13%	11%	14%
Fairly important	40%	47%	44%	45%	44%
Very important	48%	40%	41%	43%	39%
TOTAL	100%	100%	100%	100%	100%

Question 54: Did you attend an Armenian Day School? If so, for how long?

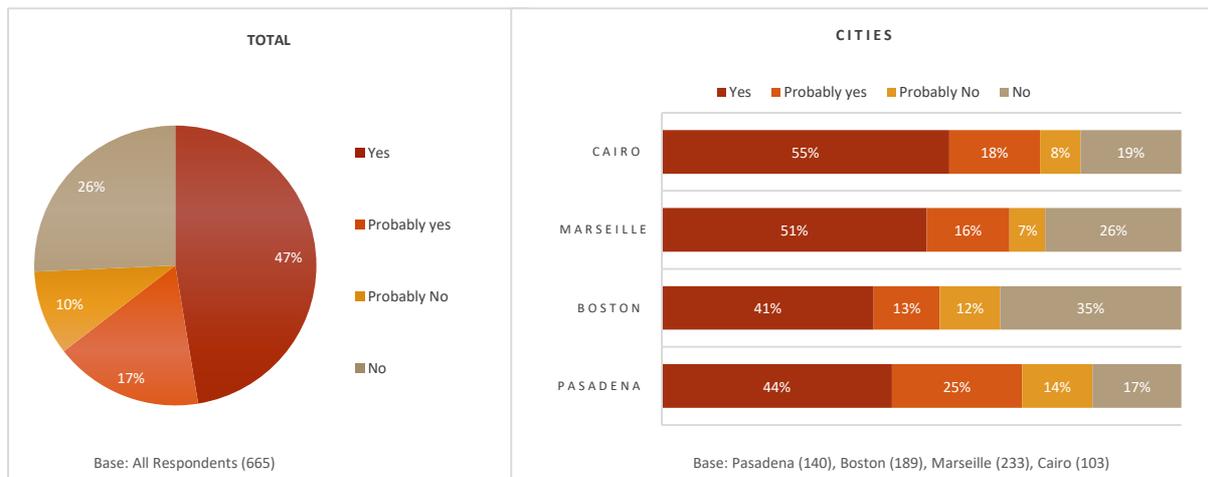


Question 54: Did you attend an Armenian Day School? If so, for how long?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	409	146	204	249	110
No, never attended	45%	36%	69%	45%	14%
1-2 years	6%	4%	8%	6%	6%
3-5 years	6%	8%	4%	6%	8%
6 years or more	43%	52%	19%	43%	73%
TOTAL	100%	100%	100%	100%	100%

Question 54: Did you attend an Armenian Day School? If so, for how long?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	171	217	306	293	412
No, never attended	32%	43%	54%	47%	44%
1-2 years	8%	6%	5%	8%	5%
3-5 years	11%	6%	4%	7%	6%
6 years or more	50%	45%	37%	39%	44%
TOTAL	100%	100%	100%	100%	100%

Question 54: Did you attend an Armenian Day School? If so, for how long?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	153	186	332	373	336
No, never attended	21%	48%	56%	34%	57%
1-2 years	1%	10%	7%	6%	6%
3-5 years	4%	8%	7%	6%	6%
6 years or more	75%	34%	30%	53%	30%
TOTAL	100%	100%	100%	100%	100%

Question 55: Would you/did you send your children to Armenian Day School?

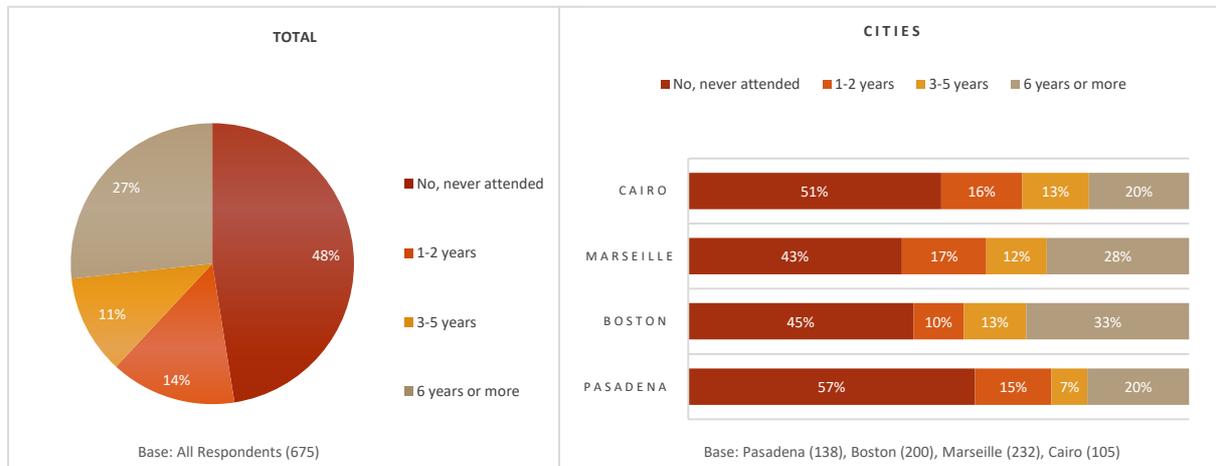


Question 55: Would you/did you send your children to Armenian Day School?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	665	140	189	233	103
Yes	47%	44%	41%	51%	55%
Probably yes	17%	25%	13%	16%	18%
Probably No	10%	14%	12%	7%	8%
No	26%	17%	35%	26%	19%
TOTAL	100%	100%	100%	100%	100%

Question 55: Would you/did you send your children to Armenian Day School?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	156	213	281	277	383
Yes	40%	52%	47%	47%	48%
Probably yes	36%	15%	9%	17%	18%
Probably No	14%	14%	5%	10%	10%
No	10%	20%	39%	27%	25%
TOTAL	100%	100%	100%	100%	100%

Question 55: Would you/did you send your children to Armenian Day School?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	147	172	304	345	320
Yes	69%	43%	37%	54%	40%
Probably yes	12%	19%	19%	15%	19%
Probably No	5%	11%	12%	8%	12%
No	14%	28%	32%	23%	29%
TOTAL	100%	100%	100%	100%	100%

Question 56: Did you attend Armenian classes/programs after school or on weekends?

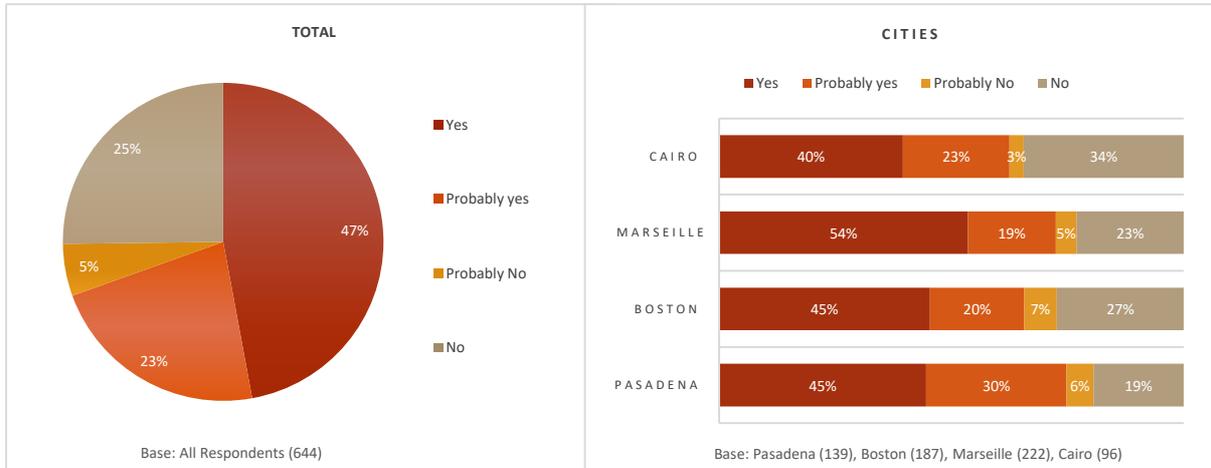


Question 56: Did you attend Armenian classes/programs after school or on weekends?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	675	138	200	232	105
No, never attended	48%	57%	45%	43%	51%
1-2 years	14%	15%	10%	17%	16%
3-5 years	11%	7%	13%	12%	13%
6 years or more	27%	20%	33%	28%	20%
TOTAL	100%	100%	100%	100%	100%

Question 56: Did you attend Armenian classes/programs after school or on weekends?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	165	210	285	284	386
No, never attended	40%	41%	57%	50%	46%
1-2 years	14%	18%	12%	15%	14%
3-5 years	13%	12%	10%	13%	10%
6 years or more	33%	30%	21%	23%	30%
TOTAL	100%	100%	100%	100%	100%

Question 56: Did you attend Armenian classes/programs after school or on weekends?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	129	186	324	347	328
No, never attended	63%	40%	46%	50%	45%
1-2 years	9%	16%	15%	13%	16%
3-5 years	6%	15%	12%	13%	10%
6 years or more	22%	30%	27%	25%	29%
TOTAL	100%	100%	100%	100%	100%

Question 57: Would you/did you send your children to Armenian classes/programs after school or on weekends?

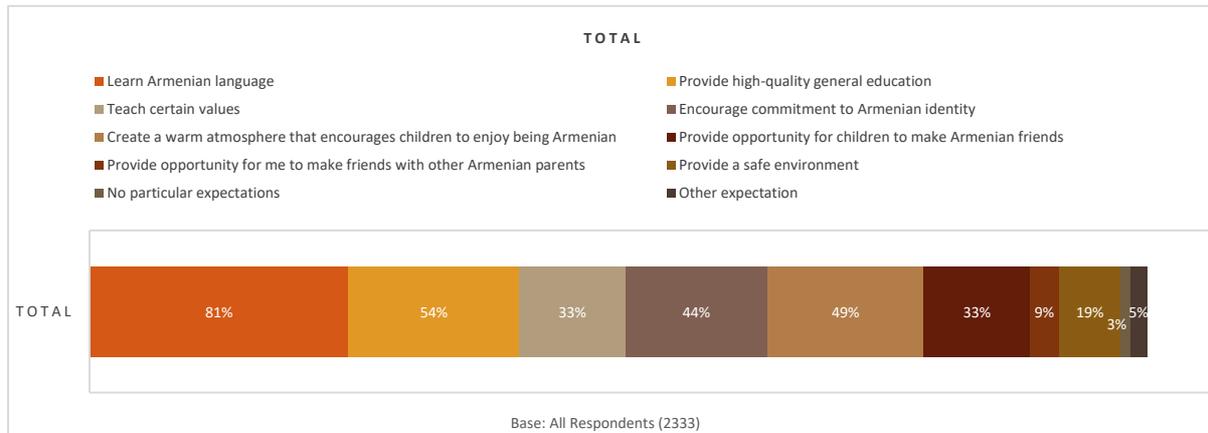


Question 57: Would you/did you send your children to Armenian classes/programs after school or on weekends?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	644	139	187	222	96
Yes	47%	45%	45%	54%	40%
Probably yes	23%	30%	20%	19%	23%
Probably No	5%	6%	7%	5%	3%
No	25%	19%	27%	23%	34%
TOTAL	100%	100%	100%	100%	100%

Question 57: Would you/did you send your children to Armenian classes/programs after school or on weekends?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	155	205	268	268	371
Yes	43%	50%	49%	44%	49%
Probably yes	43%	21%	12%	23%	22%
Probably No	4%	8%	4%	6%	5%
No	10%	22%	36%	27%	24%
TOTAL	100%	100%	100%	100%	100%

Question 57: Would you/did you send your children to Armenian classes/programs after school or on weekends?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	142	169	298	328	316
Yes	61%	44%	42%	52%	43%
Probably yes	13%	23%	26%	19%	26%
Probably No	3%	7%	6%	4%	7%
No	23%	27%	26%	26%	24%
TOTAL	100%	100%	100%	100%	100%

Question 58: What do you want Armenian schools to provide for children?

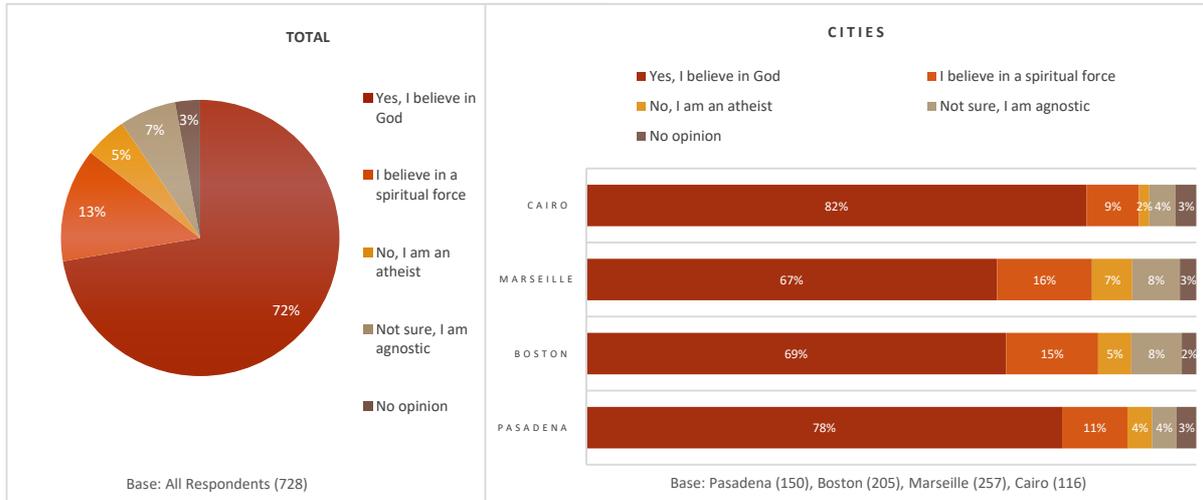


Question 58: What do you want Armenian schools to provide for children?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	2333	482	627	841	383
Learn Armenian language	81%	82%	79%	85%	74%
Provide high-quality general education	54%	61%	52%	50%	54%
Teach certain values	33%	33%	26%	35%	41%
Encourage commitment to Armenian identity	44%	35%	44%	48%	48%
Create a warm atmosphere that encourages children to enjoy being Armenian	49%	47%	50%	49%	50%
Provide opportunity for children to make Armenian friends	33%	32%	38%	30%	31%
Provide opportunity for me to make friends with other Armenian parents	9%	8%	9%	11%	9%
Provide a safe environment	19%	27%	18%	15%	21%
No particular expectations	3%	1%	4%	4%	1%
Other expectation	5%	6%	5%	7%	2%
TOTAL	330%	333%	325%	334%	330%

Question 58: What do you want Armenian schools to provide for children?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	607	730	935	948	1361
Learn Armenian language	85%	78%	80%	81%	81%
Provide high-quality general education	58%	54%	52%	54%	54%
Teach certain values	41%	32%	29%	33%	33%
Encourage commitment to Armenian identity	44%	47%	43%	45%	44%
Create a warm atmosphere that encourages children to enjoy being Armenian	49%	51%	48%	45%	52%
Provide opportunity for children to make Armenian friends	34%	36%	31%	32%	34%
Provide opportunity for me to make friends with other Armenian parents	13%	10%	7%	7%	11%
Provide a safe environment	25%	22%	13%	16%	21%
No particular expectations	2%	4%	3%	3%	3%
Other expectation	8%	6%	4%	6%	5%
TOTAL	359%	338%	309%	321%	338%

Question 58: What do you want Armenian schools to provide for children?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	534	604	1032	1240	1093
Learn Armenian language	85%	79%	79%	79%	83%
Provide high-quality general education	56%	54%	53%	51%	56%
Teach certain values	27%	36%	35%	36%	30%
Encourage commitment to Armenian identity	51%	44%	41%	44%	45%
Create a warm atmosphere that encourages children to enjoy being Armenian	53%	48%	48%	47%	52%
Provide opportunity for children to make Armenian friends	37%	26%	33%	33%	33%
Provide opportunity for me to make friends with other Armenian parents	10%	10%	8%	10%	9%
Provide a safe environment	16%	24%	17%	18%	20%
No particular expectations	3%	4%	3%	3%	3%
Other expectation	7%	6%	4%	5%	6%
TOTAL	345%	332%	321%	326%	335%

Question 59: Do you believe in God?

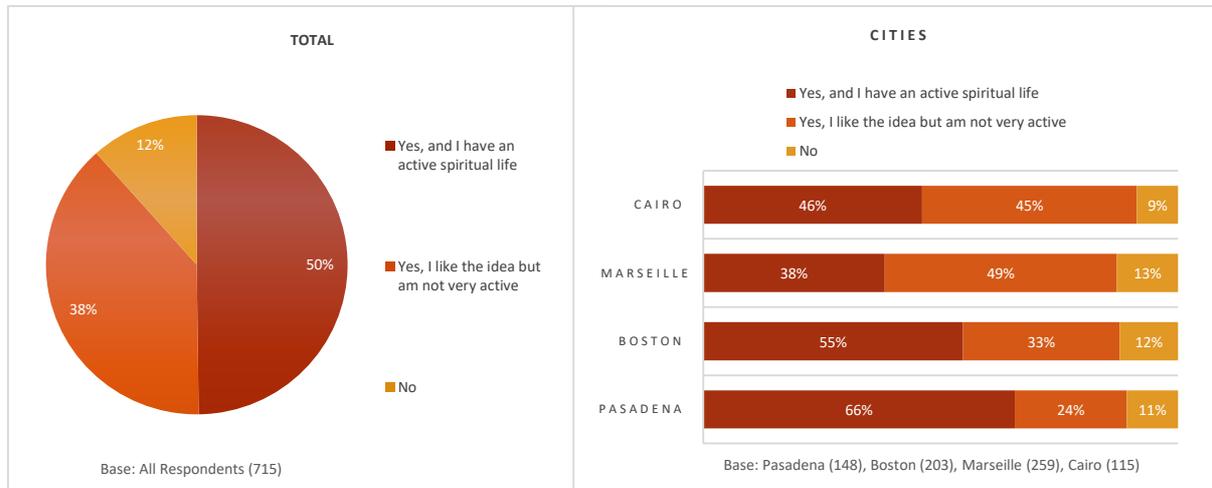


Question 59: Do you believe in God?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	728	150	205	257	116
Yes, I believe in God	72%	78%	69%	67%	82%
I believe in a spiritual force	13%	11%	15%	16%	9%
No, I am an atheist	5%	4%	5%	7%	2%
Not sure, I am agnostic	7%	4%	8%	8%	4%
No opinion	3%	3%	2%	3%	3%
TOTAL	100%	100%	100%	100%	100%

Question 59: Do you believe in God?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	177	220	313	301	418
Yes, I believe in God	74%	72%	71%	68%	75%
I believe in a spiritual force	11%	15%	14%	13%	14%
No, I am an atheist	4%	7%	5%	6%	4%
Not sure, I am agnostic	7%	5%	8%	9%	5%
No opinion	4%	3%	3%	4%	2%
TOTAL	100%	100%	100%	100%	100%

Question 59: Do you believe in God?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	156	189	339	393	335
Yes, I believe in God	78%	71%	69%	81%	62%
I believe in a spiritual force	12%	11%	16%	9%	19%
No, I am an atheist	3%	9%	4%	2%	8%
Not sure, I am agnostic	5%	7%	7%	5%	8%
No opinion	3%	2%	4%	3%	3%
TOTAL	100%	100%	100%	100%	100%

Question 60: Is religion or a spiritual life important to you?

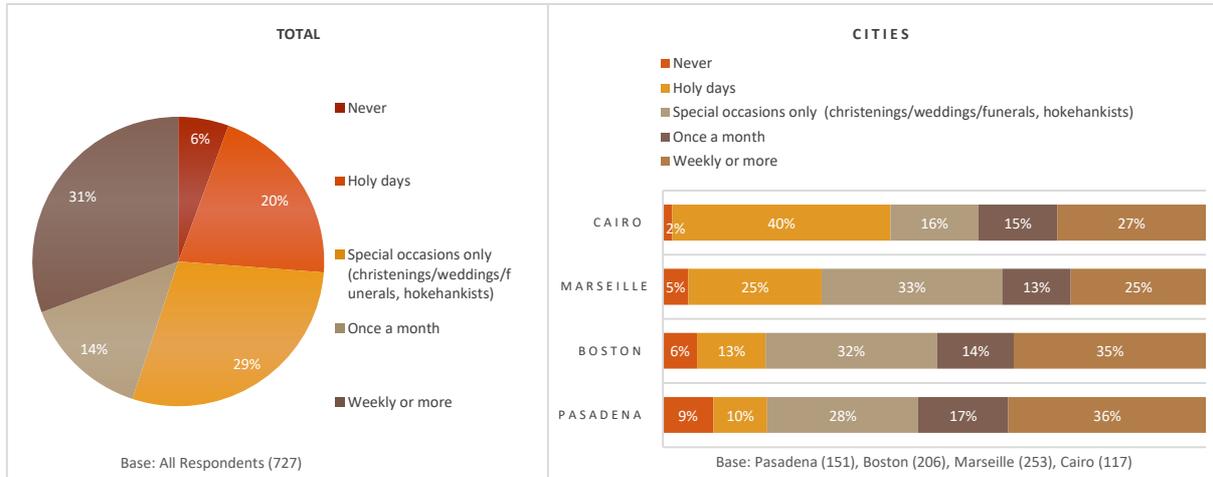


Question 60: Is religion or a spiritual life important to you?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	715	148	203	249	115
Yes, and I have an active spiritual life	50%	66%	55%	38%	46%
Yes, I like the idea but am not very active	38%	24%	33%	49%	45%
No	12%	11%	12%	13%	9%
TOTAL	100%	100%	100%	100%	100%

Question 60: Is religion or a spiritual life important to you?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	171	217	309	295	411
Yes, and I have an active spiritual life	46%	48%	52%	43%	54%
Yes, I like the idea but am not very active	44%	41%	34%	43%	36%
No	10%	11%	14%	14%	10%
TOTAL	100%	100%	100%	100%	100%

Question 60: Is religion or a spiritual life important to you?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	151	184	335	384	331
Yes, and I have an active spiritual life	58%	53%	44%	56%	43%
Yes, I like the idea but am not very active	33%	32%	45%	36%	42%
No	9%	16%	11%	9%	15%
TOTAL	100%	100%	100%	100%	100%

Question 61: How often do you attend an Armenian church or religious services?

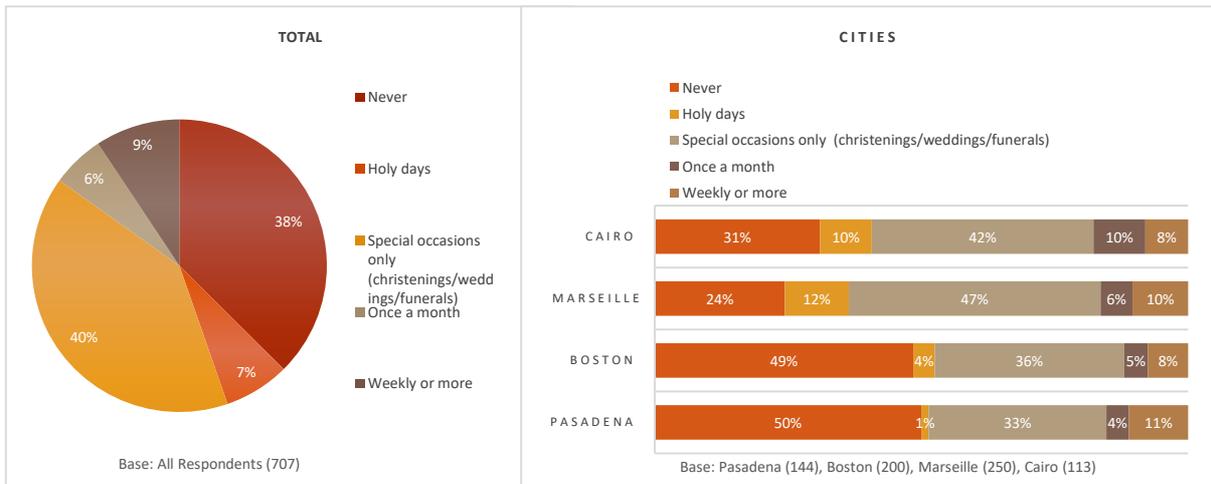


Question 61: How often do you attend an Armenian church or religious services?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	727	151	206	253	117
Never	6%	9%	6%	5%	2%
Holy days	20%	10%	13%	25%	40%
Special occasions only (christenings/weddings/funerals, hokehankists)	29%	28%	32%	33%	16%
Once a month	14%	17%	14%	13%	15%
Weekly or more	31%	36%	35%	25%	27%
TOTAL	100%	100%	100%	100%	100%

Question 61: How often do you attend an Armenian church or religious services?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	174	220	316	300	419
Never	6%	7%	5%	8%	4%
Holy days	23%	18%	21%	21%	20%
Special occasions only (christenings/weddings/funerals, hokehankists)	27%	31%	29%	29%	29%
Once a month	14%	16%	12%	12%	16%
Weekly or more	30%	28%	33%	29%	31%
TOTAL	100%	100%	100%	100%	100%

Question 61: How often do you attend an Armenian church or religious services?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	155	187	338	391	336
Never	3%	9%	5%	3%	9%
Holy days	19%	14%	25%	23%	18%
Special occasions only (christenings/weddings/funerals, hokehankists)	17%	35%	33%	21%	39%
Once a month	16%	14%	13%	14%	15%
Weekly or more	46%	28%	24%	40%	20%
TOTAL	100%	100%	100%	100%	100%

Question 62: How often do you attend a non-Armenian church or religious services?

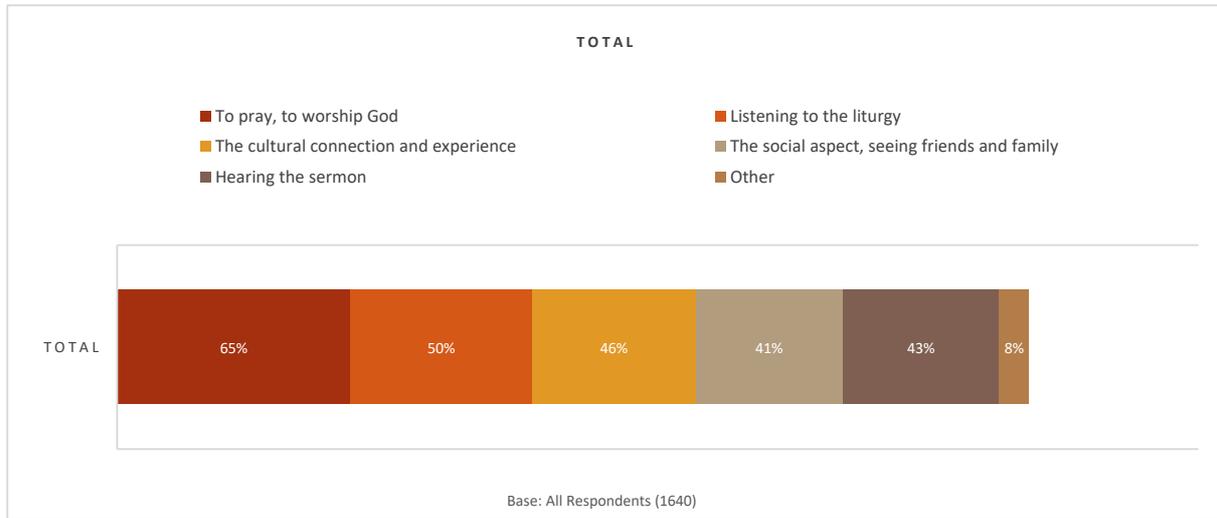


Question 62: How often do you attend a non-Armenian church or religious services?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	707	144	200	250	113
Never	38%	50%	49%	24%	31%
Holy days	7%	1%	4%	12%	10%
Special occasions only (christenings/weddings/funerals)	40%	33%	36%	47%	42%
Once a month	6%	4%	5%	6%	10%
Weekly or more	9%	11%	8%	10%	8%
TOTAL	100%	100%	100%	100%	100%

Question 62: How often do you attend a non-Armenian church or religious services?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	170	211	310	299	401
Never	52%	37%	30%	39%	36%
Holy days	7%	10%	6%	9%	6%
Special occasions only (christenings/weddings/funerals)	29%	37%	49%	39%	41%
Once a month	4%	6%	6%	4%	7%
Weekly or more	7%	10%	10%	8%	10%
TOTAL	100%	100%	100%	100%	100%

Question 62: How often do you attend a non-Armenian church or religious services?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	147	184	333	379	328
Never	40%	46%	33%	34%	42%
Holy days	9%	4%	8%	8%	6%
Special occasions only (christenings/weddings/funerals)	34%	35%	45%	40%	41%
Once a month	5%	7%	5%	6%	5%
Weekly or more	12%	8%	9%	13%	6%
TOTAL	100%	100%	100%	100%	100%

Question 63: If you go to church, which of the following is most important to you?

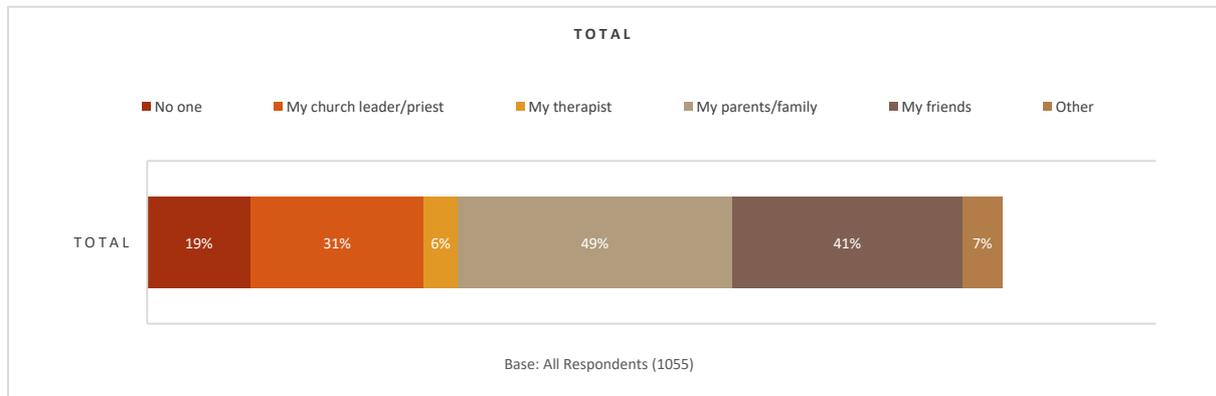


Question 63: If you go to church, which of the following is most important to you?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	1640	362	569	474	235
To pray, to worship God	65%	80%	61%	54%	73%
Listening to the liturgy	50%	38%	58%	55%	44%
The cultural connection and experience	46%	43%	67%	37%	27%
The social aspect, seeing friends and family	41%	40%	54%	37%	27%
Hearing the sermon	43%	57%	46%	38%	33%
Other	8%	9%	13%	6%	4%
TOTAL	253%	266%	300%	227%	208%

Question 63: If you go to church, which of the following is most important to you?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	361	490	754	659	968
To pray, to worship God	70%	60%	64%	60%	68%
Listening to the liturgy	37%	49%	59%	50%	51%
The cultural connection and experience	47%	50%	43%	48%	45%
The social aspect, seeing friends and family	40%	41%	42%	45%	38%
Hearing the sermon	32%	44%	49%	39%	47%
Other	7%	9%	9%	10%	7%
TOTAL	233%	253%	266%	251%	256%

Question 63: If you go to church, which of the following is most important to you?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	366	415	759	906	734
To pray, to worship God	71%	70%	60%	73%	54%
Listening to the liturgy	49%	48%	52%	50%	51%
The cultural connection and experience	45%	42%	50%	36%	57%
The social aspect, seeing friends and family	33%	43%	44%	35%	48%
Hearing the sermon	51%	48%	37%	47%	39%
Other	9%	12%	7%	7%	10%
TOTAL	258%	263%	250%	248%	259%

Question 64: Who or where do you go to for moral or spiritual guidance?

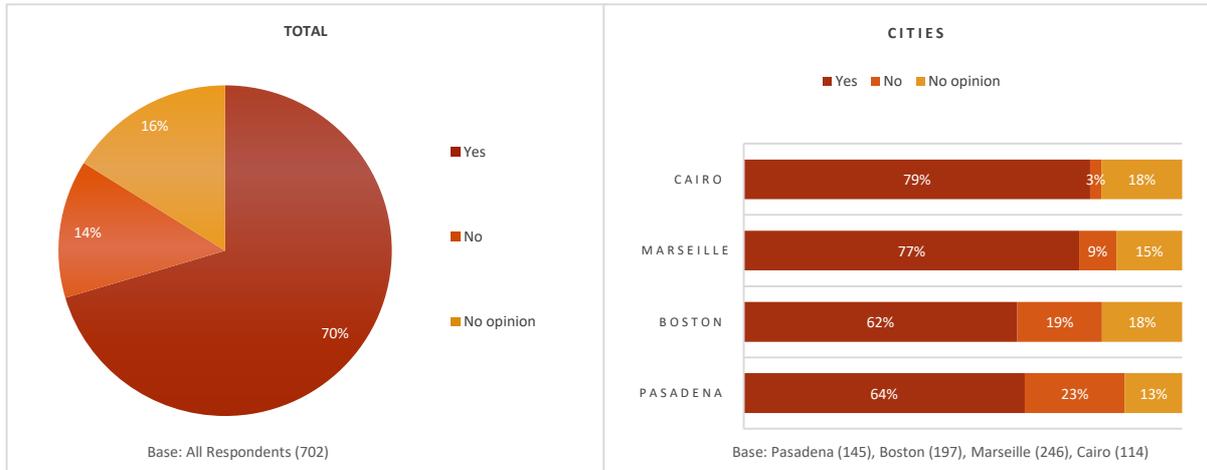


Question 64: Who or where do you go to for moral or spiritual guidance?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	1055	238	324	351	142
No one	19%	21%	18%	14%	27%
My church leader/priest	31%	36%	33%	28%	28%
My therapist	6%	9%	7%	6%	3%
My parents/family	49%	43%	44%	60%	41%
My friends	41%	43%	53%	37%	27%
Other	7%	11%	11%	4%	2%
TOTAL	153%	163%	165%	148%	127%

Question 64: Who or where do you go to for moral or spiritual guidance?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	273	331	427	414	631
No one	17%	16%	22%	22%	16%
My church leader/priest	26%	30%	34%	31%	31%
My therapist	5%	9%	4%	4%	8%
My parents/family	65%	53%	37%	41%	55%
My friends	47%	41%	38%	39%	43%
Other	2%	8%	10%	8%	6%
TOTAL	164%	156%	145%	144%	159%

Question 64: Who or where do you go to for moral or spiritual guidance?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	225	269	499	535	520
No one	17%	20%	19%	17%	20%
My church leader/priest	35%	32%	28%	36%	25%
My therapist	5%	7%	7%	4%	8%
My parents/family	52%	43%	51%	49%	49%
My friends	35%	45%	43%	34%	49%
Other	8%	9%	7%	4%	11%
TOTAL	153%	156%	154%	145%	162%

Question 65: Is it important to be married in an Armenian church?

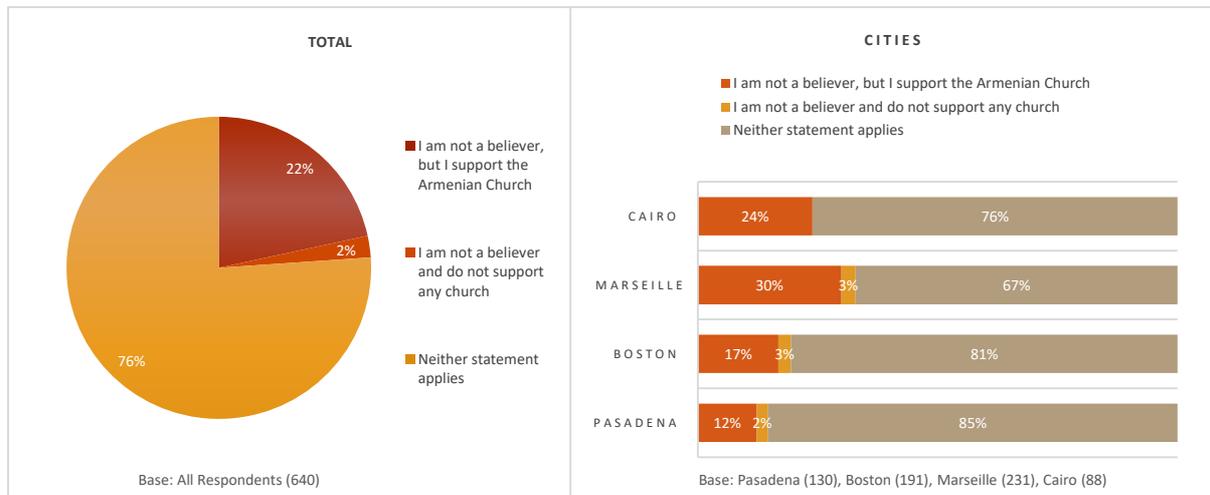


Question 65: Is it important to be married in an Armenian church?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	702	145	197	246	114
Yes	70%	64%	62%	77%	79%
No	14%	23%	19%	9%	3%
No opinion	16%	13%	18%	15%	18%
TOTAL	100%	100%	100%	100%	100%

Question 65: Is it important to be married in an Armenian church?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	167	216	302	290	404
Yes	75%	68%	70%	68%	72%
No	13%	14%	13%	16%	12%
No opinion	11%	18%	17%	16%	16%
TOTAL	100%	100%	100%	100%	100%

Question 65: Is it important to be married in an Armenian church?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	153	176	332	372	330
Yes	80%	63%	70%	76%	65%
No	9%	19%	14%	8%	19%
No opinion	11%	18%	17%	16%	16%
TOTAL	100%	100%	100%	100%	100%

Question 66: Do any of the following statements apply to you?

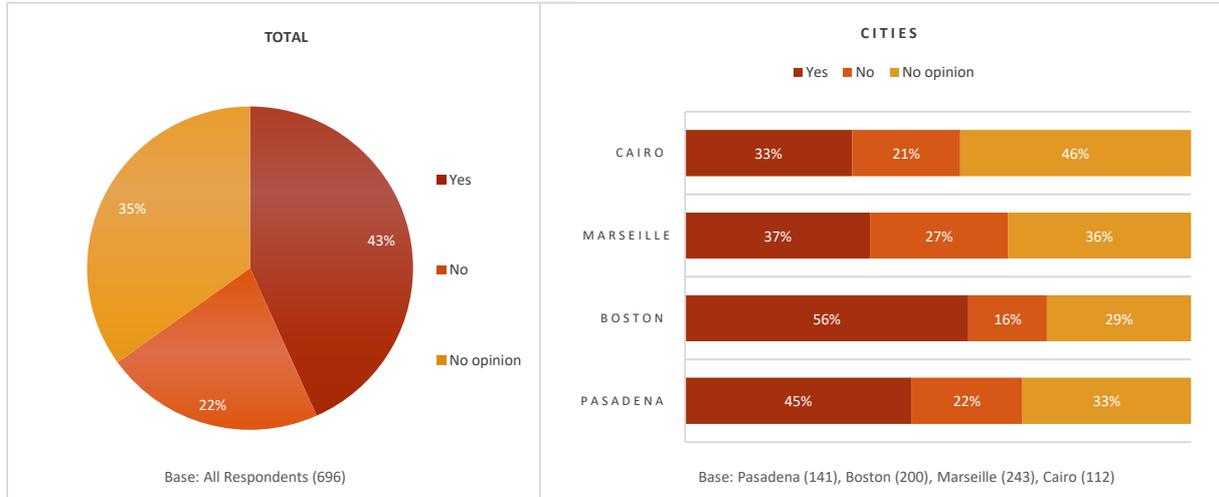


Question 66: Do any of the following statements apply to you?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	640	130	191	231	88
I am not a believer, but I support the Armenian Church	22%	12%	17%	30%	24%
I am not a believer and do not support any church	2%	2%	3%	3%	0%
Neither statement applies	76%	85%	81%	67%	76%
TOTAL	100%	100%	100%	100%	100%

Question 66: Do any of the following statements apply to you?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	152	206	268	271	364
I am not a believer, but I support the Armenian Church	19%	19%	25%	24%	20%
I am not a believer and do not support any church	2%	2%	3%	2%	3%
Neither statement applies	79%	79%	73%	74%	78%
TOTAL	100%	100%	100%	100%	100%

Question 66: Do any of the following statements apply to you?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	131	174	305	317	323
I am not a believer, but I support the Armenian Church	26%	18%	20%	23%	20%
I am not a believer and do not support any church	1%	5%	2%	1%	4%
Neither statement applies	73%	76%	79%	76%	76%
TOTAL	100%	100%	100%	100%	100%

Question 67: Should women be ordained in the Armenian Church?

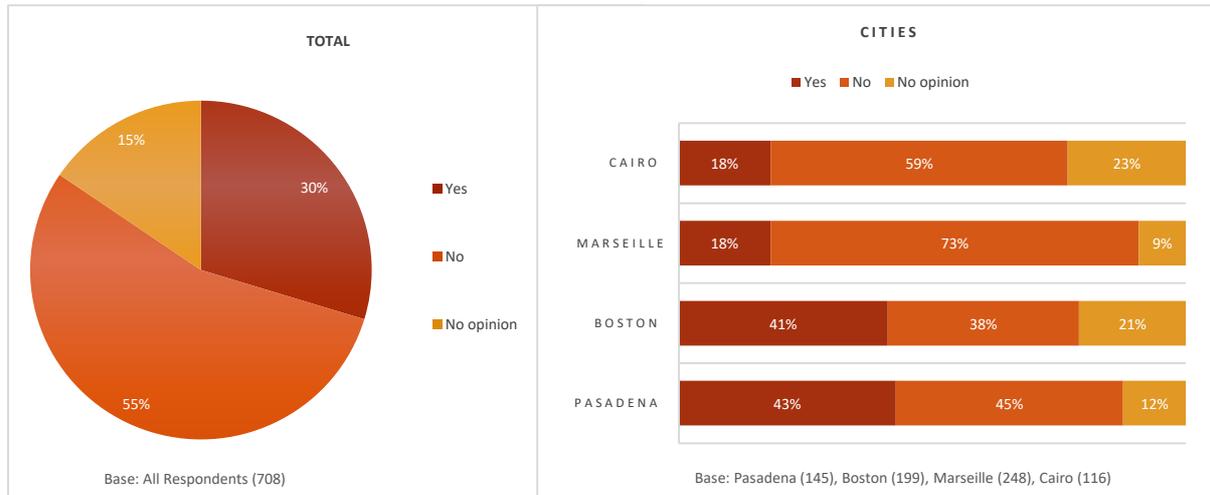


Question 67: Should women be ordained in the Armenian Church?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	696	141	200	243	112
Yes	43%	45%	56%	37%	33%
No	22%	22%	16%	27%	21%
No opinion	35%	33%	29%	36%	46%
TOTAL	100%	100%	100%	100%	100%

Question 67: Should women be ordained in the Armenian Church?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	168	211	301	291	398
Yes	42%	42%	46%	43%	43%
No	19%	19%	26%	22%	22%
No opinion	39%	39%	29%	36%	35%
TOTAL	100%	100%	100%	100%	100%

Question 67: Should women be ordained in the Armenian Church?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	147	180	327	366	330
Yes	31%	51%	45%	38%	49%
No	33%	17%	18%	29%	14%
No opinion	36%	32%	37%	33%	37%
TOTAL	100%	100%	100%	100%	100%

Question 68: Can someone be a Muslim and be Armenian?

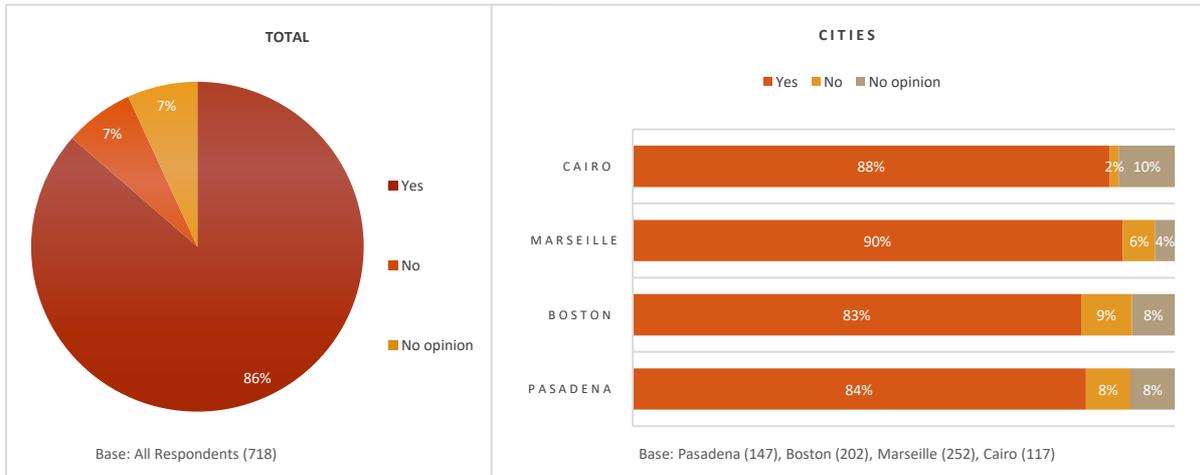


Question 68: Can someone be a Muslim and be Armenian?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	708	145	199	248	116
Yes	30%	43%	41%	18%	18%
No	55%	45%	38%	73%	59%
No opinion	15%	12%	21%	9%	23%
TOTAL	100%	100%	100%	100%	100%

Question 68: Can someone be a Muslim and be Armenian?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	173	217	301	290	410
Yes	35%	29%	28%	31%	29%
No	49%	54%	58%	53%	56%
No opinion	17%	17%	14%	16%	15%
TOTAL	100%	100%	100%	100%	100%

Question 68: Can someone be a Muslim and be Armenian?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	150	182	329	374	334
Yes	21%	39%	31%	21%	40%
No	67%	45%	52%	65%	44%
No opinion	13%	17%	17%	14%	17%
TOTAL	100%	100%	100%	100%	100%

Question 69: Do you consider Christianity an important part of Armenian identity today?

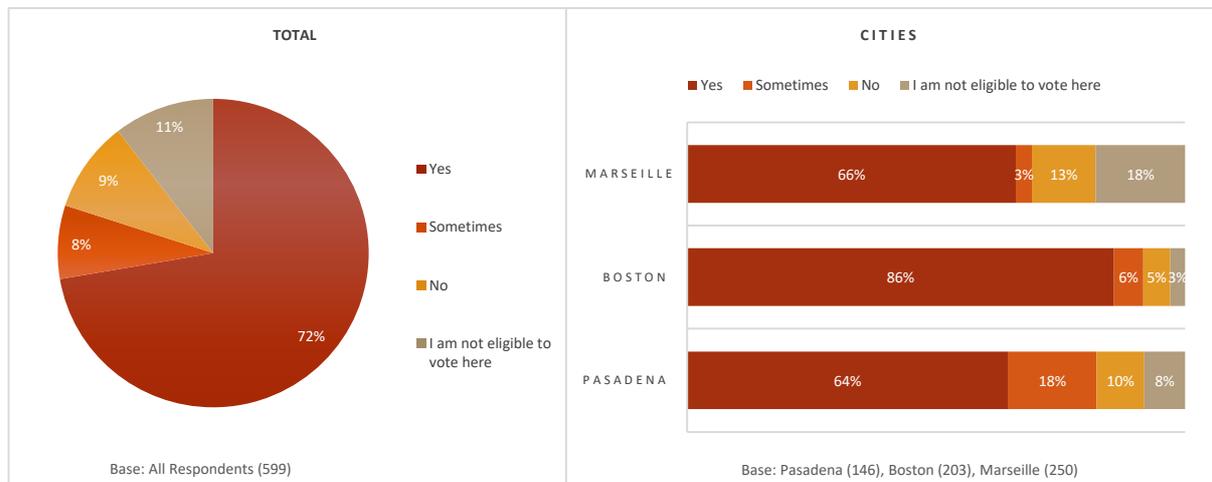


Question 69: Do you consider Christianity an important part of Armenian identity today?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	718	147	202	252	117
Yes	86%	84%	83%	90%	88%
No	7%	8%	9%	6%	2%
No opinion	7%	8%	8%	4%	10%
TOTAL	100%	100%	100%	100%	100%

Question 69: Do you consider Christianity an important part of Armenian identity today?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	174	215	311	296	413
Yes	78%	89%	89%	87%	87%
No	12%	6%	5%	7%	7%
No opinion	10%	5%	6%	6%	7%
TOTAL	100%	100%	100%	100%	100%

Question 69: Do you consider Christianity an important part of Armenian identity today?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	152	182	336	384	334
Yes	92%	82%	85%	90%	82%
No	5%	12%	5%	4%	10%
No opinion	3%	6%	10%	6%	8%
TOTAL	100%	100%	100%	100%	100%

Question 71: Do you vote in national and/or local elections regularly in [host country]?

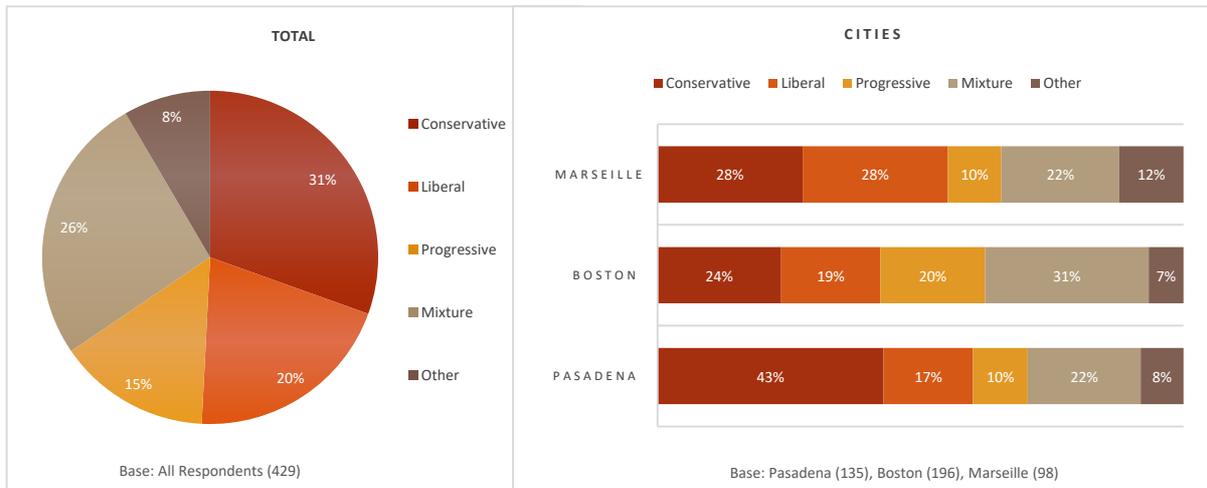


Question 71: Do you vote in national and/or local elections regularly in [host country]?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	599	146	203	250	-
Yes	72%	64%	86%	66%	-
Sometimes	8%	18%	6%	3%	-
No	9%	10%	5%	13%	-
I am not eligible to vote here	11%	8%	3%	18%	-
TOTAL	100%	100%	100%	100%	-

Question 71: Do you vote in national and/or local elections regularly in [host country]?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	131	187	270	242	353
Yes	47%	74%	84%	77%	69%
Sometimes	15%	8%	4%	6%	9%
No	20%	9%	4%	9%	10%
I am not eligible to vote here	18%	10%	7%	7%	13%
TOTAL	100%	100%	100%	100%	100%

Question 71: Do you vote in national and/or local elections regularly in [host country]?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	142	178	243	283	316
Yes	55%	75%	85%	58%	85%
Sometimes	9%	11%	5%	8%	7%
No	11%	10%	6%	14%	5%
I am not eligible to vote here	25%	4%	4%	19%	3%
TOTAL	100%	100%	100%	100%	100%

Question 72: Which of the following comes closest to describing your political views?

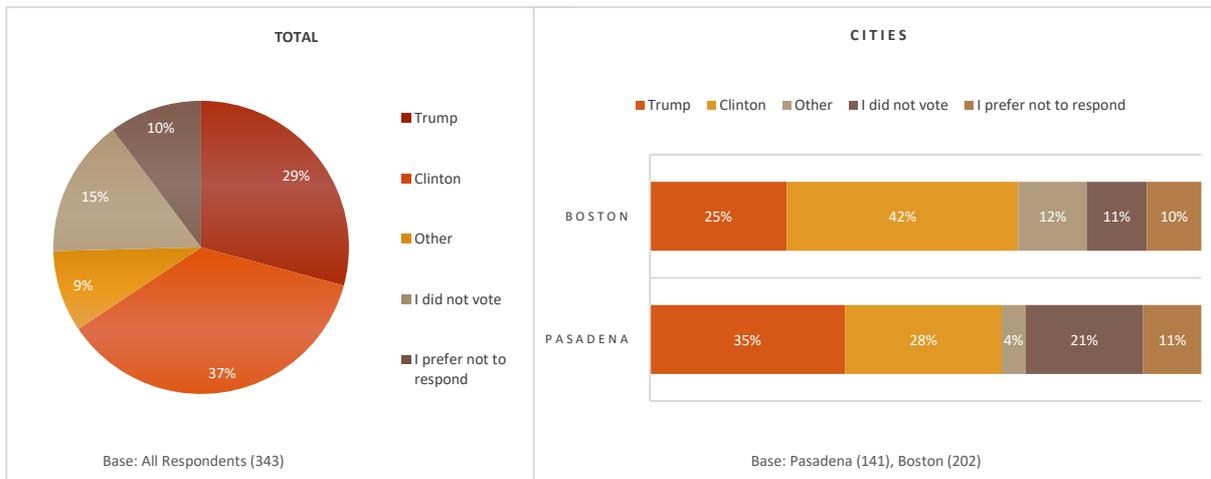


Question 72: Which of the following comes closest to describing your political views?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	429	135	196	98	-
Conservative	31%	43%	24%	28%	-
Liberal	20%	17%	19%	28%	-
Progressive	15%	10%	20%	10%	-
Mixture	26%	22%	31%	22%	-
Other	8%	8%	7%	12%	-
TOTAL	100%	100%	100%	100%	-

Question 72: Which of the following comes closest to describing your political views?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	104	121	197	185	239
Conservative	19%	27%	39%	31%	30%
Liberal	17%	26%	17%	19%	21%
Progressive	14%	11%	18%	15%	15%
Mixture	30%	31%	22%	28%	25%
Other	19%	5%	5%	8%	9%
TOTAL	100%	100%	100%	100%	100%

Question 72: Which of the following comes closest to describing your political views?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	69	121	221	207	222
Conservative	48%	27%	27%	38%	23%
Liberal	15%	17%	23%	19%	22%
Progressive	15%	17%	14%	10%	19%
Mixture	17%	30%	28%	21%	31%
Other	6%	9%	9%	12%	5%
TOTAL	100%	100%	100%	100%	100%

Question 73: Who did you vote for in the last presidential election?

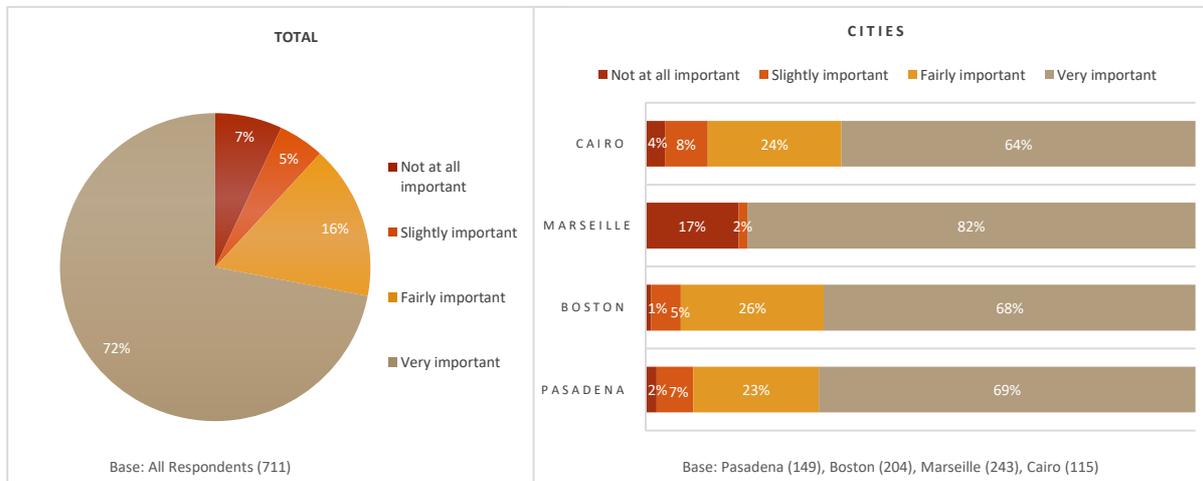


Question 73: Who did you vote for in the last presidential election?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	343	141	202	-	-
Trump	29%	35%	25%	-	-
Clinton	37%	28%	42%	-	-
Other	9%	4%	12%	-	-
I did not vote	15%	21%	11%	-	-
I prefer not to respond	10%	11%	10%	-	-
TOTAL	100%	100%	100%	-	-

Question 73: Who did you vote for in the last presidential election?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	80	97	163	140	200
Trump	13%	23%	41%	34%	25%
Clinton	25%	48%	34%	33%	40%
Other	11%	7%	9%	16%	5%
I did not vote	43%	6%	7%	9%	20%
I prefer not to respond	9%	16%	8%	9%	11%
TOTAL	100%	100%	100%	100%	100%

Question 73: Who did you vote for in the last presidential election?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	63	120	147	131	212
Trump	38%	27%	28%	38%	24%
Clinton	35%	31%	44%	24%	44%
Other	8%	13%	8%	4%	12%
I did not vote	10%	19%	12%	23%	10%
I prefer not to respond	10%	11%	9%	12%	9%
TOTAL	100%	100%	100%	100%	100%

Question 74: Is it important to you that [Host Country] recognizes the Armenian Genocide?

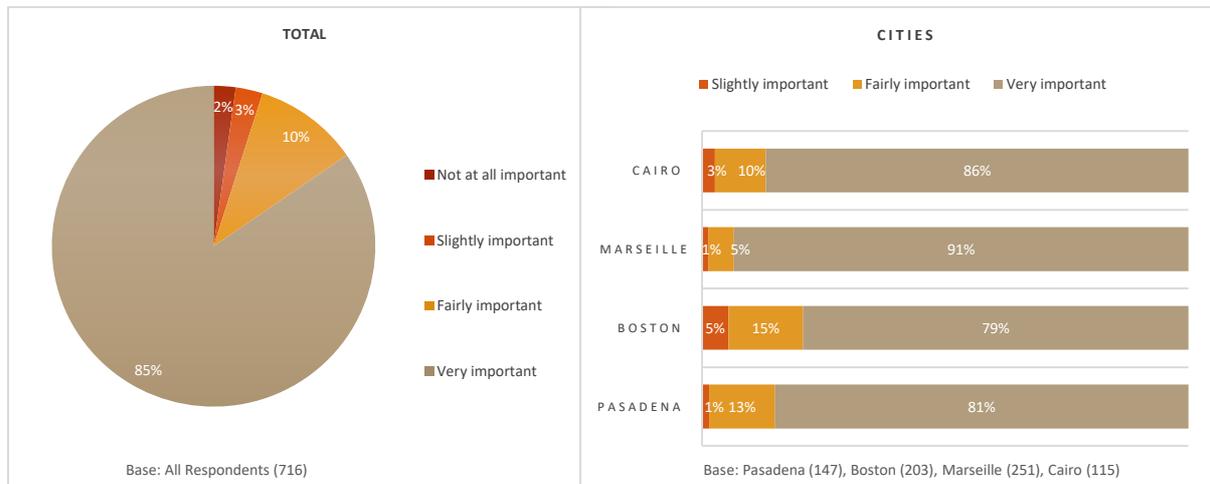


Question 74: Is it important to you that [Host Country] recognizes the Armenian Genocide?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	711	149	204	243	115
Not at all important	7%	2%	1%	17%	4%
Slightly important	5%	7%	5%	2%	8%
Fairly important	16%	23%	26%	0%	24%
Very important	72%	69%	68%	82%	64%
TOTAL	100%	100%	100%	100%	100%

Question 74: Is it important to you that [Host Country] recognizes the Armenian Genocide?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	170	213	311	293	410
Not at all important	4%	8%	7%	8%	7%
Slightly important	5%	5%	5%	5%	5%
Fairly important	18%	15%	16%	18%	15%
Very important	74%	72%	72%	69%	74%
TOTAL	100%	100%	100%	100%	100%

Question 74: Is it important to you that [Host Country] recognizes the Armenian Genocide?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	150	189	328	382	329
Not at all important	15%	5%	3%	10%	3%
Slightly important	3%	4%	5%	5%	4%
Fairly important	15%	15%	18%	12%	21%
Very important	67%	76%	74%	73%	71%
TOTAL	100%	100%	100%	100%	100%

Question 75: Is it important that Turkey recognize the Armenian Genocide?

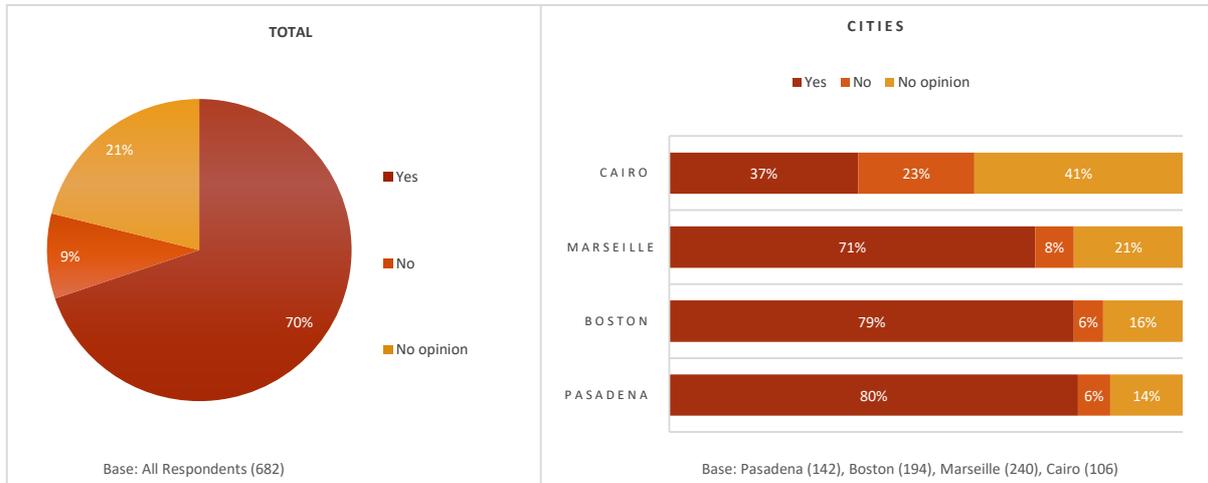


Question 75: Is it important that Turkey recognize the Armenian Genocide?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	716	147	203	251	115
Not at all important	2%	5%	1%	3%	1%
Slightly important	3%	1%	5%	1%	3%
Fairly important	10%	13%	15%	5%	10%
Very important	85%	81%	79%	91%	86%
TOTAL	100%	100%	100%	100%	100%

Question 75: Is it important that Turkey recognize the Armenian Genocide?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	172	216	311	293	415
Not at all important	2%	2%	2%	3%	2%
Slightly important	4%	2%	2%	4%	2%
Fairly important	9%	12%	10%	14%	8%
Very important	84%	84%	86%	79%	88%
TOTAL	100%	100%	100%	100%	100%

Question 75: Is it important that Turkey recognize the Armenian Genocide?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	150	189	332	386	330
Not at all important	3%	3%	2%	2%	3%
Slightly important	1%	3%	4%	2%	3%
Fairly important	11%	10%	11%	8%	13%
Very important	85%	85%	84%	88%	81%
TOTAL	100%	100%	100%	100%	100%

Question 76: Would you support military intervention to protect other peoples undergoing genocide, acute discrimination, massacres?

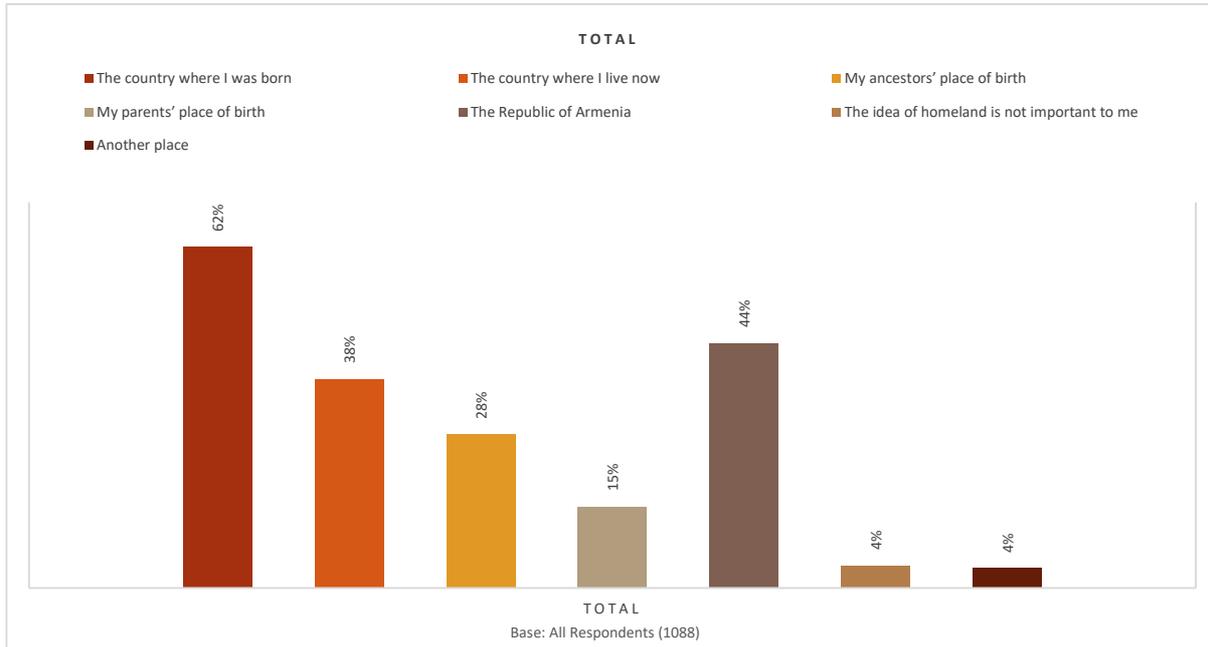


Question 76: Would you support military intervention to protect other peoples undergoing genocide, acute discrimination, massacres?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	682	142	194	240	106
Yes	70%	80%	79%	71%	37%
No	9%	6%	6%	8%	23%
No opinion	21%	14%	16%	21%	41%
TOTAL	100%	100%	100%	100%	100%

Question 76: Would you support military intervention to protect other peoples undergoing genocide, acute discrimination, massacres?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	163	204	299	287	390
Yes	71%	75%	67%	71%	69%
No	9%	3%	13%	11%	8%
No opinion	21%	22%	20%	19%	23%
TOTAL	100%	100%	100%	100%	100%

Question 76: Would you support military intervention to protect other peoples undergoing genocide, acute discrimination, massacres?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	138	184	319	361	321
Yes	67%	76%	69%	60%	80%
No	9%	7%	10%	13%	5%
No opinion	23%	17%	21%	27%	15%
TOTAL	100%	100%	100%	100%	100%

Question 77: Which of the following do you consider your homeland?

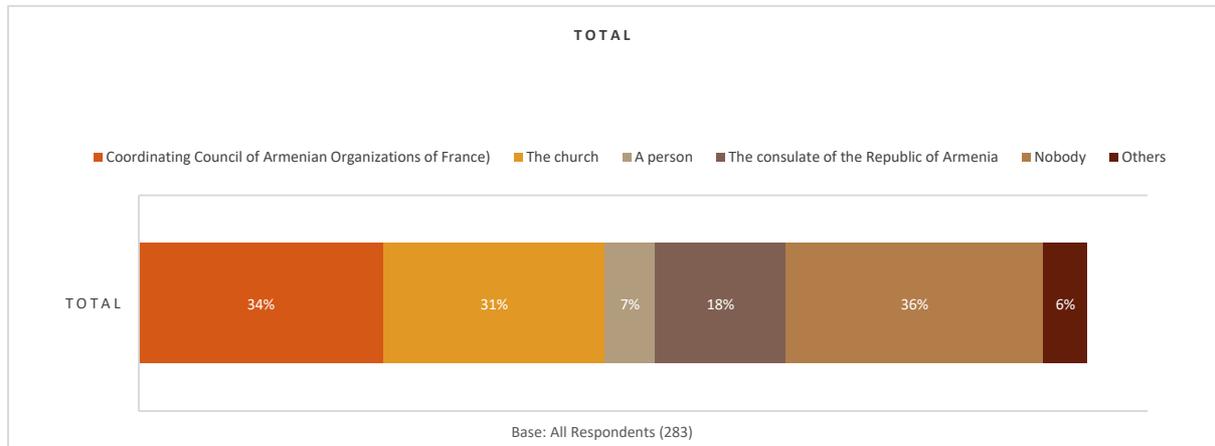


Question 77: Which of the following do you consider your homeland?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	1088	261	420	194	213
The country where I was born	62%	46%	69%	69%	65%
The country where I live now	38%	38%	43%	28%	36%
My ancestors' place of birth	28%	24%	34%	27%	24%
My parents' place of birth	15%	14%	14%	21%	12%
The Republic of Armenia	44%	43%	38%	66%	41%
The idea of homeland is not important to me	4%	5%	5%	3%	3%
Another place	4%	5%	4%	2%	3%
TOTAL	195%	174%	207%	216%	184%

Question 77: Which of the following do you consider your homeland?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	263	316	482	447	626
The country where I was born	57%	59%	66%	62%	62%
The country where I live now	34%	36%	41%	43%	34%
My ancestors' place of birth	33%	26%	27%	28%	28%
My parents' place of birth	20%	12%	14%	12%	17%
The Republic of Armenia	48%	48%	42%	46%	43%
The idea of homeland is not important to me	3%	4%	4%	3%	5%
Another place	5%	4%	2%	4%	3%
TOTAL	201%	189%	196%	199%	192%

Question 77: Which of the following do you consider your homeland?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	225	270	503	583	505
The country where I was born	48%	55%	69%	65%	58%
The country where I live now	37%	38%	40%	34%	42%
My ancestors' place of birth	21%	26%	31%	25%	31%
My parents' place of birth	14%	14%	15%	16%	13%
The Republic of Armenia	63%	44%	36%	46%	43%
The idea of homeland is not important to me	3%	7%	4%	3%	6%
Another place	3%	6%	3%	3%	4%
TOTAL	191%	190%	197%	192%	198%

Question 78: Which of the organizations represents you in France?

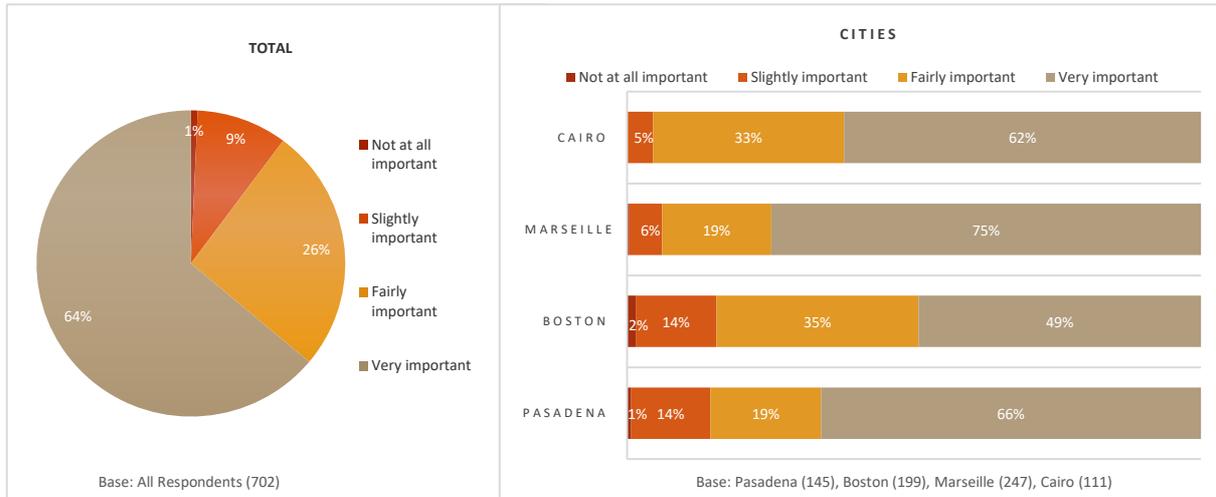


Question 78: Which of the organizations represents you in France?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	283	-	-	283	-
Coordinating Council of Armenian Organizations of France)	34%	-	-	26%	-
The church	31%	-	-	23%	-
A person	7%	-	-	5%	-
The consulate of the Republic of Armenia	18%	-	-	14%	-
Nobody	36%	-	-	27%	-
Others	6%	-	-	5%	-
TOTAL	132%	-	-	100%	-

Question 78: Which of the organizations represents you in France?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	56	96	123	128	155
Coordinating Council of Armenian Organizations of France)	24%	31%	42%	45%	25%
The church	31%	34%	30%	30%	31%
A person	5%	11%	5%	8%	7%
The consulate of the Republic of Armenia	14%	20%	18%	16%	20%
Nobody	52%	32%	31%	31%	39%
Others	7%	7%	4%	8%	5%
TOTAL	133%	135%	130%	138%	127%

Question 78: Which of the organizations represents you in France?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	74	73	117	158	125
Coordinating Council of Armenian Organizations of France)	22%	39%	43%	30%	39%
The church	40%	20%	28%	34%	27%
A person	7%	9%	7%	7%	7%
The consulate of the Republic of Armenia	26%	11%	15%	21%	15%
Nobody	24%	43%	40%	31%	42%
Others	9%	9%	4%	7%	5%
TOTAL	128%	130%	136%	130%	135%

Question 79: How important is the Republic of Armenia to you?

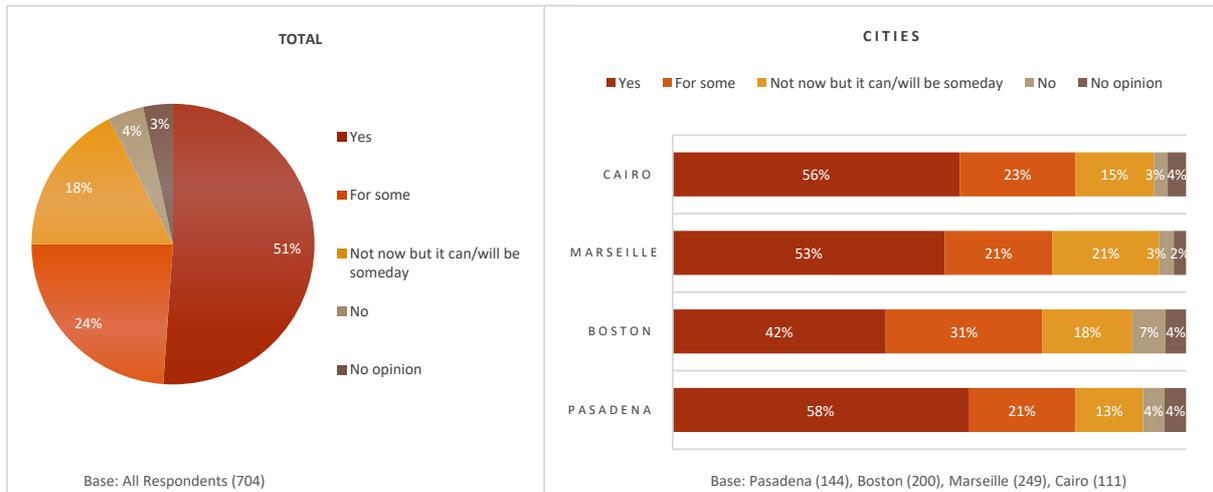


Question 79: How important is the Republic of Armenia to you?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	702	145	199	247	111
Not at all important	1%	1%	2%	0%	0%
Slightly important	9%	14%	14%	6%	5%
Fairly important	26%	19%	35%	19%	33%
Very important	64%	66%	49%	75%	62%
TOTAL	100%	100%	100%	100%	100%

Question 79: How important is the Republic of Armenia to you?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	167	214	304	286	408
Not at all important	2%	0%	1%	1%	1%
Slightly important	13%	11%	7%	10%	10%
Fairly important	29%	27%	24%	27%	25%
Very important	57%	62%	69%	62%	65%
TOTAL	100%	100%	100%	100%	100%

Question 79: How important is the Republic of Armenia to you?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	150	183	325	377	325
Not at all important	0%	2%	0%	1%	0%
Slightly important	6%	10%	12%	6%	14%
Fairly important	9%	25%	33%	24%	28%
Very important	85%	63%	55%	69%	58%
TOTAL	100%	100%	100%	100%	100%

Question 80: Do you feel that the Republic of Armenia is a homeland for all Armenians?

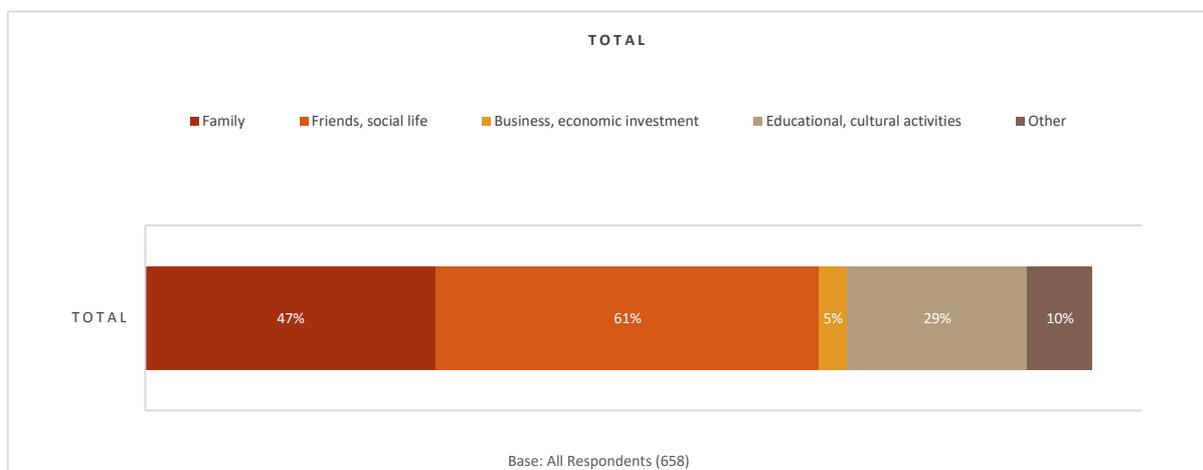


Question 80: Do you feel that the Republic of Armenia is a homeland for all Armenians?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	704	144	200	249	111
Yes	51%	58%	42%	53%	56%
For some	24%	21%	31%	21%	23%
Not now but it can/will be someday	18%	13%	18%	21%	15%
No	4%	4%	7%	3%	3%
No opinion	3%	4%	4%	2%	4%
TOTAL	100%	100%	100%	100%	100%

Question 80: Do you feel that the Republic of Armenia is a homeland for all Armenians?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	168	215	305	287	410
Yes	50%	50%	51%	52%	51%
For some	24%	26%	23%	23%	24%
Not now but it can/will be someday	17%	16%	20%	18%	17%
No	5%	3%	4%	5%	3%
No opinion	3%	5%	2%	2%	4%
TOTAL	100%	100%	100%	100%	100%

Question 80: Do you feel that the Republic of Armenia is a homeland for all Armenians?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	151	184	323	377	327
Yes	75%	44%	41%	62%	39%
For some	14%	25%	30%	18%	31%
Not now but it can/will be someday	9%	18%	22%	14%	22%
No	1%	7%	4%	3%	5%
No opinion	1%	7%	3%	3%	4%
TOTAL	100%	100%	100%	100%	100%

Question 81: Do you have a direct, active connection to the Republic of Armenia or Artsakh/Nagorno Karabakh?

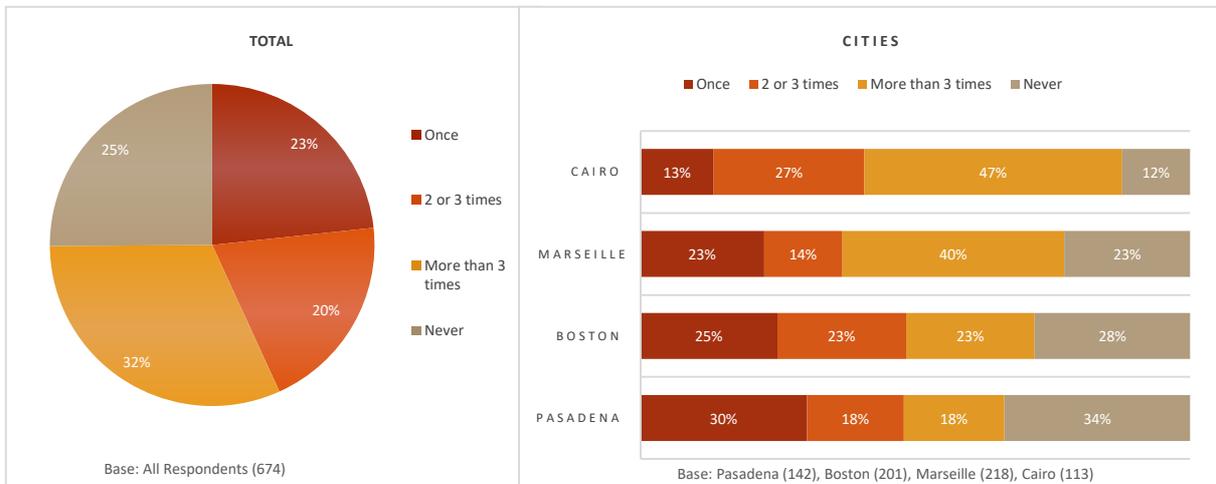


Question 81: Do you have a direct, active connection to the Republic of Armenia or Artsakh/Nagorno Karabakh?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	658	118	177	270	93
Family	47%	51%	40%	56%	31%
Friends, social life	61%	59%	53%	66%	68%
Business, economic investment	5%	4%	6%	4%	6%
Educational, cultural activities	29%	25%	48%	23%	18%
Other	10%	9%	14%	11%	7%
TOTAL	152%	148%	161%	158%	129%

Question 81: Do you have a direct, active connection to the Republic of Armenia or Artsakh/Nagorno Karabakh?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	189	184	268	286	365
Family	57%	51%	35%	42%	50%
Friends, social life	60%	63%	61%	59%	63%
Business, economic investment	3%	5%	6%	8%	2%
Educational, cultural activities	29%	22%	35%	34%	25%
Other	7%	8%	15%	12%	9%
TOTAL	155%	150%	153%	155%	150%

Question 81: Do you have a direct, active connection to the Republic of Armenia or Artsakh/Nagorno Karabakh?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	188	167	252	354	304
Family	55%	46%	38%	50%	43%
Friends, social life	75%	58%	55%	64%	58%
Business, economic investment	3%	5%	6%	4%	6%
Educational, cultural activities	21%	35%	33%	21%	39%
Other	8%	14%	11%	9%	12%
TOTAL	162%	158%	142%	148%	157%

Question 82: Have you ever visited the Republic of Armenia?

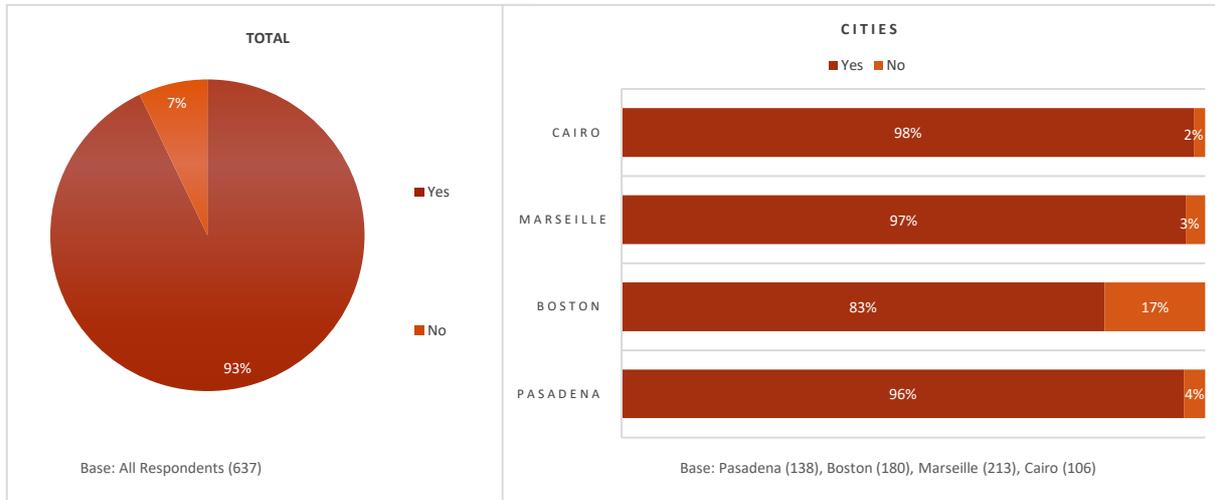


Question 82: Have you ever visited the Republic of Armenia?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	674	142	201	218	113
Once	23%	30%	25%	23%	13%
2 or 3 times	20%	18%	23%	14%	27%
More than 3 times	32%	18%	23%	40%	47%
Never	25%	34%	28%	23%	12%
TOTAL	100%	100%	100%	100%	100%

Question 82: Have you ever visited the Republic of Armenia?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	163	196	299	278	390
Once	24%	22%	23%	26%	21%
2 or 3 times	23%	16%	21%	17%	22%
More than 3 times	30%	30%	34%	33%	30%
Never	23%	31%	23%	23%	27%
TOTAL	100%	100%	100%	100%	100%

Question 82: Have you ever visited the Republic of Armenia?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	131	183	324	351	323
Once	17%	28%	23%	21%	26%
2 or 3 times	13%	19%	24%	17%	23%
More than 3 times	50%	26%	27%	35%	28%
Never	20%	27%	26%	27%	23%
TOTAL	100%	100%	100%	100%	100%

Question 83: Do you intend to visit?

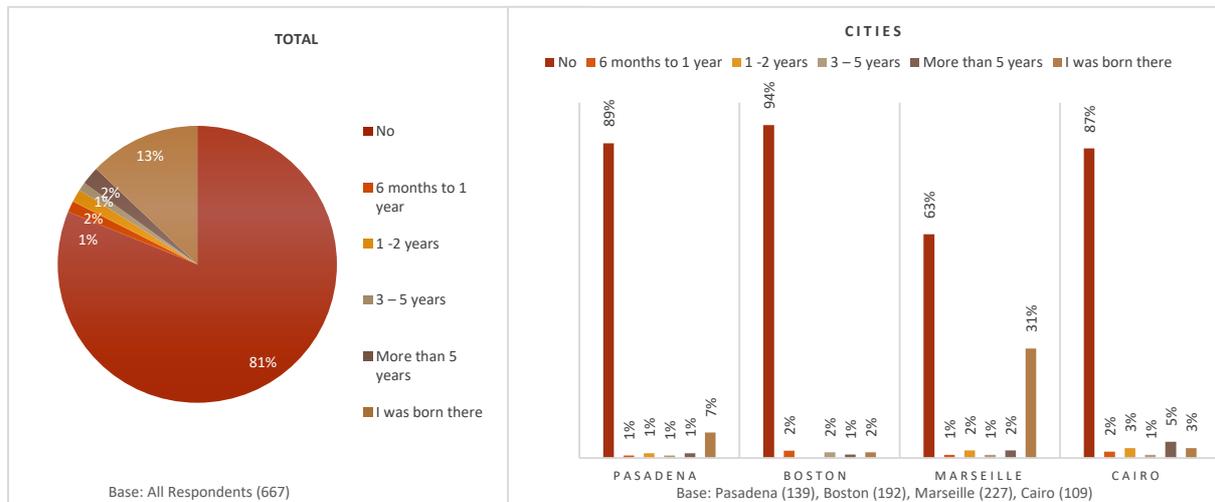


Question 83: Do you intend to visit?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	637	138	180	213	106
Yes	93%	96%	83%	97%	98%
No	7%	4%	17%	3%	2%
TOTAL	100%	100%	100%	100%	100%

Question 83: Do you intend to visit?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	156	199	267	264	368
Yes	98%	95%	89%	91%	94%
No	2%	5%	11%	9%	6%
TOTAL	100%	100%	100%	100%	100%

Question 83: Do you intend to visit?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	142	160	295	341	296
Yes	99%	93%	90%	93%	93%
No	1%	8%	10%	7%	7%
TOTAL	100%	100%	100%	100%	100%

Question 84: If not born in the Republic of Armenia, have you lived there for 6 months or more?

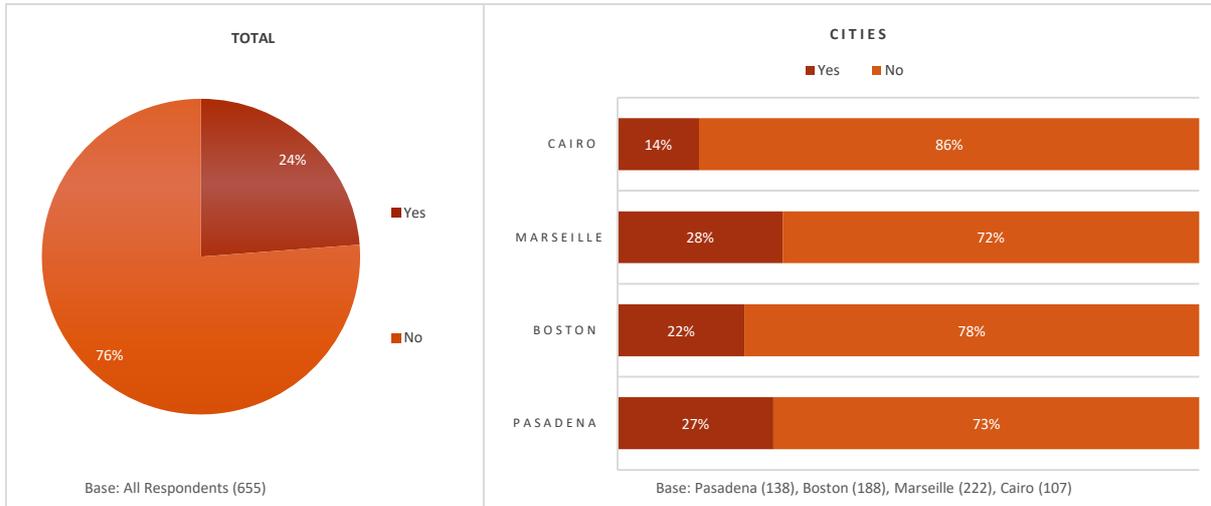


Question 84: If not born in the Republic of Armenia, have you lived there for 6 months or more?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	667	139	192	227	109
No	81%	89%	94%	63%	87%
6 months to 1 year	1%	1%	2%	1%	2%
1 -2 years	2%	1%	0%	2%	3%
3 – 5 years	1%	1%	2%	1%	1%
More than 5 years	2%	1%	1%	2%	5%
I was born there	13%	7%	2%	31%	3%
TOTAL	100%	100%	100%	100%	100%

Question 84: If not born in the Republic of Armenia, have you lived there for 6 months or more?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	162	206	284	274	387
No	80%	77%	85%	84%	79%
6 months to 1 year	2%	1%	1%	2%	1%
1 -2 years	2%	2%	1%	2%	1%
3 – 5 years	0%	1%	2%	1%	1%
More than 5 years	1%	2%	3%	4%	1%
I was born there	15%	18%	7%	8%	16%
TOTAL	100%	100%	100%	100%	100%

Question 84: If not born in the Republic of Armenia, have you lived there for 6 months or more?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	140	177	315	355	312
No	56%	87%	91%	75%	89%
6 months to 1 year	1%	2%	1%	1%	1%
1 -2 years	1%	2%	2%	1%	2%
3 – 5 years	0%	2%	1%	1%	1%
More than 5 years	4%	2%	2%	3%	2%
I was born there	39%	6%	4%	19%	5%
TOTAL	100%	100%	100%	100%	100%

Question 85: Have you ever volunteered with an institution or group while in Armenia?

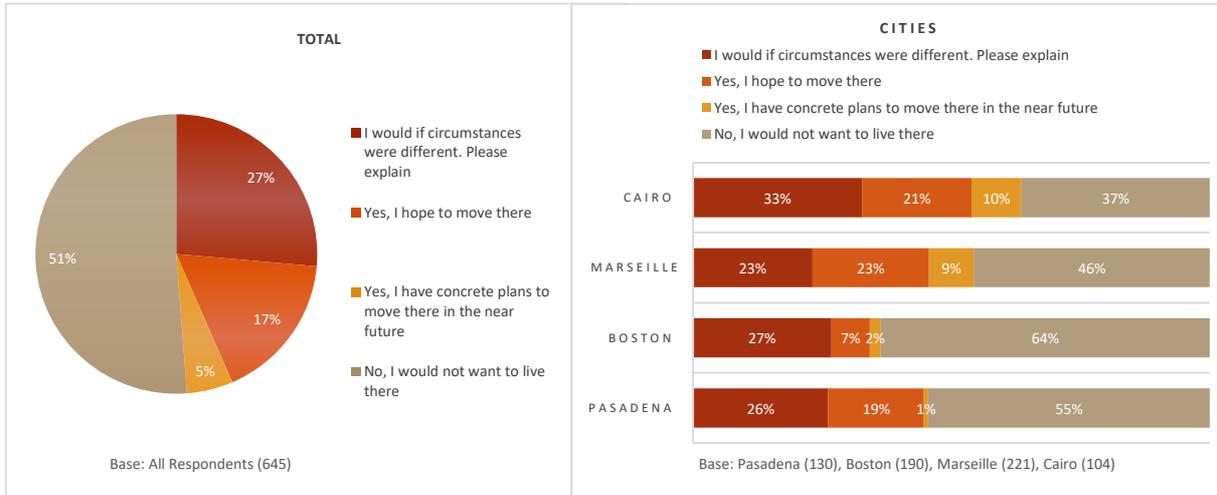


Question 85: Have you ever volunteered with an institution or group while in Armenia?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	655	138	188	222	107
Yes	24%	27%	22%	28%	14%
No	76%	73%	78%	72%	86%
TOTAL	100.0%	100.0%	100.0%	100.0%	100.0%

Question 85: Have you ever volunteered with an institution or group while in Armenia?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	160	201	280	272	377
Yes	31%	17%	25%	27%	22%
No	69%	83%	75%	74%	78%
TOTAL	100.0%	100.0%	100.0%	100.0%	100.0%

Question 85: Have you ever volunteered with an institution or group while in Armenia?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	139	173	302	350	305
Yes	27%	24%	23%	22%	26%
No	73%	76%	77%	78%	74%
TOTAL	100.0%	100.0%	100.0%	100.0%	100.0%

Question 86: Have you considered living permanently in the Republic of Armenia?

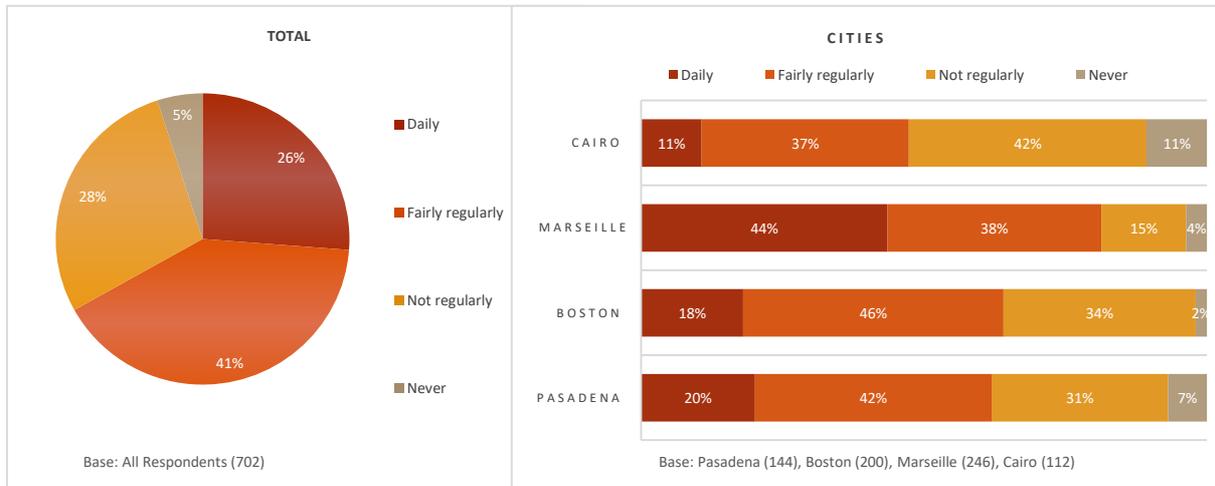


Question 86: Have you considered living permanently in the Republic of Armenia?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	645	130	190	221	104
I would if circumstances were different. Please explain	26%	26%	27%	23%	33%
Yes, I hope to move there	17%	19%	7%	23%	21%
Yes, I have concrete plans to move there in the near future	5%	1%	2%	9%	10%
No, I would not want to live there	51%	55%	64%	46%	37%
TOTAL	100%	100%	100%	100%	100%

Question 86: Have you considered living permanently in the Republic of Armenia?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	163	193	274	264	375
I would if circumstances were different. Please explain	26%	27%	27%	28%	26%
Yes, I hope to move there	22%	19%	12%	18%	16%
Yes, I have concrete plans to move there in the near future	9%	3%	6%	8%	3%
No, I would not want to live there	44%	52%	56%	46%	55%
TOTAL	100%	100%	100%	100%	100%

Question 86: Have you considered living permanently in the Republic of Armenia?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	133	175	304	338	307
I would if circumstances were different. Please explain	26%	26%	25%	25%	28%
Yes, I hope to move there	35%	11%	11%	21%	13%
Yes, I have concrete plans to move there in the near future	8%	5%	4%	8%	3%
No, I would not want to live there	31%	58%	60%	47%	56%
TOTAL	100%	100%	100%	100%	100%

Question 87: How often do you follow current events in Republic of Armenia and Artsakh/Nagorno Karabakh?

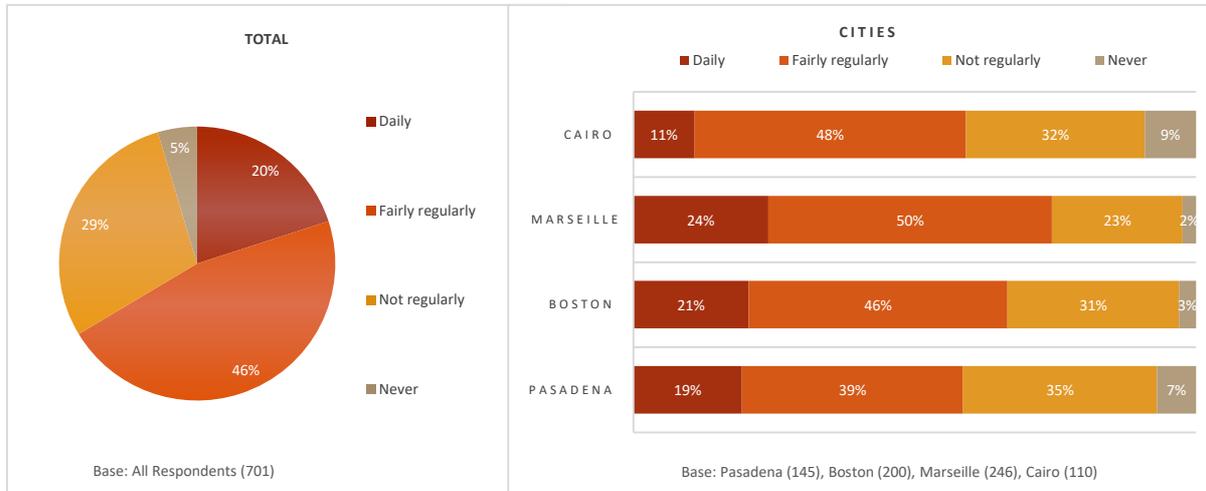


Question 87: How often do you follow current events in Republic of Armenia and Artsakh/Nagorno Karabakh?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	702	144	200	246	112
Daily	26%	20%	18%	44%	11%
Fairly regularly	41%	42%	46%	38%	37%
Not regularly	28%	31%	34%	15%	42%
Never	5%	7%	2%	4%	11%
TOTAL	100%	100%	100%	100%	100%

Question 87: How often do you follow current events in Republic of Armenia and Artsakh/Nagorno Karabakh?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	169	213	304	287	408
Daily	21%	24%	31%	30%	24%
Fairly regularly	35%	42%	43%	39%	42%
Not regularly	35%	31%	23%	27%	29%
Never	9%	4%	3%	5%	5%
TOTAL	100%	100%	100%	100%	100%

Question 87: How often do you follow current events in Republic of Armenia and Artsakh/Nagorno Karabakh?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	151	185	323	376	326
Daily	55%	18%	15%	27%	26%
Fairly regularly	31%	51%	41%	38%	44%
Not regularly	12%	28%	37%	30%	26%
Never	2%	3%	8%	6%	4%
TOTAL	100%	100%	100%	100%	100%

Question 88: How often do you follow current events/news in the diaspora?

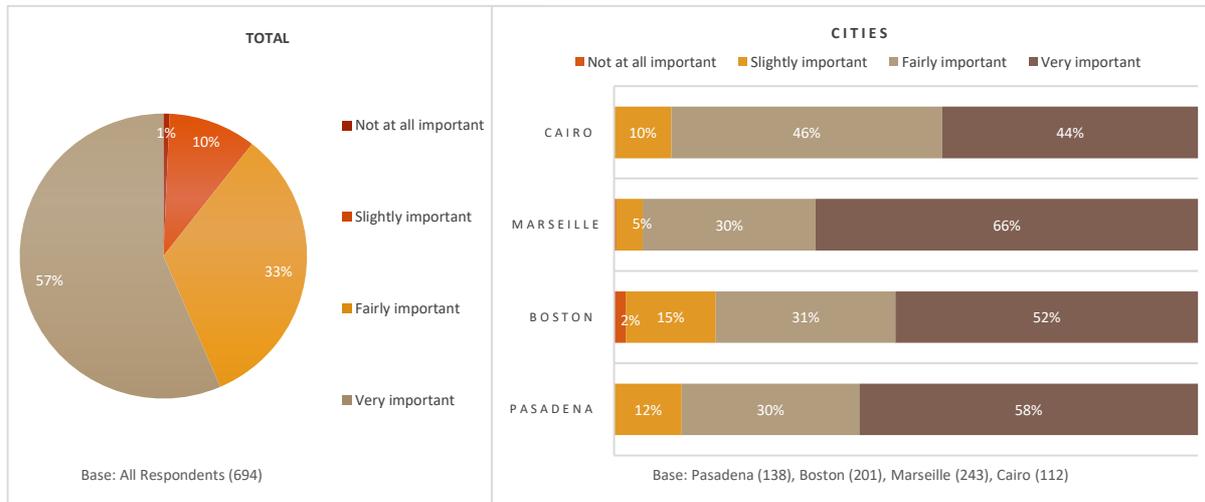


Question 88: How often do you follow current events/news in the diaspora?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	701	145	200	246	110
Daily	20%	19%	21%	24%	11%
Fairly regularly	46%	39%	46%	50%	48%
Not regularly	29%	35%	31%	23%	32%
Never	5%	7%	3%	2%	9%
TOTAL	100%	100%	100%	100%	100%

Question 88: How often do you follow current events/news in the diaspora?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	168	213	304	288	406
Daily	14%	17%	25%	26%	16%
Fairly regularly	47%	47%	47%	43%	50%
Not regularly	33%	31%	26%	27%	30%
Never	7%	5%	2%	4%	4%
TOTAL	100%	100%	100%	100%	100%

Question 88: How often do you follow current events/news in the diaspora?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	149	187	323	377	324
Daily	33%	13%	17%	19%	21%
Fairly regularly	44%	50%	46%	46%	47%
Not regularly	22%	31%	33%	29%	28%
Never	1%	6%	5%	6%	3%
TOTAL	100%	100%	100%	100%	100%

Question 89: How important is it for people in the diaspora to support the Republic of Armenia and/or Artsakh/Nagorno Karabakh?

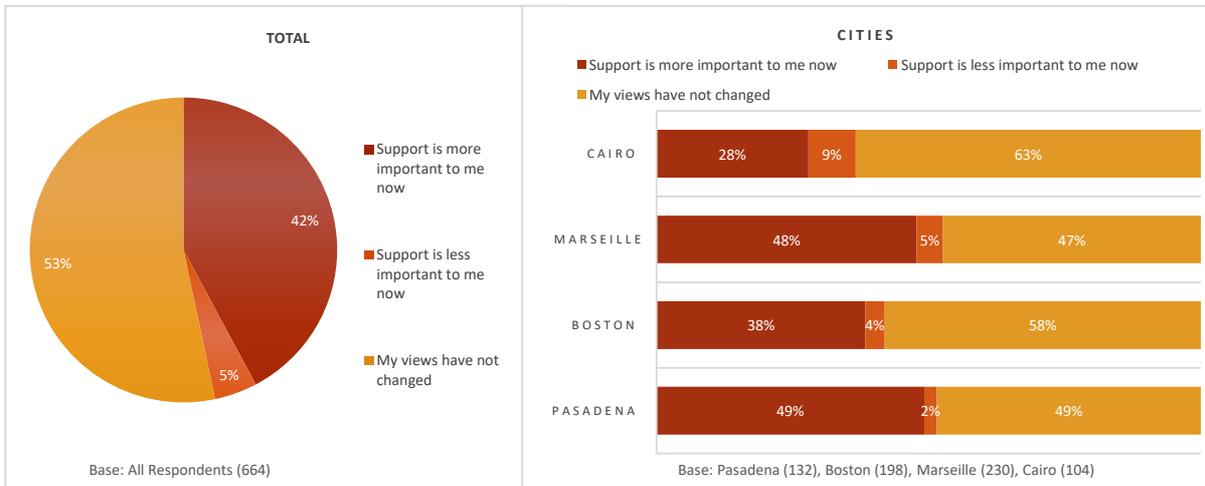


Question 89: How important is it for people in the diaspora to support the Republic of Armenia and/or Artsakh/Nagorno Karabakh?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	694	138	201	243	112
Not at all important	1%	0%	2%	0%	0%
Slightly important	10%	12%	15%	5%	10%
Fairly important	33%	30%	31%	30%	46%
Very important	57%	58%	52%	66%	44%
TOTAL	100%	100%	100%	100%	100%

Question 89: How important is it for people in the diaspora to support the Republic of Armenia and/or Artsakh/Nagorno Karabakh?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	166	210	302	286	401
Not at all important	1%	0%	1%	1%	1%
Slightly important	12%	11%	8%	10%	10%
Fairly important	30%	38%	32%	27%	37%
Very important	57%	52%	59%	62%	53%
TOTAL	100%	100%	100%	100%	100%

Question 89: How important is it for people in the diaspora to support the Republic of Armenia and/or Artsakh/Nagorno Karabakh?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	150	182	322	372	322
Not at all important	0%	1%	1%	1%	1%
Slightly important	4%	9%	13%	8%	12%
Fairly important	23%	32%	38%	32%	34%
Very important	73%	58%	49%	59%	53%
TOTAL	100%	100%	100%	100%	100%

Question 90: Have your views on supporting Republic of Armenia and/or Artsakh/Nagorno Karabakh changed in the past 10 years?

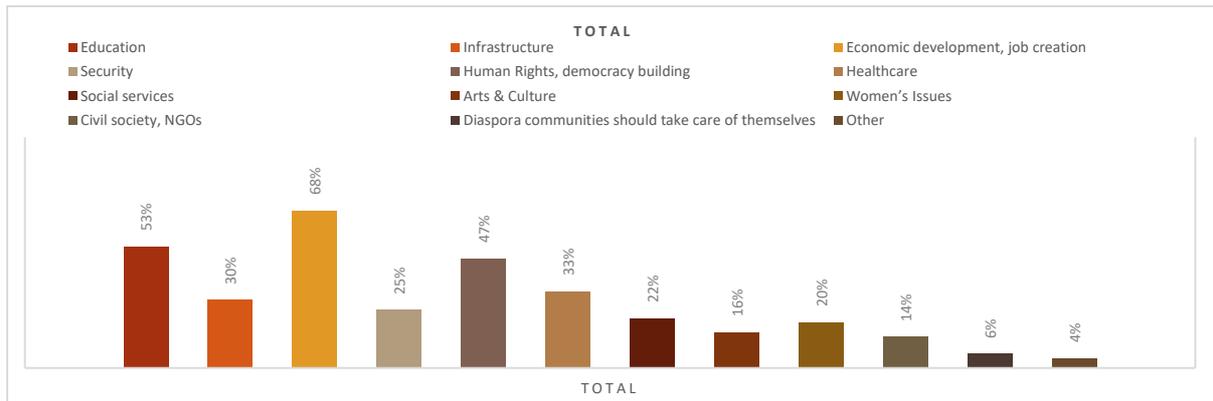


Question 90: Have your views on supporting Republic of Armenia and/or Artsakh/Nagorno Karabakh changed in the past 10 years?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	664	132	198	230	104
Support is more important to me now	42%	49%	38%	48%	28%
Support is less important to me now	5%	2%	4%	5%	9%
My views have not changed	53%	49%	58%	47%	63%
TOTAL	100%	100%	100%	100%	100%

Question 90: Have your views on supporting Republic of Armenia and/or Artsakh/Nagorno Karabakh changed in the past 10 years?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	157	205	287	275	385
Support is more important to me now	52%	39%	40%	42%	43%
Support is less important to me now	3%	4%	5%	6%	4%
My views have not changed	45%	57%	55%	53%	54%
TOTAL	100%	100%	100%	100%	100%

Question 90: Have your views on supporting Republic of Armenia and/or Artsakh/Nagorno Karabakh changed in the past 10 years?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	142	176	307	354	310
Support is more important to me now	47%	42%	40%	44%	41%
Support is less important to me now	3%	3%	6%	5%	4%
My views have not changed	51%	55%	54%	52%	55%
TOTAL	100%	100%	100%	100%	100%

Question 91: Which of the following are the most effective ways for diaspora communities to support Armenia?



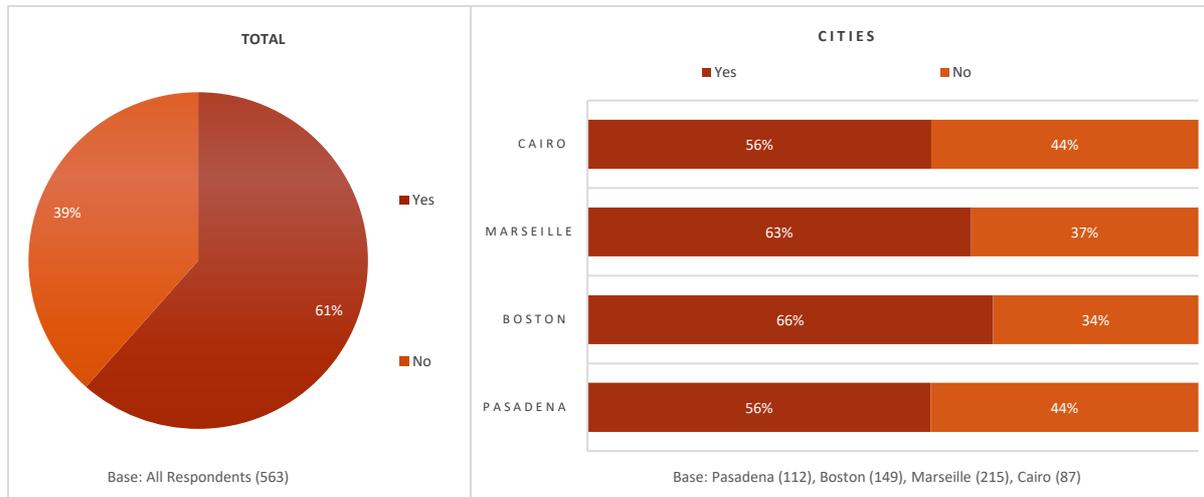
Base: All Respondents (2313)

Question 91: Which of the following are the most effective ways for diaspora communities to support Armenia?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	2313	479	630	859	345
Education	53%	55%	60%	45%	55%
Infrastructure	30%	36%	31%	27%	25%
Economic development, job creation	68%	71%	66%	73%	58%
Security	25%	21%	16%	31%	34%
Human Rights, democracy building	47%	46%	51%	53%	31%
Healthcare	33%	34%	25%	43%	25%
Social services	22%	26%	19%	17%	33%
Arts & Culture	16%	10%	11%	21%	20%
Women's Issues	20%	26%	21%	22%	6%
Civil society, NGOs	14%	10%	14%	13%	17%
Diaspora communities should take care of themselves	6%	3%	4%	8%	12%
Other	4%	4%	7%	4%	0%
TOTAL	337%	342%	323%	356%	314%

Question 91: Which of the following are the most effective ways for diaspora communities to support Armenia?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	591	747	923	878	1418
Education	70%	53%	43%	54%	52%
Infrastructure	25%	38%	27%	31%	28%
Economic development, job creation	66%	69%	67%	72%	66%
Security	24%	26%	26%	25%	26%
Human Rights, democracy building	45%	47%	49%	46%	49%
Healthcare	31%	36%	32%	25%	39%
Social services	26%	22%	19%	19%	24%
Arts & Culture	24%	16%	11%	11%	19%
Women's Issues	21%	26%	15%	10%	27%
Civil society, NGOs	14%	15%	13%	11%	15%
Diaspora communities should take care of themselves	7%	8%	4%	7%	6%
Other	4%	5%	4%	4%	5%
TOTAL	356%	359%	311%	313%	356%

Question 91: Which of the following are the most effective ways for diaspora communities to support Armenia?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	528	617	1054	1212	1101
Education	50%	55%	54%	51%	55%
Infrastructure	32%	32%	30%	24%	36%
Economic development, job creation	78%	67%	65%	66%	70%
Security	33%	24%	22%	33%	17%
Human Rights, democracy building	45%	52%	46%	43%	53%
Healthcare	40%	31%	30%	36%	30%
Social services	21%	24%	23%	22%	21%
Arts & Culture	19%	13%	16%	19%	12%
Women's Issues	16%	24%	21%	12%	29%
Civil society, NGOs	11%	13%	16%	11%	17%
Diaspora communities should take care of themselves	7%	4%	7%	5%	7%
Other	3%	6%	4%	4%	5%
TOTAL	355%	345%	334%	326%	351%

Question 92: Are there ways in which Armenia can support the diaspora?

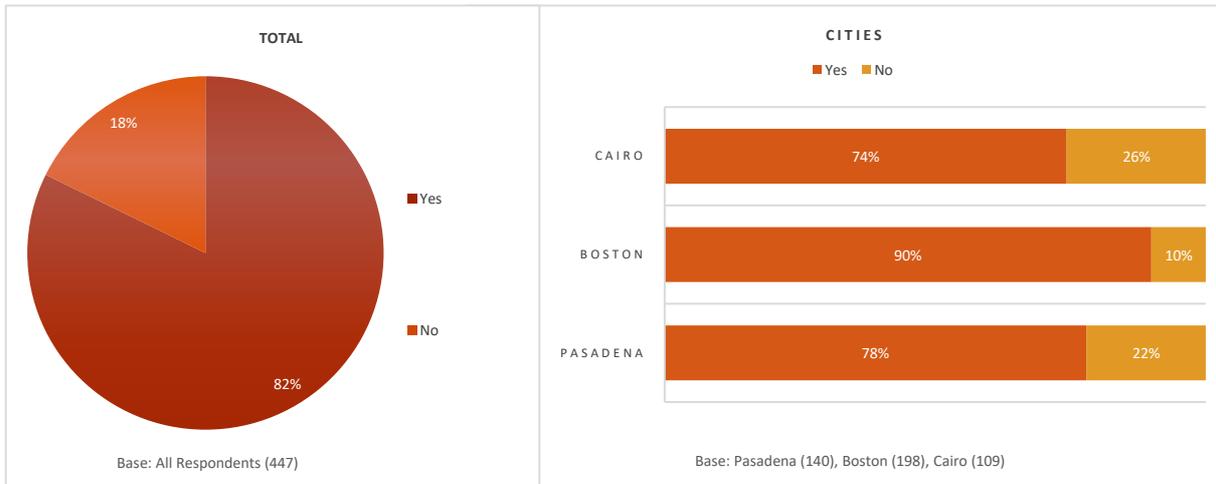


Question 92: Are there ways in which Armenia can support the diaspora?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	563	112	149	215	87
Yes	61%	56%	66%	63%	56%
No	39%	44%	34%	37%	44%
TOTAL	100%	100%	100%	100%	100%

Question 92: Are there ways in which Armenia can support the diaspora?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	138	176	237	257	302
Yes	63%	57%	65%	63%	60%
No	37%	43%	35%	37%	40%
TOTAL	100%	100%	100%	100%	100%

Question 92: Are there ways in which Armenia can support the diaspora?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	127	150	255	284	279
Yes	72%	58%	58%	60%	63%
No	28%	42%	42%	41%	37%
TOTAL	100%	100%	100%	100%	100%

Question 94: Did you see the film The Promise?

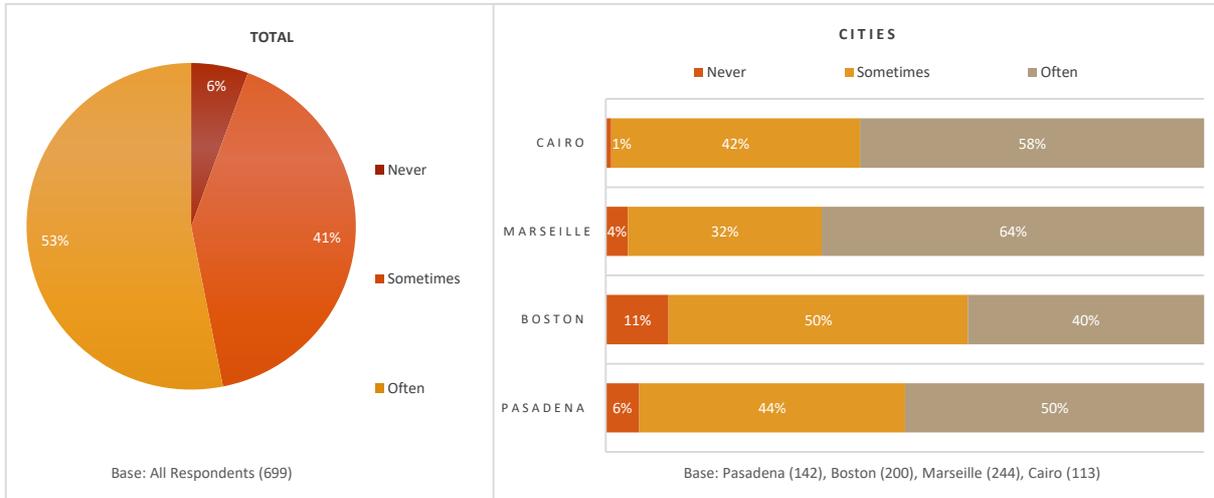


Question 94: Did you see the film The Promise?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	447	140	198	-	109
Yes	82%	78%	90%	-	74%
No	18%	22%	10%	-	26%
TOTAL	100%	100%	100%	-	100%

Question 94: Did you see the film The Promise?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	115	125	199	187	254
Yes	82%	82%	83%	82%	82%
No	18%	18%	17%	18%	18%
TOTAL	100%	100%	100%	100%	100%

Question 94: Did you see the film The Promise?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	72	125	228	230	217
Yes	78%	84%	86%	77%	89%
No	22%	16%	15%	24%	12%
TOTAL	100%	100%	100%	100%	100%

Question 95: How often do you listen to Armenian music?

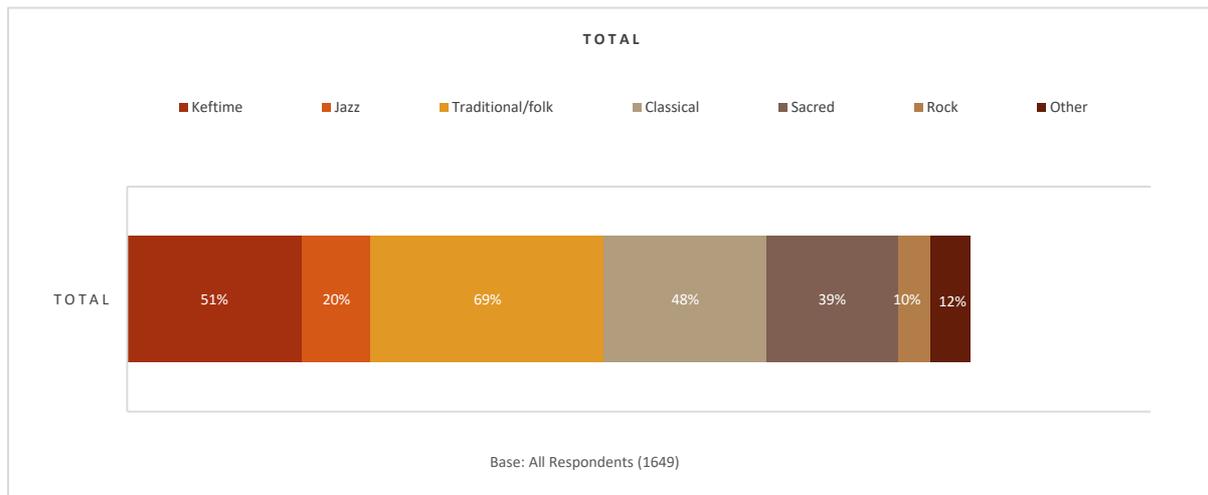


Question 95: How often do you listen to Armenian music?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	699	142	200	244	113
Never	6%	6%	11%	4%	1%
Sometimes	41%	44%	50%	32%	42%
Often	53%	50%	40%	64%	58%
TOTAL	100%	100%	100%	100%	100%

Question 95: How often do you listen to Armenian music?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	170	211	301	287	404
Never	4%	8%	5%	6%	5%
Sometimes	35%	40%	46%	45%	39%
Often	61%	52%	49%	49%	56%
TOTAL	100%	100%	100%	100%	100%

Question 95: How often do you listen to Armenian music?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	149	180	327	381	318
Never	2%	4%	8%	3%	9%
Sometimes	30%	50%	45%	38%	46%
Often	68%	46%	47%	59%	46%
TOTAL	100%	100%	100%	100%	100%

Question 96: What kind of Armenian music do you enjoy most?



Question 96: What kind of Armenian music do you enjoy most?	TOTAL	COMMUNITY			
		Pasadena	Boston	Marseille	Cairo
Base	1649	337	471	605	236
Keftime	51%	55%	59%	49%	39%
Jazz	20%	17%	22%	22%	17%
Traditional/folk	69%	62%	72%	66%	75%
Classical	48%	54%	50%	44%	43%
Sacred	39%	36%	44%	42%	25%
Rock	10%	13%	7%	11%	7%
Other	12%	7%	11%	16%	9%
TOTAL	247%	244%	263%	251%	216%

Question 96: What kind of Armenian music do you enjoy most?	AGE			GENDER	
	up to 34	35-54	55+	Male	Female
Base	385	465	765	666	971
Keftime	61%	50%	47%	46%	56%
Jazz	23%	21%	19%	18%	22%
Traditional/folk	62%	66%	75%	70%	68%
Classical	41%	43%	54%	47%	48%
Sacred	25%	31%	52%	40%	38%
Rock	17%	10%	6%	10%	10%
Other	15%	13%	8%	10%	13%
TOTAL	244%	234%	261%	240%	254%

Question 96: What kind of Armenian music do you enjoy most?	FIRST ARRIVED			MODE	
	You	A parent	Grand parent / Earlier generation	Offline	Online
Base	369	424	749	859	790
Keftime	42%	57%	54%	47%	57%
Jazz	21%	24%	17%	17%	24%
Traditional/folk	67%	66%	71%	65%	73%
Classical	51%	48%	44%	44%	52%
Sacred	43%	35%	39%	38%	39%
Rock	8%	9%	12%	7%	14%
Other	19%	12%	8%	14%	8%
TOTAL	251%	249%	245%	232%	267%

10 | Questionnaire

Welcome to the Armenian Diaspora Survey. We invite you to join us in this important research project and lend your voice to creating a portrait of 21st century Armenians around the world. Each person makes a difference.

This survey is designed to gather information for research purposes. We do not ask for your name or contact details. Our purpose is to gather information about attitudes, ideas and concerns from around the Armenian Diaspora. Your responses will be helpful to researchers, scholars and organizations both at present and in the future. If you consider yourself Armenian and/or of Armenian descent, we would like to hear from you. We thank you in advance for taking part in the Armenian Diaspora Survey.

Please note:

- Your responses are and will remain anonymous.
- There are no right or wrong answers to any of the questions.
- Please continue to the end of survey – you may skip those questions you do not wish to answer
- Results of the questionnaires will be made available in aggregate form on a website dedicated to the
- Survey. It will not be possible to identify individual respondents from those statistics.
- Data from the completed questionnaires will be made available to scholars and researchers in anonymized form. It will not be possible to identify individual respondents from those statistics.
- We aim to ensure that a wide variety of Armenians take part in the survey in each city/community, including women and men, young and old, activists and leaders as well as those who may feel themselves outside any community.

Helpful definitions for this survey:

Diaspora: People living in different countries who have spread out from an original, historical center but continue to create connections with each other through family, institutional and/or commercial ties.

Community: a local area where Armenians think of themselves as belonging, where there are other Armenians with whom they can interact and where there are often certain institutions, such as churches, schools and clubs, where they can participate if they wish.

Directions for filling out this survey

Most of the questions permit one choice or written response. A few ask for more than one choice or response, so please follow directions that appear in bold type on some questions.

Section I – As you know, Armenians are a truly global community: they live all over the world, in all corners of the world. In the following questions, we want to learn more about where you live and where you and your family are from.

A1. Your current place of residence?

- a. City [_____]
- b. Country [_____]

A2. Your place of residence at age 12?

- a. City [_____]
- b. Country [_____]

A3. And in which city and country were you born?

- a. [_____]

A4. Many Armenians hold citizenship in more than one country. Please indicate the countries where you are a citizen or hold a passport:

- Country 1 [_____]
- Country 2 [_____]
- Country 3 [_____]

A5. When did the first Armenian member(s) of your family from either parent’s side settle in America?

- b. Who was this? 1. You 2. A parent 3. Grandparent 4. Earlier generation
- c. In what year did you/they arrive? (year only) [_____]

A6. Are/were your parents Armenian?

- a. Your mother 1. Both parents Armenian 2. One parent 3. A grandparent
- b. Your father 1. Both parents Armenian 2. One parent 3. A grandparent

A7. Your year of birth? [_____]

A8. Gender

- 1. Male
- 2. Female
- 3. Other [_____]

Section II - *With the next few questions, we would like to explore what being Armenian means to you. There are no right or wrong answers – we are interested to know how you feel about these topics.*

A9. Which of the following best describes how you think of yourself?

1. Armenian
2. American/Egyptian/French
3. Armenian-American/Egyptian/French
4. American/Egyptian/French of Armenian origin
5. Other [_____]

A10. Is the continuation of the Armenian diaspora important to you?

1. Not at all important
2. Slightly important
3. Fairly important
4. Very important

A11. On the 2010 US Census (question 9), which category of “race” did you choose?

1. White/Caucasian
2. Other (and filled in “Armenian”)
3. Another race category [e.g., Black, Asian]
4. I did not participate in the census

A12. In which ways do you define your Armenian identity? Please select three that are most important to you.

1. Family history/background
2. Armenian language
3. Being active in the Armenian community
4. Christian heritage and beliefs
5. DNA/blood/genetic makeup
6. Republic of Armenia – an active relationship with the country and people
7. Connection to historic Armenia
8. Close family ties, extended family
9. Genocide recognition
10. Pride in Armenian history

11. Armenian food, dance, music
12. Other [_____]

A13. How often do you talk about Armenian topics with non-Armenians?

1. Not at all
2. Rarely
3. Sometimes
4. Regularly

A14. Approximately what proportion of your friends are Armenian?

1. None
2. Not many
3. About half
4. Most
5. All

A14a. Approximately what proportion of your family members are Armenian?

1. None
2. Not many
3. About half
4. Most
5. All

A15. Do you feel more “at home” or “like family” with Armenians whose families are from the country or region from which your family came?

1. Yes, very much so
2. Yes, somewhat
3. No, it makes no difference
4. I have never thought about this question

A16. Do you identify with Armenians from a particular country or city – for example, Beirut or Lebanese- Armenians, Russian-Armenians, Istanbul Armenians, etc.

1. Yes _____ please write which group[_____]
2. No

A17. Approximately what proportion of your romantic partners are/have been Armenian?

1. None
2. Not many

3. About half
4. Most
5. All

A18. How important is it to marry/find an Armenian spouse/life partner?

1. Not at all important
2. Slightly important
3. Fairly important
4. Very important

A19. If you have children, have you given them Armenian names?

1. No
2. Yes, first name
3. Yes, middle name
4. No children

A20. If you have children in the future, do you plan to give them Armenian names?

1. No
2. Yes, first name
3. Yes, middle name
4. No plans to have children

A21. Which of the following have you learned or tried to learn, whether just by watching and participating as you grew up or through classes? Choose all that apply.

1. Cooking Armenian food (anything from pilav to paklava)
2. Armenian dance
3. Armenian music
4. Armenian language
5. None
6. Other [_____]

A22. Is eating and sharing Armenian food important to you?

1. Not at all important
2. Slightly important
3. Fairly important
4. Very important

A23. Do you display any family legacy objects (rugs, embroidery, bowls, paintings, etc) in your home?

1. No
2. Yes, a few
3. Yes, many

Section III - In this section, we would like to learn more about your interests, work and family.

A24. What is your highest level of formal education completed?

1. Less than secondary school/ high school
2. Secondary or high school degree
3. Some college or university
4. Vocational or craft training/ Associate's Degree
5. Bachelor's Degree or equivalent
6. Master's Degree
7. PhD or professional credential (medical, law, etc)

A25. What is/was your primary type of employment?

1. Self-employed and/or business owner
2. Wage or salary employee
3. Volunteer
4. Home-based parent or caregiver
5. Other [_____]

A26. What is your current employment status:

1. Full time
2. Part time
3. Unemployed
4. Retired
5. Student
6. Homemaker or home-based parent or caregiver
7. Other [_____]

A27. What work do you do or what work have you done? Please include work as homemaker, full or part- time home-based parent or caregiver. If retired, state former occupation(s). List current or most recent occupation first.

1. Occupation 1 [_____]
2. Occupation 2 [_____]
3. Occupation 3 [_____]

A28. What is your household's estimated annual income?

(country specific options)

A29. What is your marital status?

1. Single, Never Married
2. Married
3. With long-term partner
4. Divorced
5. Widowed

A30. If married or in long-term relationship, which best describes your current/most recent spouse's/partner's ancestry?

1. Both parents Armenian
2. One parent Armenian
3. A grandparent Armenian
4. Other [_____]

A31. How many children do you have? [_____]

Section IV – The following questions are about language and how we communicate.

A32. How important is knowing the Armenian language to Armenian identity?

1. Not at all important
2. Slightly important
3. Fairly important
4. Very important

A33. What languages or dialects do you speak? Please list in order of your fluency.

1. Language/Dialect 1 [_____]
2. Language/Dialect 2 [_____]
3. Language/Dialect 3 [_____]
4. Language/Dialect 4 [_____]

A34. What language did you first speak as a child? Please note if you learned more than one simultaneously, including dialects.

[_____]

A35. What language do you primarily use in your social life?

[_____]

A36. Which language(s) do you use at home?

1. With your spouse/partner [_____]
2. With your parents [_____]
3. With your children (if you have any) [_____]
4. With your siblings [_____]
5. With your grandparents [_____]

If you do not speak Armenian, please skip questions 37-41 and continue with question 42.

A37. If you speak Armenian, which variant(s) of the language do you speak. Select all that apply.

1. Eastern
2. Western
3. Mixture of Eastern and Western
4. Other dialect

A38. If you read in Armenian, please select all the things you read in Armenian and indicate how often.

		Daily	Fairly regularly	Not regularly	Never
1	Literature	1	2	3	4
2	Religious material	1	2	3	4
3	News	1	2	3	4
4	Social Media Posts	1	2	3	4
5	Letters/emails	1	2	3	4
6	Recipes/Lists	1	2	3	4
7	Other	1	2	3	4

A39. If you write in Armenian, please select all the things you write in Armenian and indicate how often.

		Daily	Fairly regularly	Not regularly	Never
1	Letters, emails, notes	1	2	3	4
2	Social Media Posts	1	2	3	4
3	Recipes/Lists	1	2	3	4
4	Poetry	1	2	3	4
5	Other	1	2	3	4

A40. If you listen to or watch programs in Armenian, please select all that you watch or listen to in Armenian and indicate how often.

		Daily	Fairly regularly	Not regularly	Never
1	TV	1	2	3	4
2	Radio	1	2	3	4
3	Film	1	2	3	4
4	YouTube	1	2	3	4
5	Podcasts	1	2	3	4
6	Other	1	2	3	4

Section V – The following questions ask about your views on the Armenian diaspora and your local community.

A41. What are the biggest challenges to the strength of your Armenian community? Please select three that you feel are the most important.

1. Desire/pressure to assimilate
2. Distractions of career
3. Lack of interesting/engaging Armenian community activities
4. Lack of events that interest young people
5. Lack of Armenian community spaces
6. Lack of opportunity to learn/speak Armenian language
7. Lack of strong, visionary leadership in the Armenian community
8. Distance to friends and/or events
9. Mixed marriages
10. This is not an issue for me
11. Other [_____]

A42. Which activities are needed in your local Armenian community? Please select three that you feel are the most important.

1. Children’s cultural activities, summer camps, scouts
2. Armenian schools
3. Lectures and activities on Armenian history, language, art, music, cooking, dance, etc.
4. Political activism (e.g., lobbying for Genocide recognition or aid to Armenia)
5. Music, choirs
6. Dance groups and informal dances
7. Sports
8. Church and religious activities
9. Library, museums, other secular institutions
10. Social services
11. Dating services or opportunities to meet other single people
12. Professional networks
13. Other [_____]

A43. Are you affiliated with any of the following? Select all that apply.

1. Armenian Apostolic Church
2. Armenian Evangelical (Protestant) Church
3. Armenian Catholic Church
4. Orthodox Church (any)
5. Roman Catholic Church
6. Another Protestant Church
7. None
8. Other Church or Faith [_____]

A44. Would you say you are active in any Armenian cultural, charitable, professional, compatriotic, scouting, sport, or youth organizations? List up to three.

1. Organization 1 [_____]
2. Organization 2 [_____]
3. Organization 3 [_____]
4. No Organizational Activities

A45. Are you actively involved with any Armenian political parties or movements?

1. Armenian Revolutionary Federation (Dashnak)
2. Armenian Democratic Liberal Party (Ramgavar)
3. Social Democrat Party (Hnchakian)
4. Progressive movement
5. No Armenian political affiliation
6. Other [_____]

A46. If you are not active in any Armenian organizations or events, why is that the case? Select all that apply.

1. I don't have enough time
2. The events/organizations don't interest me
3. Long distance to events and meetings
4. I don't feel welcome when I attend
5. Other [_____]

A47. Do/did you do any volunteer work with organizations?

- a. Armenian organizations: 1. No 2. Rarely 3. Sometimes 4. Often
- b. Non-Armenian organizations: 1. No 2. Rarely 3. Sometimes 4. Often

A48. Do you donate to Armenian or non-Armenian charities, churches, causes, other institutions?

1. Never
2. Rarely
3. Sometimes
4. Often
5. Regularly

A49. Out of all your annual charity donations, approximately what percentage is given to Armenian causes or institutions?

1. None
2. 10%
3. 25%
4. 50%
5. 75%
6. 100%

A50. In the last 10 years, have your financial contributions to the following increased or decreased?

		Increased	Decreased	Unchanged
a.	Diaspora institutions and causes (including church)	1	2	3
b.	Republic of Armenia/Artsakh/NK (including church)	1	2	3
c.	Other charities	1	2	3

A51. If you give to Armenian institutions or charities, what kinds do you prefer?

[_____]

A52. If you give to non-Armenian institutions or charities, what kinds do you prefer?

[_____]

A53. How important is it for Armenians to help the diaspora communities in the Middle East?

1. Not at all important
2. Slightly important
3. Fairly important
- Very important

A54. Did you attend an Armenian Day School? If so, for how long?

1. No, never attended
2. 1-2 years

3. 3-5 years
4. 6 years or more

A55. Would you/did you send your children to Armenian Day School?

1. Yes
2. Probably yes
3. Probably no
4. No

A56. Did you attend Armenian classes/programs after school or on weekends?

1. No, never attended
2. 1-2 years
3. 3-5 years
4. 6 years or more

A57. Would you/did you send your children to Armenian classes/programs after school or on weekends?

1. Yes
2. Probably yes
3. Probably no
4. No

A58. What do you want Armenian schools to provide for children? Please select 3 most important to you.

1. Learn Armenian language
2. Provide high-quality general education
3. Teach certain values
4. Encourage commitment to Armenian identity
5. Create a warm atmosphere that encourages children to enjoy being Armenian
6. Provide opportunity for children to make Armenian friends
7. Provide opportunity for me to make friends with other Armenian parents
8. Provide a safe environment
9. No particular expectations
10. Other expectation [_____]

Section VI - Tell us about the role of religion and spirituality in your community and your own life.

A59. Do you believe in God?

1. Yes, I believe in God
2. I believe in a spiritual force
3. No, I am an atheist
4. Not sure, I am agnostic
5. No opinion

A60. Is religion or a spiritual life important to you?

1. Yes, and I have an active spiritual life
2. Yes, I like the idea but am not very active
3. No

A61. How often do you attend an Armenian church or religious services?

1. Never
2. Holy days
3. Special occasions only (christenings/weddings/funerals, hokehankists)
4. Once a month
5. Weekly or more

A62. How often do you attend a non-Armenian church or religious services?

1. Never
2. Holy days
3. Special occasions only (weddings, christenings, funerals)
4. Once a month
5. Weekly or more

A63. If you go to church, which of the following is most important to you? Please check all that are relevant.

1. To pray, to worship God
2. Listening to the liturgy
3. The cultural connection and experience
4. The social aspect, seeing friends and family
5. Hearing the sermon

6. Other[_____]

A64. Who or where do you go to for moral or spiritual guidance? Select as many as appropriate.

1. No one
2. My church leader/priest
3. My therapist
4. My parents/family
5. My friends
6. Other

A65. Is it important to be married in an Armenian church?

1. Yes
2. No
3. No opinion

A66. Do any of the following statements apply to you?

1. I am not a believer, but I support the Armenian Church
2. I am not a believer and do not support any church
3. Neither statement applies

A67. Should women be ordained in the Armenian Church?

1. Yes
2. No
3. No opinion

A68. Can someone be a Muslim and be Armenian?

1. Yes
2. No
3. No opinion

A69. Do you consider Christianity an important part of Armenian identity today?

1. Yes
2. No
3. No opinion

Section VII - These questions ask about your political engagement in your community.

A70. How would you assess the level of your involvement in the following?

		Not involved	Sometimes	Active
a.	Armenian Cultural Activities [Host Country]	1	2	3
b.	Armenian Diaspora Politics [Host Country]	1	2	3
c.	Armenian Social Causes [Host Country]	1	2	3
d.	Armenian Genocide Recognition [Host Country]	1	2	3
e.	Armenian Genocide Commemoration [Host Country]	1	2	3
f.	National/Local Politics	1	2	3
g.	Social Causes	1	2	3
h.	Cultural Activities	1	2	3

A71. Do you vote in national and/or local elections regularly in [host country]?

1. Yes
2. Sometimes
3. No
4. I am not eligible to vote here

A72. Which of the following comes closest to describing your political views?

1. Conservative
2. Liberal
3. Progressive
4. Mixture
5. Other

A73. Who did you vote for in the last presidential election?

1. Trump
2. Clinton
3. Other
4. I did not vote
5. I prefer not to respond

A74. Is it important to you that [Host Country] recognizes the Armenian Genocide?

1. Not at all important
2. Slightly important
3. Fairly important
4. Very important

A75. Is it important that Turkey recognize the Armenian Genocide?

1. Not at all important
2. Slightly important
3. Fairly important
4. Very important

A76. Would you support military intervention to protect other peoples undergoing genocide, acute discrimination, massacres?

1. Yes
2. No
3. No opinion

A77. Which of the following do you consider your homeland? Select all that apply.

1. The country where I was born
2. The country where I live now
3. My ancestors' place of birth
4. My parents' place of birth
5. The Republic of Armenia
6. The idea of homeland is not important to me
7. Another place[_____]

A78. Which of the organizations represents you in France? Select all that apply.

1. CCAF (Coordinating Council of Armenian Organizations of France)
2. The church
3. A person
4. The consulate of the Republic of Armenia
5. Nobody
6. Others

Section VIII – The following questions ask about the Republic of Armenia (RoA) & Artsakh/Nagorno Karabakh (NK).

A79. How important is the Republic of Armenia (RoA) to you?

1. Not at all important
2. Slightly important
3. Fairly important
4. Very important

A80. Do you feel that the Republic of Armenia is a homeland for all Armenians?

1. Yes
2. For some
3. Not now but it can/will be someday No
4. No opinion

A81. Do you have a direct, active connection to the Republic of Armenia or Artsakh/Nagorno Karabakh? Please select all that apply.

1. Family
2. Friends, social life
3. Business, economic investment
4. Educational, cultural activities
5. Other[_____]

A82. Have you ever visited the Republic of Armenia?

1. Once
2. 2 or 3 times
3. More than 3 times
4. Never

A83. Do you intend to visit?

1. Yes
2. No

A84. If not born in the Republic of Armenia, have you lived there for 6 months or more?

1. No
2. 6 months to 1 year
3. 1 – 2 years

4. 3 – 5 years
5. More than 5 years
6. I was born there

A85. Have you ever volunteered with an institution or group while in Armenia?

1. Yes, if so, what kind of work did you do as a volunteer?
[_____]

2. No

A86. Have you considered living permanently in the Republic of Armenia?

1. Yes, I hope to move there
2. Yes, I have concrete plans to move there in the near future
3. No, I would not want to live there
4. I would if circumstances were different. Please explain
[_____]

A87. How often do you follow current events in Republic of Armenia and Artsakh/Nagorno Karabakh?

1. Daily
2. Fairly regularly
3. Not regularly
4. Never

A88. How often do you follow current events/news in the diaspora?

1. Daily
2. Fairly regularly
3. Not regularly
4. Never

A89. How important is it for people in the diaspora to support the Republic of Armenia and/or Artsakh/Nagorno Karabakh?

1. Not at all important
2. Slightly important
3. Fairly important
4. Very important

A90. Have your views on supporting Republic of Armenia and/or Artsakh/Nagorno Karabakh changed in the past 10 years?

1. Support is more important to me now
2. Support is less important to me now
3. My views have not changed

A91. Which of the following are the most effective ways for diaspora communities to support Armenia? Please select up to three.

1. Education
2. Infrastructure
3. Economic development, job creation
4. Security
5. Human Rights, democracy building
6. Healthcare
7. Social services
8. Arts & Culture
9. Women's Issues
10. Civil society, NGOs
11. Diaspora communities should take care of themselves
12. Other[_____]

A92. Are there ways in which Armenia can support the diaspora?

1. Yes , please name two [_____]
[_____]
2. No

Section IX - Some final thoughts.

A93. What is your favorite Armenian film (content or director)?

[_____]

A94. Did you see the film The Promise?

1. Yes
2. No

A95. How often do you listen to Armenian music?

1. Never
2. Sometimes
3. Often

A96. What kind of Armenian music do you enjoy most? Select as many as apply.

1. Keftime
2. Jazz
3. Traditional/folk
4. Classical
5. Sacred
6. Rock
7. Other [_____]

A97. If you were able to distribute money to support projects for Armenians anywhere in the world, what would you choose? Name three.

1. Project 1: [_____]
2. Project 2: [_____]
3. Project 3: [_____]

A98. Name one Armenian person, contemporary or historical, in any sphere of life, from the political to the cultural, that makes you proud. Explain why.

[_____]

A99. Name one Armenian achievement, in any sphere of life, from the political to the cultural, that makes you proud. Explain why.

[_____]

A100. Name one Armenian person or organization (political, philanthropic, religious, cultural or other, local in your community or transnational) in the diaspora that you feel has done a good job of being a leader since the year 2000.

[_____]

A101. What question is missing from this questionnaire? And how would you answer it?

[_____]

THANK YOU VERY MUCH FOR PARTICIPATING!



2018 Pilot Project

Susan Pattie, *Pilot Project Leader*
Gagik Stepan-Sarkissian, *Executive Administrator*
Leon Aslanov, *Researcher and Analyst*
Anieka Sayadian, *Technology and graphics*

Advisory Committee

Eileen Barker, *London School of Economics (ret.)*
Anny Bakalian, *City University of New York (ret.)*
Daniel Douglas, *Trinity College/Rutgers University*
Hayk Gyuzalyan, *Kantar, Belgium*
Armine Ishkanian, *London School of Economics*
Sossie Kasbarian, *University of Stirling*
Ani King-Underwood, *Ex-officio, Armenian Institute*
Donald E. Miller, *University of Southern California*
Razmik Panossian, *Ex-officio, C. Gulbenkian Foundation*
Joanne Randa Nucho, *Pomona College*
Vahe Sahakyan, *University of Michigan Dearborn*
Hratch Tchilingirian, *University of Oxford*
Khachig Tölölyan, *Wesleyan University*
Ulrike Ziemer, *University of Winchester*

Boston team

Pamela Young (leader)
Lisa Gulesserian
Vahe Sahakyan
Chloe Barron

Cairo team

Eva Dadrian (leader)
Chaghig Filian
Ani King King-Underwood

Marseille team

Anna Ohannessian-Charpin (leader)
Maida Chavak
Maryam Khatlamajyan

Pasadena team

Joanne Randa Nucho (leader)
Gilda Davidian
Rosy Kuftedjian

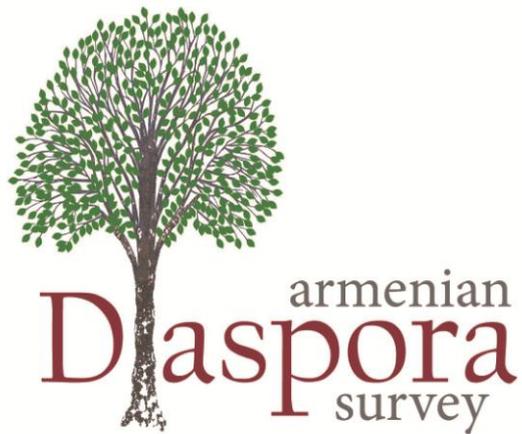
2019 Project

Hratch Tchilingirian, *Director*
Susan Paul Pattie, *Senior Advisor*
Hayk Gyuzalyan, *Survey Method Advisor*
Gagik Stepan-Sarkissian, *Administrator*
Leon Aslanov, *Researcher*
Anieka Sayadian, *Technology and graphics*

Advisory Committee

Hayk Gyuzalyan, *CMC, Belgium*
Armine Ishkanian, *London School of Economics*
Sossie Kasbarian, *University of Stirling*
Ani King-Underwood, *Ex officio, Armenian Institute*
Joanne Randa Nucho, *Pomona College*
Razmik Panossian, *Ex officio, C. Gulbenkian Foundation*
Susan Pattie, *University College London*
Vahe Sahakyan, *University of Michigan Dearborn*
Hratch Tchilingirian, *University of Oxford*
Khachig Tölölyan, *Wesleyan University*





Սփիւռքի Հետազոտական Ծրագիր

info@armeniandiasporasurvey.com

www.armeniandiasporasurvey.com

ISBN 978-1-9161334-1-9



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