armenian Diaspora survey
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Armenian Diaspora Public Opinion (1)

Armenian Diaspora Survey | 2019

Collage of portraits (2019) by the students of Colegio Armenio de Vicente Lopez (Argentina)

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Armenian Diaspora Public Opinion (1)

Armenian Diaspora Survey 2019

Hratch Tchilingirian
Editor

Armenian Institute
London

ARMENIAN INSTITUTE
ՀԱՅԿ ՀԻՄՆԱՐԿ

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About ADS

The Armenian Diaspora Survey conducts research on public opinion in Armenian diaspora communities to inform the public, scholars, policy-makers and community leaders about the issues, attitudes and trends shaping the Armenian world in the 21st century.

Led by a team of academics, researchers and experts, the Armenian Diaspora Survey (ADS) aims to provide a snapshot of the contemporary Diaspora. The project fills a critical gap in the knowledge of the Diaspora and provides evidence-based understanding of the multilayered and diverse aspects of diasporic life.

ADS is funded by the Armenian Communities Department of the Calouste Gulbenkian Foundation and carried out under the auspices of the Armenian Institute in London.

The data and the knowledge gained from the survey are available to scholars as a resource for further research and are 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

More than 100 people contributed to the success of ADS 2019. We are grateful for their valuable contributions to the numerous aspects of the project, the research and fieldwork in multiple communities.

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Preface

After a successful pilot phase in 2018, the Calouste Gulbenkian Foundation decided to support the Armenian Diaspora Survey for an additional three years, making it a "signature" project. Administered by the Armenian Institute in London and led by Dr. Hratch Tchilingirian, ADS is a research project with very tangible policy consequences. It gives us a "snapshot" of the Armenian Diaspora, highlighting some of its characteristics and mapping its thinking about certain core issues.

Diasporas are notoriously difficult to survey. A diaspora, by definition, is not bound by a territory; its composition is rather fluid, and reaching out to a "representative" sample is rather challenging. Thankfully, with a small team of specialists and, significantly, considerable local input and expertise, the Survey was undertaken in four countries in 2019—Argentina, Canada, Lebanon and Romania—and the results from some 50 questions analysed. The product is this book and the accompanying website.

We are often asked, "Why does the Gulbenkian Foundation support this project?" The answer is simple: so that we can all better understand the Armenian Diaspora. More specifically, ADS provides considerable data to researchers interested in diasporan issues and, just as importantly, could contribute to evidence-based decision making by leaders in both the Diaspora and in Armenia.

I take this opportunity to thank, once again, the managers of this project, the data analysts, the academic advisory committee and, of course, all the local research and advisory teams who made the 2019 Armenian Diaspora Survey possible.

Razmik Panossian
Director, Armenian Communities Department
Calouste Gulbenkian Foundation

MUZEUL ZAMBACCIAN
4,5 Km
ARMENOPOLIS (GHERLA)
490 Km
442 Km
ORASUL AN
2159 Km
MUNTELE AR RAT
2300 K
MANASTIREA HAGIGADAR
429 Km
HANUL LUI MANUC
500 m
BISERICA APOSTOL
SF. TADEU
2317 Km
SITUL ARHEOLOGIC
QARAHUNJ
2529 Km
MUZEUL GENOCIDULUI
"TSITSERNAGABERT"
2253 Km
INSTITUTUL DE MANUSCRISE
"MADENATARAN"
2256 Km
TEMPLUL GARNI
2505 Km

Introduction

«Ինձի համար հայ ըլլալը package է: ... Ես կը կարծեմ որ որոշումի հետ կապ ունի: Երբ որ որոշած ես որ դուն հայ պիտի ըլլաս, վերջացաւ, հայ ես»:

**"For me, being Armenian is a package....
I think it is a matter of deciding. When you decide
to be Armenian, that's it, you are Armenian."**

A young man in Lebanon

Hratch Tchilingirian

What does it mean to be Armenian living in the Diaspora in the 21st century? How is Armenian identity perceived and defined? Why does it matter to preserve the language and culture for generations? As formulated by a young man (16-30 age group) in Lebanon in the above quotation, being Armenian is a "package" that contains different things for different diasporans. The Armenian Diaspora Survey is an attempt to study the opinions of Armenians living in various communities around the world and aims to explore the "ingredients" of being Armenian in the 21st century.

The Armenian Diaspora Survey started with a pilot study in May and June 2018 in four communities: Boston, Cairo, Marseille and Pasadena.[1] Following the successful pilot, during which much was learned and incorporated into current research methodologies, the 2019 survey—the first of a three-year study project—was launched in four other communities: Argentina, Lebanon, Montreal (Canada) and Romania. The fieldwork took place between September and December 2019, where 3000 Armenians took part in the study.

The study consisted of primarily *quantitative* and complementary *qualitative* research. The questionnaire for the 2019 survey had 50 questions, plus up to 5 questions that were relevant to a particular community in a given country. The English original of the questionnaire, the main research tool, was translated into 6 languages (Western and Eastern Armenian, Spanish, Romanian, French and Arabic) to accommodate the linguistic needs in the fieldwork. In addition to the questionnaire, 116 qualitative interviews were conducted by local researchers.

A robust research methodology (see Chapter 7) was developed and put in place to ensure high quality and scientific standards. A comprehensive fieldwork organisation and logistics

guidelines were prepared and implemented, taking into consideration the issues and questions related to the study of diasporas.

Fieldwork organisation and implementation

The success of the research is critically connected to the sense of "ownership of the project" by the members of the communities and, as importantly, the community leadership. This was achieved through visits to each community by the Director of ADS and extensive meetings and preparations of the fieldwork in each country. A three-prong strategy was used to organise the fieldwork: 1) The setting up of local advisory committees of academics and professionals to work with ADS; 2) Meeting with all community organisations and institutions: a) presenting them the project; b) soliciting support and cooperation to help ADS spread the word around to encourage all Armenians to take part; c) meeting with potential volunteers (young professionals, university students, media etc.) who helped during the survey. Considerable time and energy were spent to achieve near complete cooperation by community institutions. Virtually all community organisations in a given country, including representatives of the churches and the three Diaspora political parties, fully supported the research project and facilitated the success of the survey in their communities; 3) Local research staff in each country carried out the work under the supervision of the ADS central team and the support of the Academic Advisory committee. The local researchers consisted of a Survey Manager and a Qualitative Researcher.

The results of the study presented in this publication provide valuable insights into diaspora public opinion. The survey is an important snapshot as to what is the thinking in diaspora communities on a host of issues. It provides evidence-based knowledge to the public in general and valuable data to community leaders, activists and policy makers in particular—for better understanding and analysis of their communities and for the development of programmes and projects.

Summary of key findings:

- Identity is largely defined through hyphenated Armenianness, where family, language and culture are the defining constituents of Armenian identity.

- Christianity and the Armenian Church are important aspects of Armenianness, but there is a wide spectrum of perceptions on religion and more nuanced views on spirituality.

- Armenian language and culture are vital part of being Armenian and community life and demand for high-quality Armenian education is high.

- Visionary leadership and more cultural and educational activities are high in demand in community life.

- Armenia, as an independent state and country, is an important point of reference for the Diaspora.

- Over 55% of respondents (52% weighted) have higher education, across all four countries, consistently higher than the average population in each country.

- More than a quarter of respondents (28% unweighted, 25% weighted) are self-employed or business owners, 53% are salary or wage employees (same for weighted), 5% are home based parent or care-giver and 13% are in full time education (16% weighted).

Gratitude

I would like to take this opportunity to express my deep gratitude to everyone who contributed to the success of this project. More than 100 people were involved in the process of implementation of this project: the Academic Advisory Committee members, local advisory teams, local researchers, volunteers and translators. Their names are listed in the Acknowledgements.

My special thanks to the local survey managers and qualitative researchers, who wholeheartedly took on this research project and made significant contributions: Arsen Arzoumanian, Nanor Karageozian, Lalai Manjikian, Alexis Papazian, Arev Papazian, Lucila Tossounian, Armine Vosganian and Raffi Yeretsian; the local advisory committees and the chairs for their leadership and valuable guidance: Khachik Derghougassian, Paul Haidostian, Nayiri Tavlian; many thanks to Bishop Datev Hagopian for his full support and facilitation; Varoujan Vosganian and Varoujan Pambuccian for their support and cooperation in Romania.

A number of people have played critical roles in this project, especially the “core team” of ADS: our Research Methods Advisor Hayk Gyuzalyan, Data Scientist Arpine Aghjoyan and data graphics Anieka Sayadian; Razmik Panossian, Susan Pattie and Gagik Stepan-Sarkissian have been part of the core leadership with their advice, guidance and full support. Special thanks to Hayk and Gagik for reading earlier versions of the chapters and making valuable suggestions. I am deeply grateful for all the contributions made to this truly team-work project.

Hratch Tchilingirian, ADS Director

[1] See the 2018 Pilot Survey report at https://www.armeniandiasporasurvey.com/2018.

Ես Հայ եմ

1 | Identity
Family, language and culture are defining constituents of hyphenated Armenianness

Vahe Sahakian

Diasporic identities are usually described as fluid, situational, always in the making, being constantly negotiated, constructed and reconstructed. This is reflected in the results of the survey done in Argentina, Canada, Lebanon and Romania in 2019. While gender and age only slightly influenced the choice of various options, the date of arrival in the country and generational presence, quite predictably, were major factors in self identifications.

Diasporic self-identifications

About one third of the respondents thought of themselves as exclusively "Armenian" (29%). As expected, this was higher among the immigrant (first) generation—those who had left another country and settled in the current country of residence—where more than half (54%) identified as "Armenian". In contrast, among the third generation—the grandchildren of the immigrant generation—only 17% identified as "Armenian".

Overall, a larger number of respondents, 6 in 10 (61%), identified themselves as hyphenated Armenians:

- 24% emphasized their Armenian origin (e.g., Armenian-Argentinian); more so among the 55+ age group (27%)
- 23% acknowledged their Armenian roots (e.g. Canadian of Armenian origin); more so among 25-34 year olds (29%).
- 14% emphasized their country of origin (e.g. Lebanese-Armenian, Romanian-Armenian).

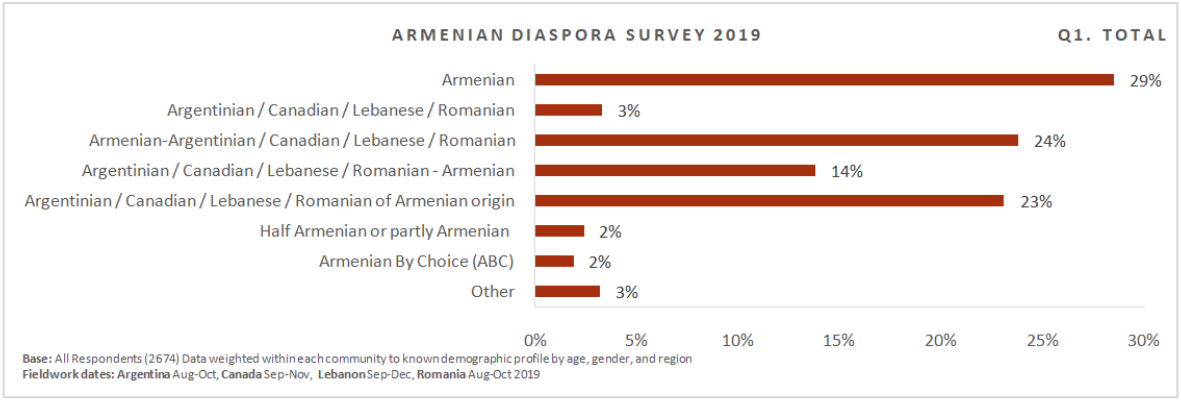
Only 3% identified exclusively with their country of origin/residence (e.g. Argentinian or Lebanese), a little more among the younger generation (5%). A few respondents identified themselves as "Half Armenian" (2%), "Armenian by Choice" (less than 2%) and "Other" (3%).

Compared to the 2018 pilot survey—held in Boston, Cairo, Pasadena and Marseille—these results are quite consistent: generational presence was a major factor in how respondents identified in the 2018 survey as well. If among the immigrant generation, 77% identified as "Armenian" and 15% as hyphenated Armenian (e.g. "American-Armenian" or "Egyptian/ French-Armenian"), among the third generation only 19% identified as "Armenian", while

39% identified as “Armenian-American” (or Armenian-French/Egyptian) and 35% as “American (Egyptian/French) of Armenian origin”.

Quite predictably, this trend confirms the hybridisation of diasporic identities over decades and long periods of time. Diaspora-born generations continually negotiate their multiple belongings to their countries of residence, to the culture of their heritage, to a diasporic space and to various other places. Identities are not limited to the binaries provided by the heritage culture and the country of residence culture. In this connection, it is important to note that Armenian journeys include not only the historical waves of emigration from the pre- and post-genocide Armenian homelands, but also the various waves of Armenian emigration from the countries of the Middle East to Europe, the Americas and Australia. While both the 2018 and 2019 surveys provide a snapshot of mixed identities and identifications, further studies could shed more light on whether identities of these Armenian migrants and their descendants from the Middle East have also been shaped by the cultures of countries (Egypt, Iran, Jordan, Lebanon, Palestine, Syria, Turkey or other) that they left behind before establishing their new residence in Europe, the Americas or Australia.

Question 1: Which of the following best describes how you think of yourself?



Country contexts seem to affect the ways in which respondents prioritize their multiple identifications. In Lebanon, most respondents identified themselves as “Armenian-Lebanese”, that is “Armenian” first and “Lebanese” second (40%); 22% identified as “Lebanese-Armenian”, that is “Lebanese” first and “Armenian” second; only 18% identified as exclusively “Armenian” and another 13% as “Lebanese of Armenian origin”. In Montreal, most identified themselves as “Armenian” (45%)—presumably most of them recent immigrants—28% identified themselves as “Armenian-Canadian”, 12% as “Canadian of Armenian origin” and 9% as “Canadian-Armenian”. In Argentina, most respondents identified themselves as “Argentinian of Armenian origin” (45%) and more or less equally as “Armenian” (15%), “Argentinian-Armenian” (13%) and “Armenian-Argentinian” (12%). About 7% identified themselves simply as “Argentinian”. In Romania, most respondents identified themselves as “Armenian” (32%), 20% as “Romanian-Armenian”, 16% as “Romanian of Armenian origin”, 13% as “Armenian-Romanian” and 4% as “Romanian”.

Qualitative interviews provide more substance to these quantitative data that further attest to the complexities of diasporic identities. It is worth noting that interviews in these four

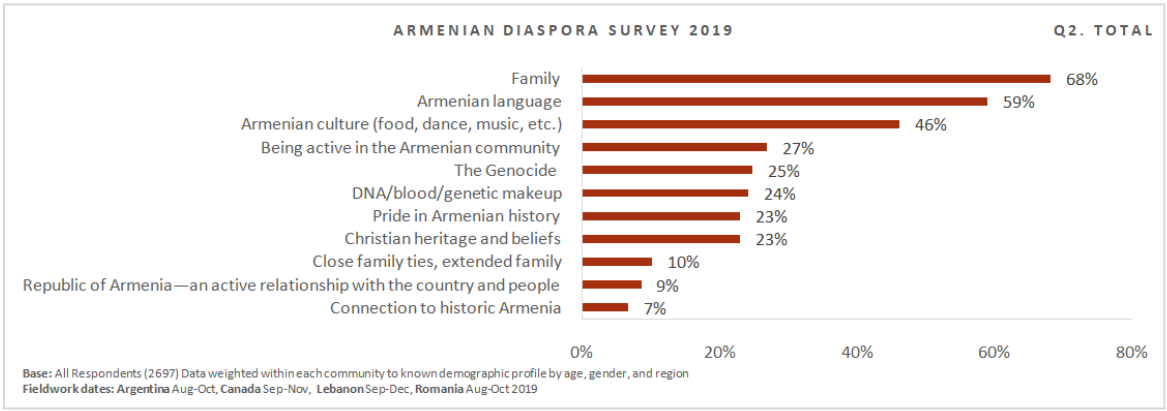
countries were conducted in five languages: Armenian (Western and Eastern), English, French, Romanian and Spanish. In many cases, respondents often used mixed languages. Very relevant is a quote from an interview with an Armenian in Lebanon. The respondent in this case switched between Western Armenian and English when speaking about his identities as Armenian and Lebanese. The English translations of the Armenian parts of the quote are italicized:

> *"I feel like a Lebanese, yes,* simply, *because I grew up here, my circle is here. I am not like those Armenians who are not Lebanese. … When I introduce myself to everyone, I tell* I am Lebanese-Armenian. But Armenian is my ethnic origin. … Lebanon is definitely home. To me, it is always home".

Parallel to this experience, there are other experiences of Lebanon-born Armenians, who did not identify as Lebanese. In one case, a Lebanon-born Armenian who eventually settled in Canada, stated in English: "I am mainly Canadian, because I appreciate all the possibilities given to us [to] reach our dreams…. I am not Lebanese, I am both Canadian and Armenian".

These excerpts are hardly representative of the rich data collected through qualitative interviews. But they provide some examples of the actual complexities of Armenian diasporic identities.

Question 2: In which ways do you define your Armenian identity?

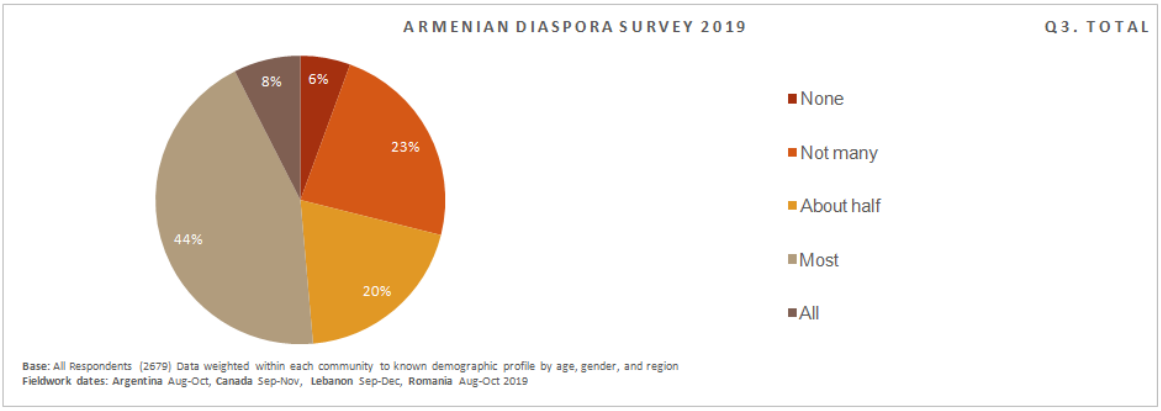


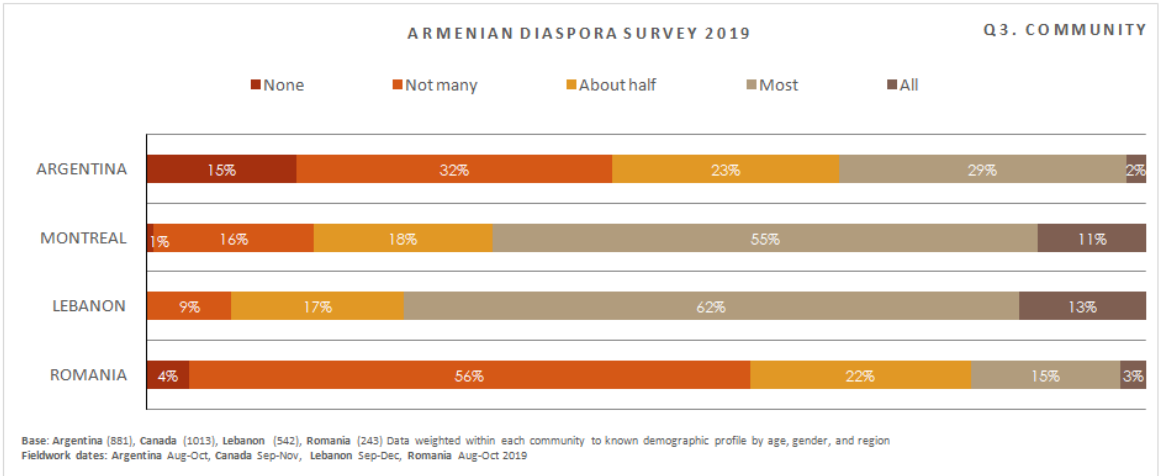
Defining elements of Armenian identity

Several questions in the survey asked about the ways in which Armenian identity could be defined. The three top choices were family, language and culture. Among all the respondents, 68% defined their Armenian identity through family, more respondents in Lebanon (77%) and Romania (74%); 59% through Armenian language, more so in Montreal (80%); and 46% through Armenian culture (food, dance, music, etc.). These were almost equally important in all countries. Other important criteria by which respondents defined their Armenian identity included: "being active in the Armenian community" (27%); "the Genocide" (25%), less so in Romania (only 10%); "DNA/blood/genetic makeup" (24%), more so in Argentina (36%) and Romania (29%); "Christian heritage and beliefs" (23%); and "Pride in Armenian history" (23%).

A number of questions were related to feelings of affinity towards others who came from the same city or town. In both the 2018 and 2019 surveys, the majority of respondents had Armenian friends, often originating from the same region as the respondents. Nearly half of the respondents in the 2019 survey (44%) and 42% in the 2018 survey indicated that most of their friends were Armenian. In the 2019 survey, 20% of the respondents noted that only half of their friends were Armenian and 6% did not have many Armenian friends. Only a small proportion of respondents had exclusively Armenian friends: 8% in the 2019 survey and 10% of the 2018 survey. These figures, predictably, varied from country to country. In Montreal and Lebanon, 55% and 62% of respondents respectively, noted that most of their friends were Armenian. In Argentina and Romania, only 29% and 15% of respondents said the same. Instead, 15% in Argentina and 4% in Romania indicated that they did not have many Armenian friends.

Question 3: Approximately what proportion of your friends is Armenian?





Among those who had Armenian friends, 32% indicated that most of them originated from the same region as themselves, more so in Lebanon (42%) and Montreal (40%). Overall, a quarter said they did not have many Armenian friends, more so in Argentina (29%) and Romania (33%); 14% said “about half”; and 14% “none”, more so in Argentina (25%). Interestingly, 8% of all respondents said “all” of their friends are Armenian. Gender and age do not seem to have any significant influence on making friends with Armenians and non-Armenians. Predictably, however, generational presence is an important factor. Whereas 47% of respondents of the immigrant generation mentioned that most of their friends

originated from the same region as themselves, only 31% of the children of immigrant generation and 26% of the grandchildren generation said the same. Instead, 4%, 10% and 18% of respondents—representing first (immigrant), second and third generations respectively—said "none" of their friends have the same roots as they do.

Similar trend among various generations can be observed in the selection of romantic partners. When asked "Approximately what proportion of your romantic partners is/has been Armenian?", 25% of all respondents said "all", more so among the immigrant generation (43%); 25% said "none", more so among third generation respondents (34%); 15% "not many"; 15% "most"; and 10% "about half". The remaining 5% preferred not to answer this question. Among third generation respondents—the grandchildren of immigrants—only 19% mentioned that their romantic partners had been or were Armenian, while 34% said "none". Gender seems to have little influence on selecting non-Armenian romantic partners. The survey suggests that men and women are equally likely to select a non-Armenian romantic partner: 25% of male and 25% of female respondents indicated that they had no Armenian romantic partners.

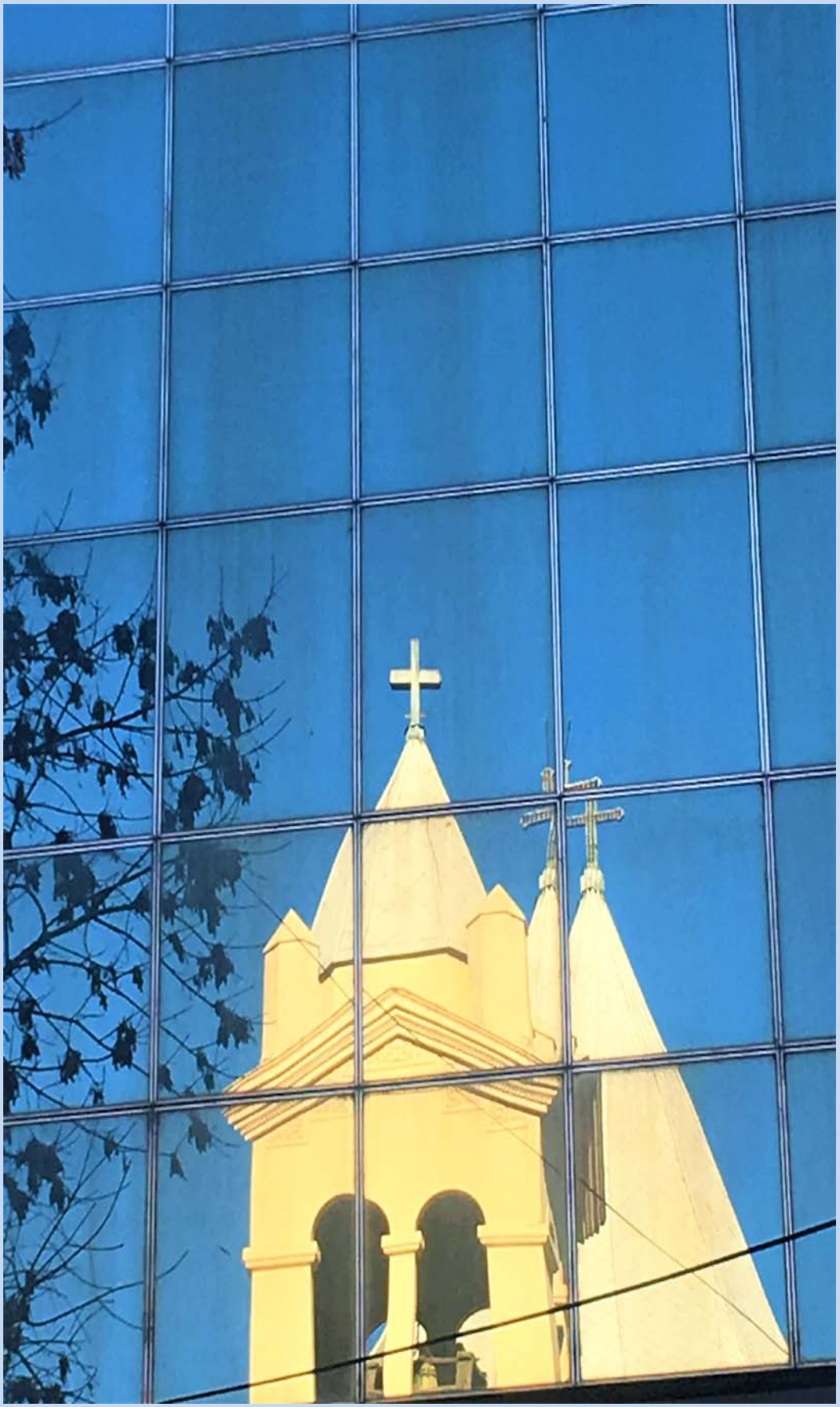
To summarize, quite predictably, hyphenated identities are the most prevalent among the surveyed communities. The Armenian component of these complex identities is usually defined around family, language and culture. Armenianness also affects the choice of friends and romantic partners. The temporal distance from the immigrant generation is an important factor in the development of hyphenated Armenian identities, which also seems to influence the choice of Armenian friends and romantic partners.

As reflected in the survey, Armenians in the diaspora negotiate their identities in their lived experiences. There are many ways of being, feeling, thinking and acting within and beyond Armenian spaces and within and across different cultures. Identities and belongings develop over time and experiences, which often transcend ethnic, religious, national or other spatial, institutional, communal or symbolic boundaries.

Dr. Vahe Sahakyan is a scholar at the Armenian Research Centre, University of Michigan Dearborn and is a member of ADS Academic Advisory Committee.

LGBTQ+ | Hratch Tchilingirian

In this year's survey, a new question was added about LGBTQ+ to reflect on an important topic (see pages 48-49). When asked which opinion was closer to their views, nearly half (48%) of the respondents in the four communities said "Armenian identity may include LGBT identities"—this view was much higher among the 16-24 year-olds at 67%, as well as in Argentina (62%), but lower among the 55+ group (36%) and in Romania (22%). Only 17% said "LGBT identity is not compatible with Armenian identity". Another 17% said "none of the statements express" their views and the remaining 18% "didn't know" or "had no opinion".



2 | Religion, Church, Spirituality
Wide spectrum of perceptions provides more nuanced views on Armenian Christianity and Church

Hratch Tchilingirian

Christianity has been a significant aspect of Armenian identity throughout the centuries and continues to be so today, as the results of the 2019 survey carried out in Argentina, Montreal, Lebanon and Romania affirm. The institutional link between religion and identity has been formed and shaped primarily by the Armenian Apostolic Church, whose history runs parallel with the history of the Armenian nation. As a professional woman in Argentina (in the 50+ age group) put it, during the qualitative interviews of this research, "the church is part of the Armenian identity, it is the national church".

The majority of respondents belong to the Apostolic Church, at least nominally. A smaller percentage of Armenians belong to the Armenian Catholic and Armenian Evangelical churches. Nevertheless, it is noteworthy that 13% of respondents claimed to be atheist or agnostic and 3% said religion is not important for them.

Whether in times of political or social upheavals, the Armenian Church has been at the forefront of national life and has, arguably, played a critical role as the preserver of the Armenian religious-cultural heritage. These various aspects of the church are reflected in the views of the respondents. However, with Armenia's independence, on one hand, and global trends in declining levels of religiosity, on the other, perceptions seem to be changing regarding religion in general and the Armenian Church in particular.

Christianity and the church are viewed more as "cultural" aspects of identity than as a matter of religious commitment. As a young male (16-30 years old) interviewee in Lebanon intimated, Christianity is an important part of Armenian identity, but faith is not necessarily related to identity: "It is a matter of choice these days". Another man (50+) in the same community said Armenians are considered Christian, "even if they are not baptized". Similarly, a middle-aged female (31-50) interviewee in Argentina said that more than being Christian, for her the Armenian Apostolic Church is important in cultural terms—through the church's rituals, such as baptism and weddings. This view is echoed by a female (31-50) respondent in Montreal. In the interview, she defines her Christianity in terms of her ethnicity—it has more to do with her ethnic identity than her beliefs. Indeed, the interviews suggest that most of the in-depth interviewees go to church on holidays (e.g., Christmas, Eastern), on special occasions (baptism, weddings) and some not at all.

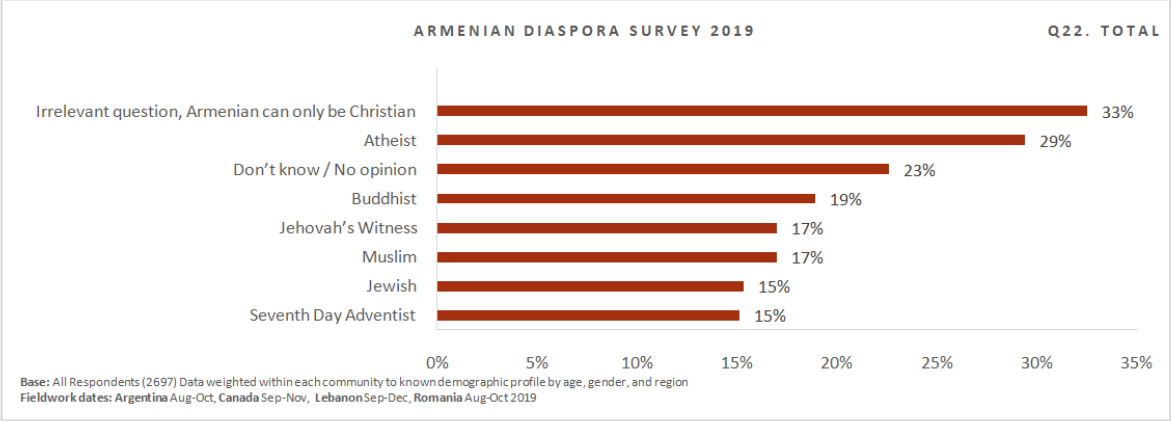
When respondents were asked, in another section of the questionnaire, as to what kind of activities are needed in their community, only 14% thought they need more "church or religious activities" in their community—tenth on the list of most popular needs. The top choice, nearly 42%, was "more lectures on history and culture".

In one of the interviews, a female (31-50) respondent in Lebanon speaks about the linkage of "Armenianness and Christianity" and how she values her "Armenian Christian traditions". Yet, she thinks other Lebanese Christians (e.g. the Maronites) are generally more religious than the Armenians in Lebanon. She ascribed this to lack of religious education (and practice) in Armenian schools. She says her teenage son, who goes to a non-Armenian school, is a much more religious, practicing Christian than herself.

Christianity

When asked "how important is Christianity to Armenian identity today", nearly 80% of the respondents in the four communities said it is "Very/fairly important", more in Romania (95%), more among aged 55+ (88%), but equally among men and women (79% and 80%, respectively). Only 10% said "it is not very important". While some thought that one could be an Armenian and an atheist (29%) or follow other religions, such as Buddhism (19%), Islam (17%) and Judaism (15%), 33% said an "Armenian can only be Christian". This was the case for nearly half of the respondents in Lebanon (47%), where the country's polity is based on confessionalism. With the age growth, the opinion on this matter becomes stronger: for 16-24 age group, the figure for "Armenian can only be Christian" is 13%, for the 25-34 group 28%, for the 35-54 group 35% and for the 55+ group 42%,.

Question 22: In your opinion, can someone be of another faith and be Armenian?



In the 2018 pilot survey conducted in Boston, Cairo, Pasadena and Marseille, when asked in a separate question, if someone could be a Muslim and be Armenian, 30% had said "Yes", 55% "No" and 16% had no opinion. But the responses are different when it comes to "Islamised Armenians". One male (31-50) interviewee in Montreal, during the 2019 research, said one can "absolutely" be Armenian and non-Christian. He said his views had evolved over time. After meeting Islamised Armenians in Aintab and Ourfa, he "understood that it is possible" to be Armenian and Muslim. Another male (16-30) interviewee in Lebanon, while noting that "Christianity and the church have played an important role

throughout Armenian history", believed that "nowadays, [religion] is not as essential as other elements of identity, such as language" and cited the example of Hamshen Armenians, "who identify as Armenians and at the same time as Muslims".

Indeed, the respondents seem to be more nuanced about the link between Christianity and Armenian identity. There is a wider spectrum of perceptions and views on religion. A female (31-50) interviewee in Montreal thought that "it would be difficult" to be an Armenian and not a Christian at the same time, "because religion plays such a big role in our culture", Nevertheless, she expressed a common view among other respondents that "this is an antiquated way of seeing our culture, because if we affiliate our culture to religion, then it will never fully evolve, the church has not really evolved". Those who hold more liberal and progressive views believe one can be an Armenian and belong to any religion of their choice.

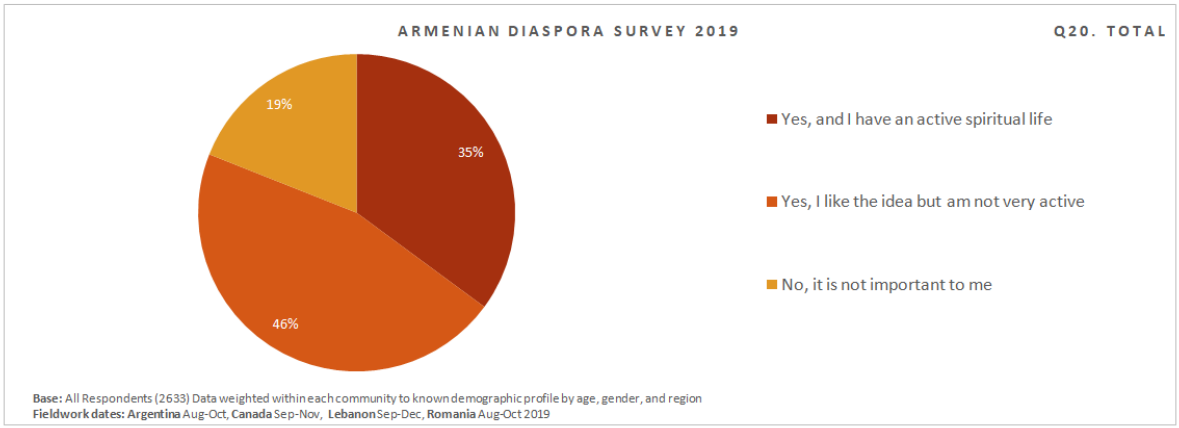
Spirituality

In recent decades, there is a global decline in membership in institutional religions and churches, yet this is not viewed as necessarily a decline of "spirituality" or the "spiritual aspect" in one's life. While a person might not be a member of a church or a religion, they might still consider spirituality or "faith" important in their lives.

A series of questions were asked in the survey to explore the personal dimension of spirituality in the life of diaspora Armenians. More than two-thirds of the respondents (69%) said "Yes" when asked "Do you believe in God?" The percentage of believers was much higher in Romania (79%) and lower in Argentina (44%). Another 15% of respondents in all four communities said "I believe in a spiritual force".

Not surprisingly, 7% said they are "atheist"—more so in Argentina (11%) and least in former-Communist Romania (2%)—and 6% "agnostic", more so in Argentina (8%) and Montreal (8%), but none in Romania. Interestingly, 3% had "no opinion" on "belief in God".

Question 20: Is religion or a spiritual life important to you?

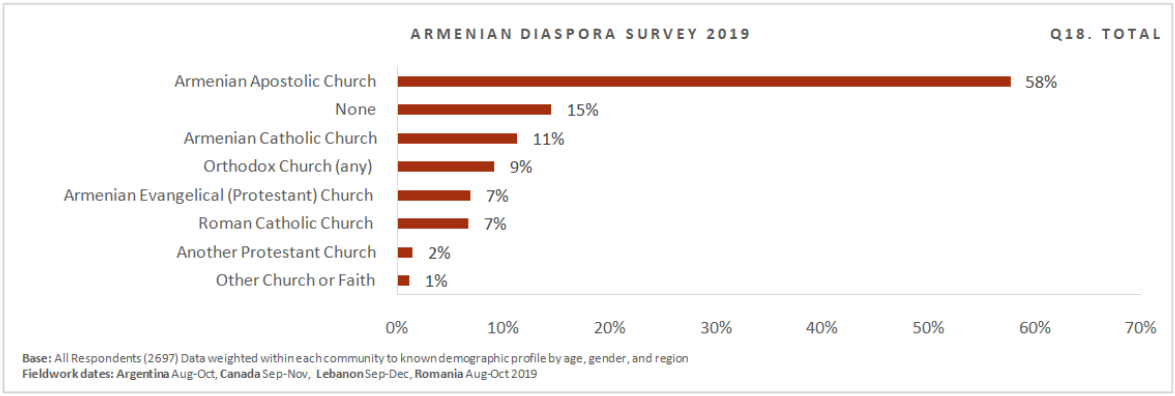


When asked about the importance of "religious or a spiritual life" for them, 35% said they "have an active spiritual life", half in Romania (50%) and least in Argentina (23%). A larger percentage of respondents (46%) said they "like the idea but are not very active". And 19%

said “It is not important for me”—largely for Armenians in Argentina (28%) and least for the respondents in the other three communities (Montreal 17%, Lebanon 14%, Romania 5%).

One observation that could be made is that Armenians in Argentina appear to be less religious, while Armenians in Romania seem to be closer to the church—at least as an important national institution. During in-depth interviews, many respondents in Romania expressed their “sense of pride” in belonging to the “first Christian nation”, which connects them to their ethnic identity. Yet, a female (16-30) interviewee in Argentina, while noting that being the first Christian nation is a source of pride, says she is “not Christian in everyday life”. This sentiment is shared by others in the qualitative interviews. A woman (50+) in Lebanon says, “the feeling of being Armenian is stronger than the Christian faith”. Another female (31-50) interviewee in Montreal said, “I am not religious”, but upon her return from Armenia, she felt “an anthropological and cultural connection to churches, architecture, the music, the roots that the land gives us".

Question 18: Are you affiliated with any of the following?



Church

To put church affiliation among Armenians in perspective, it is useful to note that according to the official figures of the 2011 Census, the overwhelming majority of the nearly three-million population of the Republic of Armenia adheres, at least nominally, to the Armenian Apostolic (93%), the Armenian Catholic (0.5%) and Armenian Evangelical (1%) churches.[1]

The large majority of the respondents in the four communities, as expected, indicated that they belong to the Armenian Apostolic Church (58%), followed by the Armenian Catholic Church at 11%. There are slightly more Armenian Catholics in Lebanon (18%) and Canada (13%) and less in Argentina (6%) and Romania (8%). The Armenian Evangelical church is in the third position with an overall 7% affiliation. In Lebanon the figure is 12% as the Evangelicals have longer history and deeper roots in that country, but there were virtually none in Romania (0.2%).

The qualitative interviews suggest that “membership” in the Apostolic church is largely nominal, as part of “being Armenian” rather than an indication of active participation in church life. “I am Apostolic on paper”, says a male (16-30) interviewee in Lebanon, pointing out that the Evangelical and Apostolic “approaches” towards Christianity are different. Even as “90-95 percent of Armenians are Apostolic”, he explains, “they neither know the church

nor Christianity, they don't read the Bible; and in some places they joke about the subject…. There is a big gap between the Church and the people". He points out that "the Evangelicals reach out to people" and pay attention to people's needs. "This is what is needed today". Another female (50+) respondent in Lebanon, who is active in the Apostolic Church, said she feels "'spiritual connection' to the Evangelical church and 'Armenian connection' to the Apostolic Church".

Another common view is that "Armenianness" and the church are interconnected. A female (50+) interviewee in Lebanon says, "Christianity and being Armenian complete each other. For me they complement each other". In the interviews, many respondents speak about how they find the rituals, hymns and liturgy of the Apostolic Church "comforting" and something that differentiates the "National Church" from other Christian churches. "I go to other churches", says the female interviewee in Lebanon, "but I do not see that mysticism [of the Armenian church] in their altars, mass or hymns". The Apostolic Church is generally seen as preserving Armenian "traditions", such as the classical language (*grabar*), the festive rituals related to Christmas, Easter and other feasts. A male (31-50) interviewee in Montreal provides an example: "I am not very knowledgeable about the Armenian church, but I am proud to be a member of the Armenian Apostolic Church", adding that "part of the identity is getting baptised in the Armenian church, getting married in the Armenian church, it's part of being Armenian".

The Armenian Church has played a critical role in Romania in the process of maintaining Armenian identity, especially as the community had been deprived of other community institutions, especially during the Communist period. "Without the Church, today we would not have any Armenian community", said one male (31-50) interviewee. Another woman (50+) in the community affirmed that "It was impossible to imagine the life of Armenian community without the church". The Armenian Church continues to remain an important identity-defining institution: "If you lose the church, you lose everything", said a male (50+) respondent in Romania.

Interestingly, in the four countries combined, 15% said they did not belong to any church, more so in Argentina 26% and less in Canada (11%), Lebanon (8%) and Romania (4%).

A female (31-50) interviewee in Lebanon said being first Christian nation is not the most important thing to being or living as Armenian. One reason, she said, is the fact that neither children nor adults understand the language of the church—classical Armenian. Perceptions about the institutional role of the church seem to be changing. One male (16-30) respondent in Montreal articulates this view. While in the past a church was one of the first things Armenians would have built in their community, today, he thinks they would build a community centre first, not a church. Another woman (50+) in Montreal said, "For me church is more a place for spirituality, not religion as much".

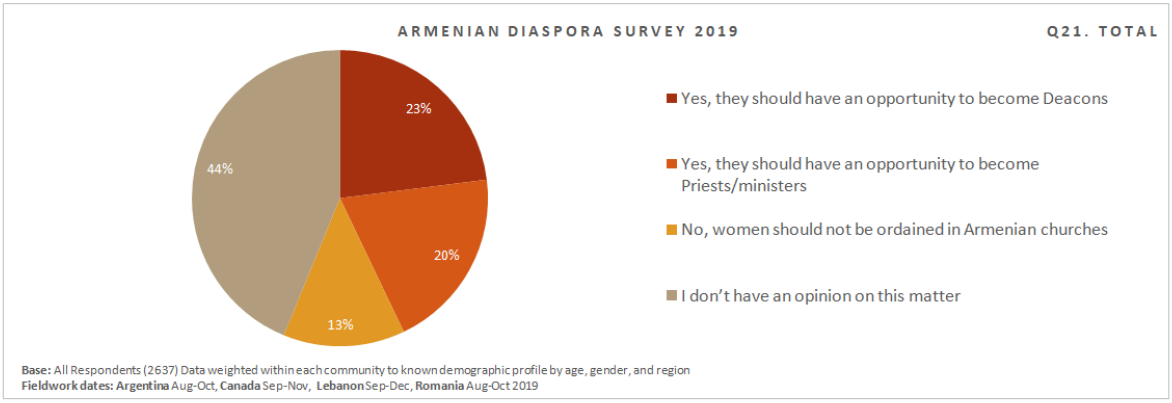
Women in the Church

In recent decades the debate on the role of women in the Armenian Church has been enlivened by the issue of ordination of women to sacred offices, particularly the diaconate. Historically, there have been ordained deaconesses in the Armenian Church, mainly among monastic women. However, the practice has been discontinued starting in the early 20th century, except in Istanbul, and remains a hotly debated

issue in the Church. The debate resurfaced in 2017, when the bishop of the Armenian Church in Tehran ordained a lay woman as a deaconess to serve in his diocese.

The respondents in the four countries were asked whether women should have the opportunity to be ordained in Armenian churches. Nearly half of the respondents (44%) did not have an opinion on the matter, more so in Romania (60%). Nearly a quarter of the respondents (23%)—male and female nearly equally (23% and 24%, respectively)—said they should have the opportunity to become deacons. Romania was, once again, the outlier in this respect, where only 7% of the respondents thought women should be ordained deacons and 26% thought they should not be ordained at all.

Question 21: Should women have the opportunity to be ordained in Armenian churches?



Over all, there was less support (13%) for ordination to the priesthood in all four countries, although the 16-34 year-olds were slightly more supportive (23%) of the idea, while the 35-55+ year-olds (18%) were more enthusiastic about deacons, but not priests.

The church as an institution needs to "update" itself, says a male (50+) interviewee in Argentina, who tries to practice Christian moral values in his life. For instance, he says, there is a need for the clergy to be more educated and have a better knowledge of the Spanish language to communicate with the parishioners. A younger male (16-30) interviewee in Lebanon put it more bluntly: "There is a big gap between the Church and the people".

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[1] Republic of Armenia 2011 Census, Section 5.2 (https://www.armstat.am/file/article/sv_03_13a_520.pdf).

3 | Language and Culture

Majority of Armenians keep language and culture vital, high-quality Armenian schools are in demand

Vahe Sahakyan

There has been a growing concern in the past years about the decline of Armenian speakers and the closing of Armenian schools in the Diaspora. The ADS results, however, provide a positive picture regarding the use of the Armenian language and the Western Armenian variant in particular. The survey data also suggest some priorities that could help in the process of making Armenian schools more compatible and competitive in various countries.

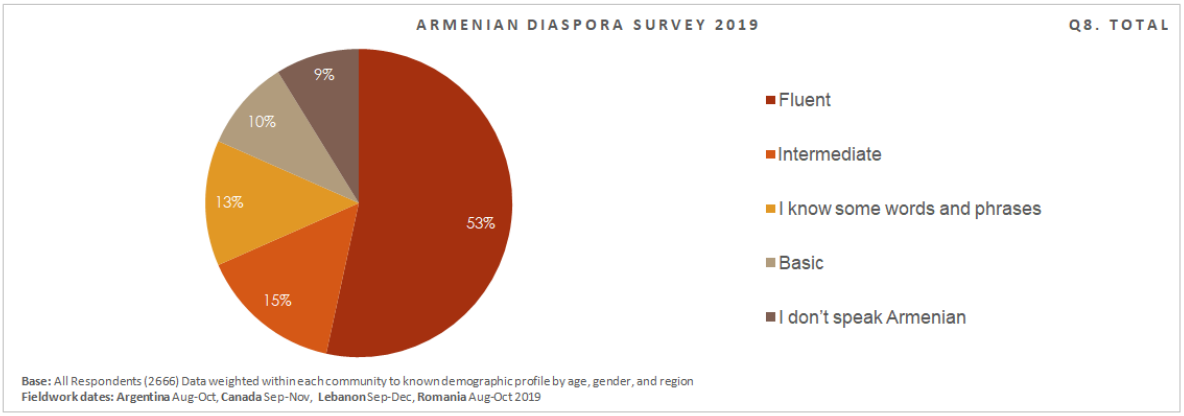
The survey had several questions exploring the use of languages in various settings. Respondents were asked about their fluency of Armenian as well as the language(s) of communication with spouses/partners, parents, grandparents, children. Among all the respondents in the four communities—Argentina, Montreal, Lebanon and Romania—53% said they were "fluent" speakers of Armenian, while 15% thought they were at the "intermediate" level. The other third was more or less equally divided among those who had a "basic" knowledge, knew "some words" and did "not speak" Armenian at all. These responses only slightly varied among different gender and age categories.

The variations depending on country contexts and generational presence were, however, quite significant. The ratio of respondents fluent in spoken Armenian language was much higher in Montreal (78%) and Lebanon (77%), compared with respondents in Argentina (21%) and Romania (18%). The large gap in percentages is, most likely, due to the fact that the communities in Lebanon and Montreal—which is largely made of relatively recent Armenian immigrants from the Middle East and Armenia—have had longer and deeper experience of speaking the language in their respective communities. Correspondingly, the ratio of respondents who did not speak Armenian was much higher in Argentina (17%) and Romania (31%).

Factors causing these variations require deeper analysis, but the survey data suggests that compared with Argentina and Romania many respondents in Montreal were either recent immigrants or children of immigrants from Armenia or the Middle East. In Montreal 40% percent of the respondents mentioned that first members of their families arrived in Canada between 1970s and 1990s, 29% mentioned "after 1991" and only about one third (31%) mentioned 1931-1970. The total percentage of respondents whose families arrived before 1931 was less than one percent. It is important to note that these figures do not necessarily

represent the Armenian migratory waves to Canada. Compared to Canada, Armenian migratory flows to Argentina, Lebanon and Romania represented the opposite trend: the majority of respondents' first members of family in the latter three countries arrived prior to the 1930s. The large proportion of Armenian speakers in Lebanon is explained by the country's specific conditions that had been quite conducive to the development and proliferation of Western Armenian language and culture for many decades.

Question 8: How would you assess your fluency in speaking Armenian?



Qualitative interviews also confirm the link between country specific conditions and Armenian language. Almost all respondents in Lebanon, mostly Armenian speakers, emphasized the importance of knowing Armenian for Armenians. Not being able to speak Armenian in Lebanon often means feeling excluded from the larger community, as the following quote suggests:

> "We are a very close community but if you don't speak the language, they do not consider you a part. So, I felt left out. … So, I left it behind so I wouldn't feel left out. It's my choice to live far away from it. But deep down, it kind of stinks. So, I found myself searching back. We only know our last name. We don't know where our grandfather is from.… Language is not the only thing, but it's what connects you… You feel safe in language. So, if you're communicating through it, there is a bond even if your personalities are completely different; there is an instant bond".

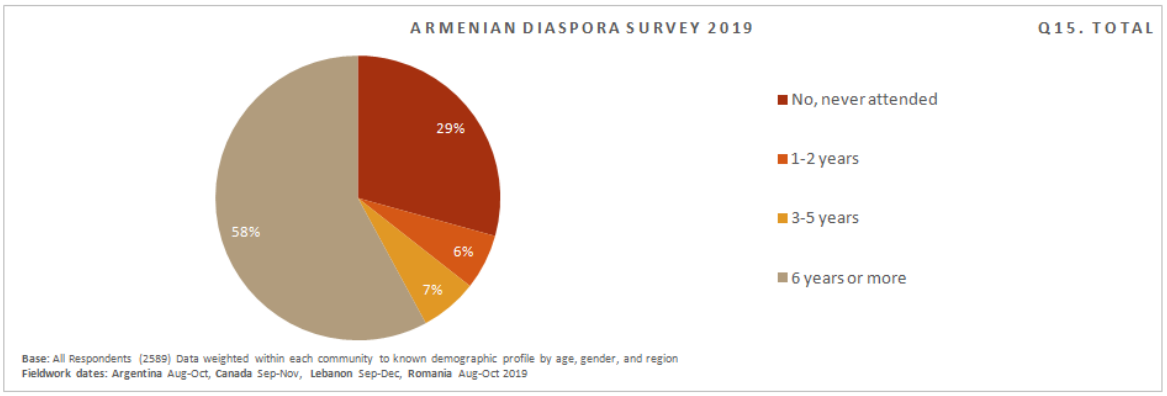
In Argentina or Romania, by contrast, not many respondents thought of the knowledge of Armenian as essential for Armenian identity. One respondent from Romania noted: "It would be good for Armenians in the Diaspora to know Armenian, but it is not essential. For us the circumstances are not good, because there are only a few people to speak to".

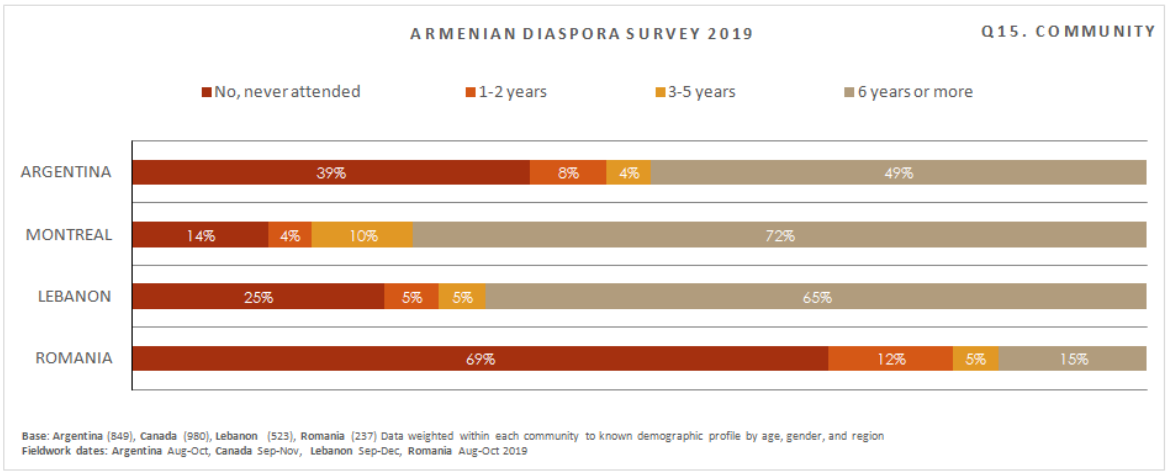
Predictably, perceptions of the importance of the knowledge of Armenian varied even within a single community. While the majority of the respondents in Montreal said they spoke Armenian fluently and found the knowledge of Armenian important, some respondents were not very strict about it. The following excerpt from an interview from Montreal is illustrative: "Language is an important part of a culture, but I don't think I'm less of an Armenian because my Armenian isn't up to date".

Generational presence, as the survey data shows, has much impact on the knowledge of Armenian. Among the immigrant generation, 85% of respondents were fluent in spoken Armenian, 9% had intermediate speaking abilities, 3% had some basic skills, 1% knew some words and only 2% did not speak Armenian. In contrast, among the grandchildren of the first immigrants, only 4 in 10 respondents indicated fluent knowledge of spoken Armenian (39%); 15% had some intermediate skills, 12% had basic knowledge, 21% knew only a few words and phrases and 13% did not speak Armenian at all.

In all the communities, 8 in 10 respondents grew up learning or trying to learn the Armenian language (78%). Other areas of learned skills included: "cooking Armenian food" (64%), "Armenian dance" (54%) and "Armenian music" (61%). Fewer male respondents (55%) grew up learning or trying to learn how to cook Armenian food than females (73%). Higher proportion of women grew up learning Armenian music and dance (62% for women and 46% for men).

Question 15: Did you attend an Armenian Day School or after-school/weekend classes as a child? If so, for how long?



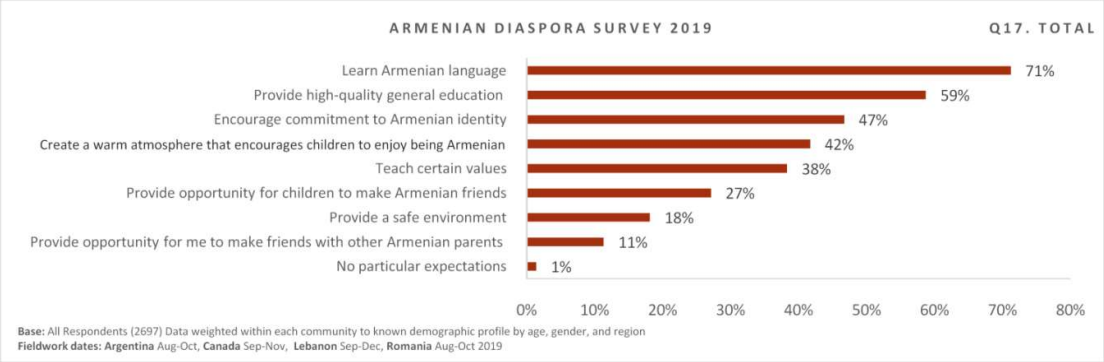


Among all respondents, 58% had 6 years or more of Armenian school experience and 29% never attended an Armenian school or any after-school or weekend classes. In view of the fact that several Armenian schools were closed in the diaspora in recent years, the survey suggests a strong need for Armenian schools, which will teach Armenian language and culture, but will also provide high quality general education.

The distributions of respondents who attended an Armenian day school or after-school classes for 6 years or more were higher in Canada (72%), Lebanon (65%), Argentina (49%) and lower in Romania (15%). Correspondingly, the figures of respondents who had no Armenian school experience was much higher in Romania (69%), followed by Argentina (39%) and, interestingly, in Lebanon (25%) and Montreal (14%). With the extensive school system that Armenians in Lebanon had been able to develop within a compact geographical space, the fact that a quarter of respondents from Lebanon did not have any Armenian day school experience is indicative of the changes in the community.

Among the four age groups, 57% of both 16-24 year-old and 25-34 year-old respondents had 6 years or more of Armenian school experience, while 32% did not have any. In the 35-54 age group, 66% had Armenian day school experience and 26% did not have any; finally among the 55+ respondents, 50% had 6 years or more of Armenian day school experience and 30% did not have any. Not surprisingly, the majority of respondents (59%) had sent or would send their children to Armenian day school or after-school/weekend classes or programmes. Only a small fraction of respondents (3%) did not send or would not send their children to Armenian day schools or after-school/weekend programs.

Question 17: What do you want Armenian schools to provide for children?



Respondents were asked to indicate their top three choices from a list of priorities as to what should Armenian schools provide for children. Overall, nearly three quarters of the respondents (71%) indicated “learning Armenian language” as top expectation. On this question, the findings of the 2018 pilot survey carried out in Boston, Cairo, Marseille and Pasadena are close to the 2019 survey. Other top expectations from Armenian schools include: “High-quality general education” (59%); “Encourage commitment to Armenian identity” (47%); and “Create a warm atmosphere that encourage children to enjoy being Armenian” (42%). Interestingly, Lebanon was the only country among the communities in the study, where more respondents selected “provide high-quality general education” (67%) as top priority for Armenian schools than “learning Armenian language” (61%). The concern for high-quality general education is perhaps another factor of why a quarter (25%) of all the respondents in Lebanon did not have any Armenian school experience.

Teaching Armenian language and culture is a perennial challenge in the diaspora. The peculiarities of the context of each community, the variants of Western and Eastern Armenian used in particular localities, and other factors—such as limitations in advanced

teaching and technology-based resources and qualified teachers—complicate the matter. More challenging, however, is meeting the expectation for high-quality general education. In this regard, Armenian schools in various countries compete with local non-Armenian schools on a number of standards, which significantly vary from country to country, even from state to state in large countries, such as Canada or the United States. While this survey does not suggest solutions on how to effectively teach Armenian language and culture or how to run Armenian schools, a deeper examination of both the qualitative and quantitative data may help researchers, policy makers and community institutions to become more aware of the actual needs and expectations of various communities and devise more informed strategies.

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4 | Community and Politics
Visionary leadership and more cultural and educational activities in high demand

Sossie Kasbarian

Armenians in Diaspora are usually organised in local communities which tend to share the same basic framework and infrastructure—churches, schools, traditional political parties and their associated organizations, cultural and social groups, with some variations. Diasporic communities may differ in many aspects, for example, in their origins and the political context of their respective home countries, but they also have much in common. Armenians may or may not be active community members, but they are almost always citizens of their host or home states where they reside, perhaps for generations. In the 2019 survey, the questions related to Community and Politics sought to explore the respondents' activities and concerns related to local (community) politics, set against the respective national context.

The results of the survey carried out in Argentina, Montreal, Lebanon and Romania in 2019 provide valuable insight into the prevalent views in these Armenian communities. 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".

Challenges to community life

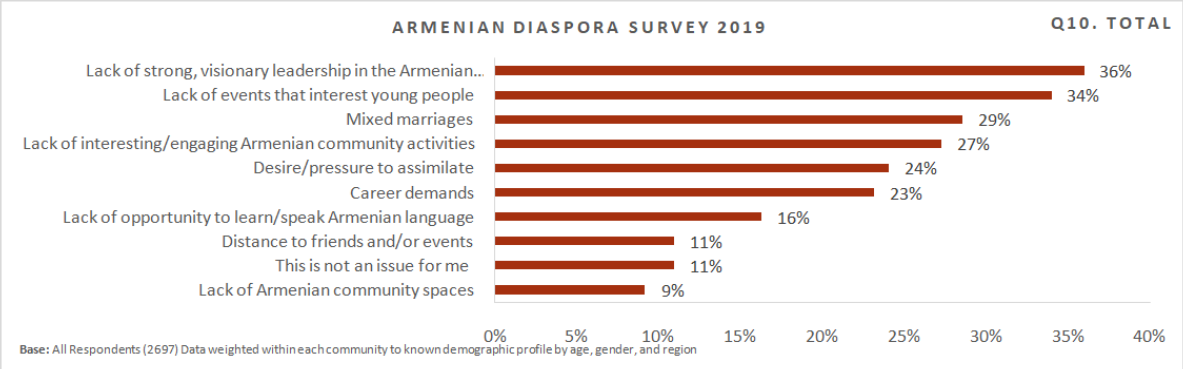
When asked to choose from a list of challenges to the strength of their community, respondents in the four countries coalesced around three in particular. The top concern is lack of visionary leadership in the community (36%), followed by lack of events that interest young people (34%), followed by mixed marriages (29%).

- Leadership

Leadership is currently a major issue throughout the world, whether at the local or global level. More than a third (36%) of all the respondents said "lack of strong, visionary leadership in the Armenian community" is the "biggest challenge to the strength of the community". The figure was highest in Lebanon at 48%, not only because the community has, arguably, one of the most developed and active Armenian political scenes in the diaspora, but also because in mid-October 2019, the country witnessed mass civil protests that lasted for weeks. These events happened as the fieldwork for this survey was underway. The overall level of discontent is not unexpected. Survey studies like Arab

Barometer have found extremely low levels of satisfaction with leadership in Lebanon among the general public, not only the Armenian community, with endemic corruption to be the over-riding issue.

Question 10: What are the biggest challenges to the strength of your Armenian community?



The gap between the leadership of the community and their constituents was a clear issue emanating from many of the qualitative interviews carried out as part of this survey. One Aleppo-born, male respondent in Montreal said in the interview:

> "I don't think we are on the same level. People who are in power are with a different background and different education, we don't have [leaders] from the new generation in power. Most of them didn't even grow up here. The new generation is also not part of the community".

Conversely, only 19% of Armenians in Romania considered this a big challenge, suggesting significant divergence with the other three communities. This is, most likely, due to the fact that there is only one community organisation (besides the Church), the Union of Armenians in Romania, a state-funded and government recognised entity that leads and administers the affairs of the community. In this respect Romania is an outlier.

- Engaging the youth

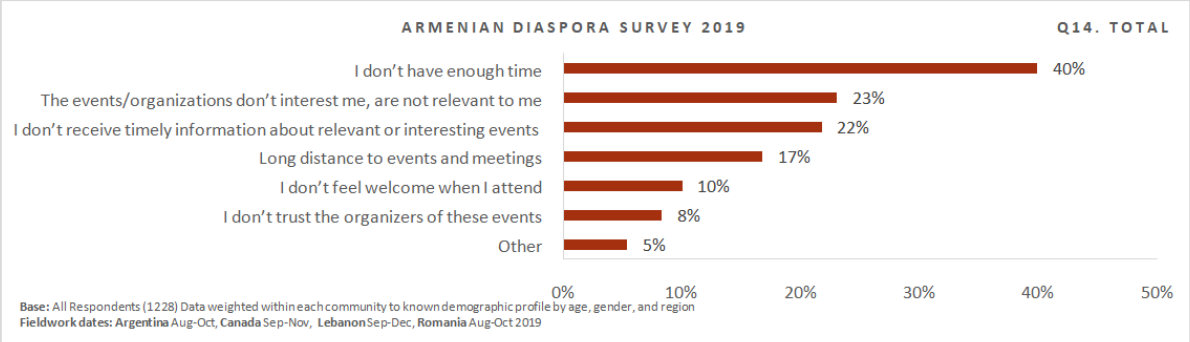
The desire and efforts to engage the young generation in the life of the Armenian community is a perennial concern in the diaspora. A third of the respondents in all communities (34%) indicated that the "lack of events that interest young people" is a big challenge. The themes of leadership and youth are interlinked, as there seems to be a gulf between younger community members and their leadership. As one Armenia-born, male respondent in Montreal said during an interview:

> "Personally I don't know most of them.... My issue is that I don't see young people among community organisations and leaders. I see pictures of say Justin Trudeau meeting with the Armenian community. The average age is like 80 and above. They are all men and are very old or old. I am not saying that they don't represent me personally. But I think people like me, young people who have moved on, they want other things. I think the community was built by these

people who were young a long time ago and they deserve to lead it because they built it, they set it up. They build a church and have a school and they get government financing".

Interestingly, fewer than 10% of the respondents in the communities surveyed found a "lack of Armenian community spaces" to be an issue, suggesting that all these communities are well served in terms of sites and meeting places.

Question 14: Could you please specify the reasons, why you do not regularly attend any Armenian cultural, charitable, professional, compatriotic, scouting, sport, or youth related events?



- Mixed marriages

As in many diasporic communities, the issue of mixed marriages is among the top concerns, but perhaps not as big a concern as commonly thought. Overall, nearly a third of the respondents (29%) in the four communities considered mixed marriages as a big challenge, more so in Lebanon (48%), reflecting that fears around exogamy continue through the generations in this large Armenian community. In Montreal—where a large segment of the community is made up of Armenians originally from Lebanon, Syria, Egypt and Turkey—more than a third of the respondents (35%) were also concerned about mixed marriages. This concern was less in Romania (23%) and even less so in Argentina (11%), two countries where Armenians are more integrated into their national societies and mixed marriages are commonplace.

Interviewees in Romania revealed a more nuanced picture of this theme. As one 73-year-old Armenian man put it: "No problem with the ethnicity, if you understand each other". Another interviewee, a 39-year-old woman said: "There are some cases when those who are not Armenian, maybe are more Armenian than some Armenians themselves". Yet others had more practical reasons. A 28-year-old man said: "We are so small of a community in Transylvania that it is almost impossible to have Armenian marriages".

Interestingly, in all four communities, the youngest generation (19%) was less concerned about mixed marriages than the oldest generation (38%). Also, looking at date/generation of arrival, compared with people who were born in the country and whose parents (31%) and grandparents (25%) had settled there, the respondents who were the ones to arrive in the community had the highest rate of concern about mixed marriages (41%).

A related issue to mixed marriages, the "desire/pressure to assimilate", was another concern for a quarter of the respondents in the four communities (24%). This was slightly less of a challenge in Romania (21%) and in Argentina (21%) than in the other two communities. The "lack of opportunity to learn/speak the Armenian language" was a more pressing issue for 28% of respondents in Romania—almost twice as much as for any other community in the survey—where there are less opportunities to do so.

What is needed in the local communities?

Organised community activities are considered critical in diasporic life, not only because they provide opportunities for socialisation and community-building and cohesion, but also because they create spaces for the transmission of culture and other aspects of collective identity and belonging. The challenge for community organisations is to adapt to the changing needs and priorities of their community in order to be relevant and effective.

The respondents in the four communities were asked to choose the activities that they thought were most needed in their local Armenian community. Interestingly, the top choice (42%) was "Lectures and activities on Armenian history, language, art, music, cooking, dancing". This need was in greater demand in Romania and Argentina (both 47%). Not surprisingly, "Children's cultural activities, summer camps, scouts" was the next top choice for one-third of the respondents (35%). This need was greater in Romania (49%) and Argentina (52%).

In recent years, the situation of Armenian schools in the diaspora has become a topical and hotly debated issue (see the chapter on Language and Culture in this

Mixed Marriages | Hayk Gyuzalyan

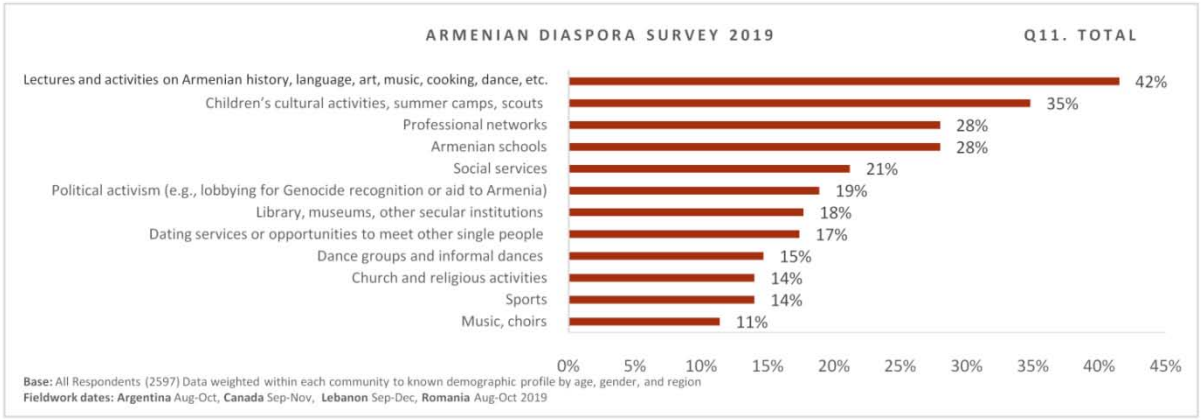
Mixed marriages received considerable attention during the in-depth interviews with the members of communities in the four countries of the 2019 survey. A mixed marriage is clearly seen as a less favourable option than finding an Armenian spouse. Even as it is seen as "loss of members", it is considered a preferable option over staying single or not marrying anyone. The country differences are obvious in qualitative interviews, too. In Argentina and Romania, where Armenians are more integrated into local societies, mixed marriages are seen as an inevitable outcome and, as such, not considered a major threat. Other respondents in different communities described mixed marriages along similar lines, not as a threat, but as an opportunity. They were seen as a chance for their communities to be inclusive: to try to include in the Armenian community people irrespective of their origin; to drive them towards the Armenian community and culture. An Argentinian respondent called it "spreading the Armenianness".

In line with the quantitative findings, older respondents and first generation immigrants find mixed marriages as more of a concern. However, the differences between generations and origins are not clear cut. Many young people interviewed would prefer to marry an Armenian and some older respondents did not see mixed marriages as a threat, but rather as a factor that the community needs to adapt to.

The community's adaptation to the reality of mixed marriages is not only a matter of how non-Armenians, half-Armenians and Armenians of different origins are treated and made to feel more welcome, but also a matter of specific steps that the community could take. A respondent in Montreal gave an example of how community organisations may adapt by, for instance, including French instructions for the homework given in the Armenian schools. This would allow non-Armenian parents, who do not speak Armenian, to supervise their children's homework for Armenian classes.

volume). A number of Armenian schools have been closed in various communities in the last decade or so. Yet, contrary to prevailing views, there seems to be a demand for Armenian schools in the diaspora, at least in the four communities surveyed. Overall, about one-fourth of the respondents (28%) said Armenian schools are needed in their community. This need was considered more urgent in Romania—where there are no Armenian schools—by nearly half of the respondents (46%) and, surprisingly, in Argentina (31%)—where there are already a number of Armenian schools.

Question 11: Which activities are needed in your local Armenian community?



Interestingly, political activism was sixth of the choices of "needed activities". Only 2 in 10 (19%) thought such activities, for example, "lobbying for Genocide recognition or aid to Armenia" were needed. This result suggests that such activities were already well-covered in the communities surveyed, or perhaps, that political priorities are changing.

There are also needs that vary in priority for different communities. For instance, in Montreal, "Dating services or opportunities to meet single people" is high on the list of the respondents (29%), but is less of an issue in the other communities, especially in Romania (6%), perhaps, because the community is very small. In Lebanon, "Professional networks" is a high priority for the respondents (37%)—not for the other communities—reflecting the needs in a country with the highest unemployment rate and weakest economy among the four surveyed.

Community politics

Armenian diasporic communities have been, to various degrees, organised and dominated (and in many cases, demarcated) by three political parties and their offshoots, covering many aspects of cultural and social life. These are: the Social Democratic Hnchak Party (Hnchagian, established in 1887); the Armenian Revolutionary Federation (ARF, Dashnaktsutyun, established in 1890); and the Armenian Democratic Liberal Party (Ramgavar, established in 1921). The parties and their affiliates have played an important role in constructing, defining and maintaining Armenianness within certain parameters.

A common concern is that political parties and their traditional leadership face significant challenges in their efforts to reach younger generations, especially those at the peripheries

of the community or those who do not fit the mould promoted by the organizations. As one Quebec-born female respondent in Montreal said in an interview:

> "I feel very disconnected; I could not even tell you who the leaders are. Given my experience at Armenian school where there is this constant test of 'how Armenian are you', you can't have a thought that deviates from the group; you kind of have to follow the pack always".

When asked whether they are "actively involved with any Armenian political parties or movements", nearly 8 in 10 respondents (77%) said they "had no Armenian political affiliation". This is very close to the findings of the 2018 pilot survey carried out in Boston, Cairo, Marseille and Pasadena. In Romania, where the 'traditional' Armenian political parties do not exist, the figure for non-affiliation is 97%, showing a different trajectory to all other communities surveyed thus far. The number is higher than average in Argentina as well, where 87% of the respondents did not have any affiliation with Armenian political parties. In terms of the various generations, it is significant that the large majority of the 16-24-year-old group (84%) is not affiliated with political parties, followed by 76% of both the 25-34 and 35-54 age groups.

The three main Armenian political parties—that have been active in the Diaspora for over a century—collectively have about 22% active affiliates among the survey respondents in 2019[1]. This number could possibly be relatively high due to the fact that in the three out of four communities in the 2019

Community organisations | Hayk Gyuzalyan

The in-depth interviews shed light on the generational differences when it comes to views on community organisations. Armenian organisations are largely seen as not keeping up with the changes in the community. They are seen as representing different sets of views than the wider members of the community. One older respondent involved in community organisations admitted that it is difficult for the organizations to be responsive to the needs of the younger generation.

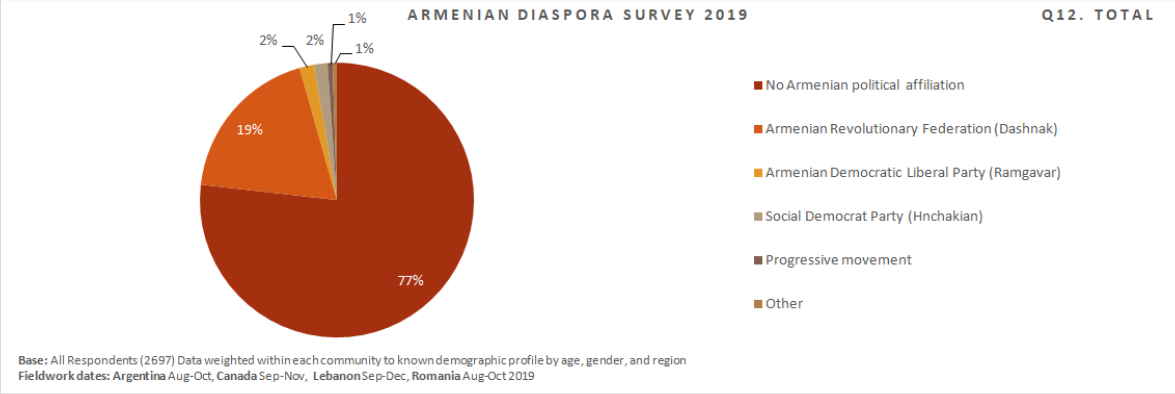
When it comes to political engagement of Armenians in diaspora communities, one common theme appears to be that the Armenian political parties (and community organisations in general) rarely represent the views and values of the respondents. This was a recurring theme in many interviews. Several respondents noted that the old, ongoing rivalry between different community structures get in the way of unifying and developing the Armenian community in general.

Respondents also recognise the critical role of community institutions. They are not only important for identity and to reinforce a sense of unity, but are also considered vital for the preservation of the Armenian community. Nevertheless, for the majority of the interviewees, the traditional community organisations—including the political parties—are not keeping pace and evolving with the times. They are not seen as representing the views of the community members in general. Of course, the country context is very important for the analysis of the differences among the communities. For instance, in Romania, this aspect of community life was not discussed as an engaging topic because of the practical absence of Armenian community parties. In Lebanon, however, the ongoing political and social crisis in the country—that started in the late 2019 and overlapped with the fieldwork of this survey—may have impacted on the way the respondents explained their views.

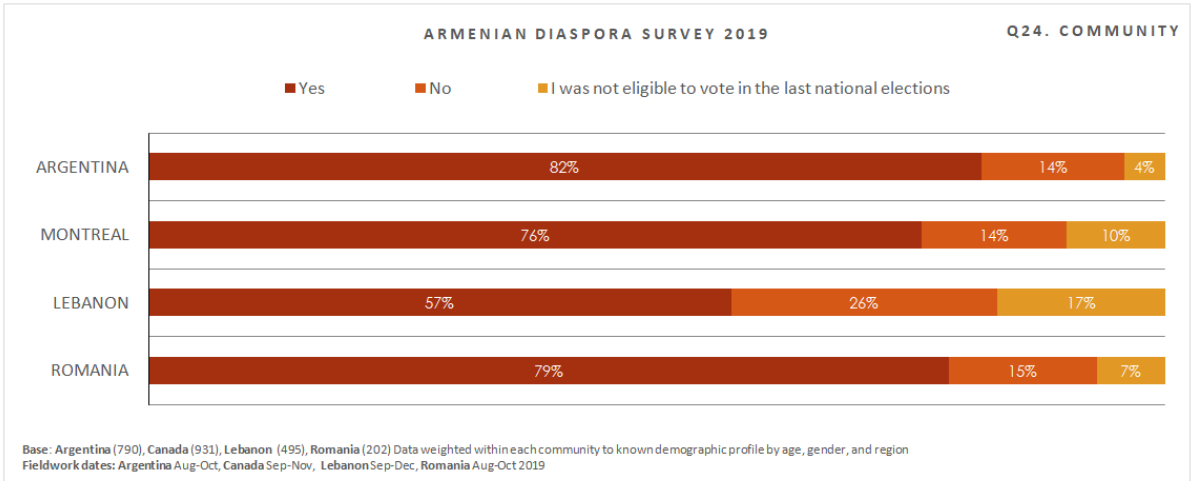
survey—Argentina, Lebanon, Montreal—the Armenian political parties have a long history of presence and activity. Overall, 19% of the respondents indicated active involvement in the Armenian Revolutionary Federation (ARF, Dashnaktsutyun); 1.7% Armenian Democratic Liberal Party (Ramgavar) and 1.6% Social Democratic Hnchak Party (Hnchagian). Predictably, the highest number of affiliates for all three parties was in Lebanon—ARF 37%, Hnchagian 6%, Ramgavar 3%—where the parties have deep institutional and political roots. Interestingly, in all cases, the 55+ age group had about double the involvement of the 16-24 age group, suggesting that political activity is falling generationally.

It should be noted that Armenians typically do not 'actively join' diasporan political parties, but are more likely to be sympathisers, associated through family background, or to participate in events organised by said parties. Also, we should be mindful that the relative proportions of parties may be different on the ground due to the differentiated response rate to the survey by the different parts of a given community.

Question 12: Are you actively involved with any Armenian political parties or movements?



Question 24: Did you vote in the last national elections in Argentina/ Canada/ Lebanon/ Romania?



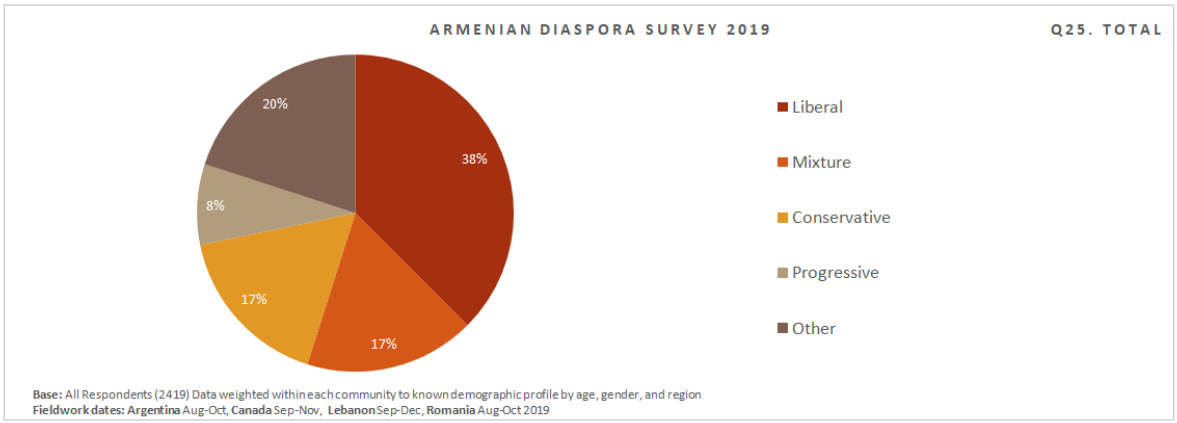
Local/National politics

There were two questions in the survey related to diasporans' political engagement as citizens in their home countries.

The majority of respondents (74%) said they voted in national elections in their "host country". This was highest in Argentina (82%), where in 2019 political debates and elections—coinciding with the fieldwork of this survey—were held for the President, the National Congress (parliament) and Governors of most provinces. The lowest vote participation among the communities surveyed was in Lebanon (57%), where over a quarter of those surveyed (26%) did not vote at all, suggesting that the Armenians, like other Lebanese communities, are disillusioned with elections and governance. A further 17% said they were "Ineligible" to vote. This disengagement is especially significant because Lebanese Armenian parties are actively involved in national politics and represented in Parliament and government. This disillusionment explicitly connected local Armenian politics to Lebanese politics for some interviewees in the qualitative component of this research. One male interviewee, who spoke in Arabic and English in the interview, explained:

> "There is a problem with Armenian political [parties] in Lebanon, in the sense that they are always with the government, whether it is right or not right. That's not logic[al] for me. That's why, please … leave me alone… Armenians in Lebanon have 'Lebanised'. It means … they have become Lebanese in the way they think. So, everything [is] by *wasta* [connections], everything … you want something from him, he wants something from you. … I don't like [it]".

Question 25: Which of the following comes closest to describing your political views?



When it comes to political positions, the majority of the respondents in the four countries said that "Liberal" (38%) would be the closest description of their view, far higher than "Conservative" (17%) and "Progressive" (8%) labels. Almost half of respondents in Montreal (46%)—where the Liberal Party of Canada is in power—and 4 in 10 in Romania (39%) consider themselves "Liberals", whereas in Lebanon it was a quarter and in Argentina about a third did so. About one in five respondents (21%) in Lebanon identified themselves as "Conservative" in contrast to about 13% in Romania. Labels such as "Liberal" and "Conservative" hold different understandings and connotations in different localities, as

such, unsurprisingly, about 40% of all respondents chose the categories of either “Mixture” (17%) or “Other” (20%) to represent their political views.

While each of these communities has a distinct national political, economic and social context, the survey findings reveal that their local community concerns had remarkable overlap in most cases. The disconnect between leadership and young people in particular was highlighted as a pressing issue, as was the leadership itself, criticised variously for being unrepresentative, out of touch and lacking vision.

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[1] It is important to note that while this figure reflects the general picture, it does not necessarily give the precise count of the party affiliates among the community members, due to the nature of sample design.

ARA & MARY TOYS
1S
أكبر وأوسع تشكيلة
Valentine & Halloween

5 | Homeland Diaspora, Fatherland Armenia

Armenia provides an important point of reference for the Diaspora

Hratch Tchilingirian

The Republic of Armenia means different things to diaspora Armenians. Conventionally speaking, the notion of "homeland" (*hayrenik*) in the discourse of institutions in the Diaspora, generally, refers to "Armenia". However, the views of individual Armenians in the diaspora seem to be closer to the dictionary definition of homeland—"the country you were born in".

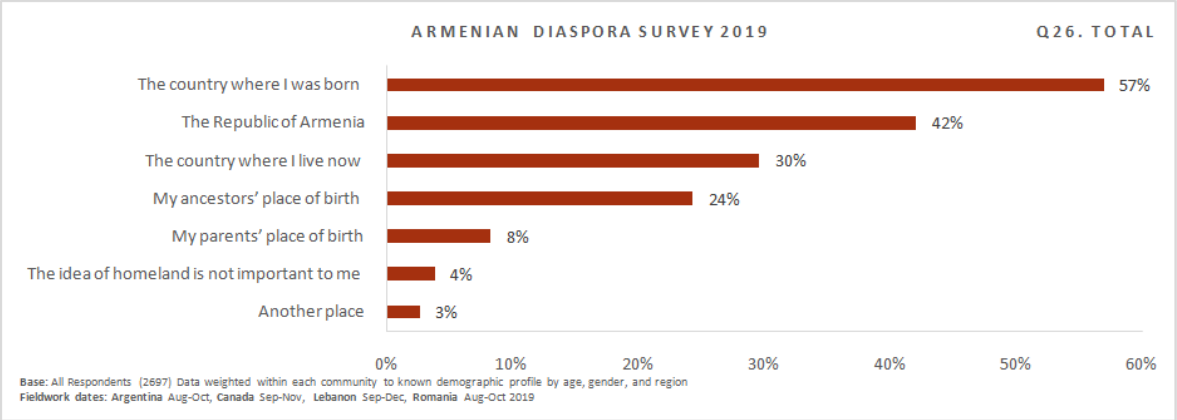
When asked "which of the following do you consider your homeland?", the majority of the respondents (57%) in the survey conducted in Argentina, Montreal, Lebanon and Romania said, "the country where I was born". In Argentina and Romania, where the communities are more integrated into their host societies, it was so for three-quarters of the respondents (75% and 77% respectively). Interestingly, among the age groups, a higher percentage of the younger generation felt that homeland is their country of birth—59% of the 16-24 age group and 62% of the 25-34 age group.

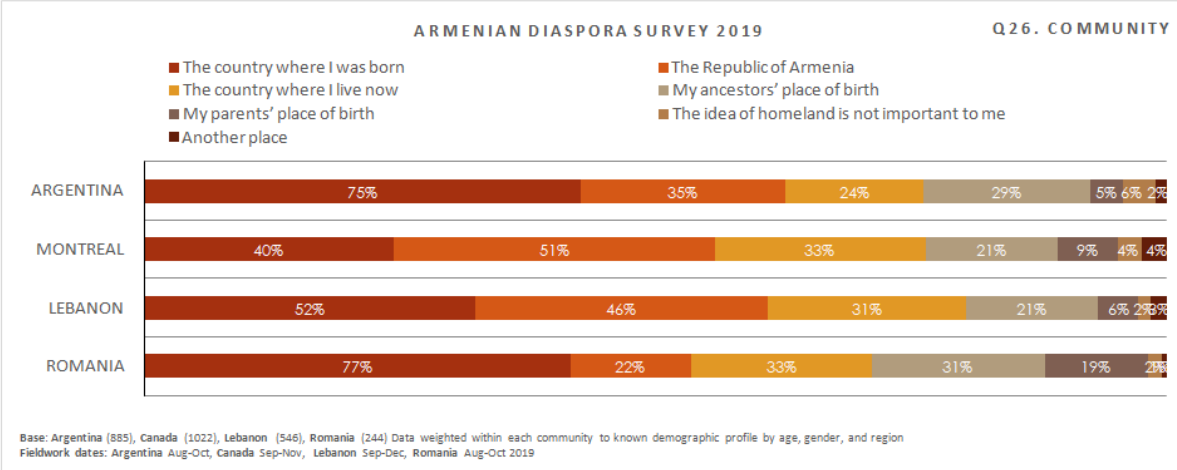
Yet, the notion of "homeland" is not unanimously understood and some are ambivalent about it. Like others, a female interviewee (in the 31-50 age group) has "mixed feelings". She has difficulty determining whether "Armenia and/or Lebanon" are her homeland. Another female interviewee in Argentina, in the same age group, who has visited Armenia five times, considers Armenia her "homeland", even if she finds it "different in a lot of ways". It is a "valid nation-state", she says, adding that she feels more commonality with other diaspora Armenians than with Armenians in Armenia.

Differences in perceptions and in everyday culture between diasporans and Armenians in Armenia come up often in the qualitative interviews. A female (31-50) in Lebanon, who has been to Armenia several times, says she likes going there but would not think about moving there because of the cultural differences—between Armenians from Armenia and diaspora Armenians. Another young woman (16-30) in Montreal, who is born in Canada and has connections to her parents' country of origin in the Middle East, says she has difficulty connecting culturally with Armenians in Armenia.

Nevertheless, this does not mean that there are no commonalities. Reflecting on their visits to Armenia, many interviewees in the qualitative research find Armenians in Armenia and Artsakh to be very welcoming, hospitable and generous. A female (50+) interviewee in Montreal says she felt safe in Armenia and liked the pace of life and accessibility to culture.

Question 26: Which of the following do you consider your homeland?





For some, Armenia is "idealised"—especially those who have not visited the country yet—or "romanticised", as one female (50+) interviewee in Argentina put it. She had visited Armenia twice and says the "real Armenia" is not the one perceived by the Diaspora and points out the cultural differences. More than the physical aspect of a homeland, a female interviewee (31-50) in Montreal, speaking in French, says for her it is "a feeling" of being at home. She recalls: "We were in Artsakh once, it was at night, we were not necessarily in a super glamorous hotel, then the people right next to us became friends, we had dinner, we ate together, *genatz khumetzink* [we drank toasts], for me, that was the homeland".

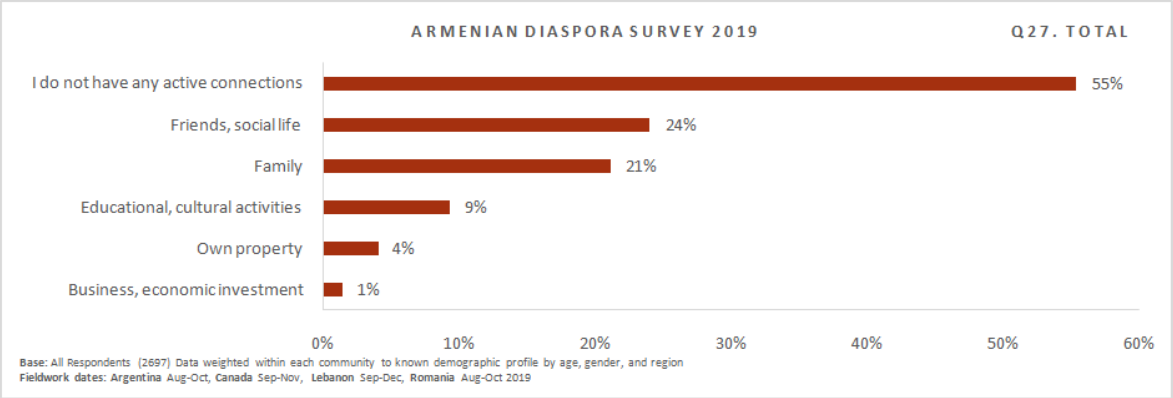
The "romantic" view of Armenia seems to be prevalent among Armenians in Romania, which was under Communist rule for decades. A female (50+) interviewee in this community keeps alive her dream of visiting Armenia. "I've never been to Armenia, I've always wanted to go. I've seen it as a fairy tale land and, somehow, I never planned to actually go there. But I want to think that I still have time to go before I die". Another young woman (16-30), who wishes to visit Armenia again, says "People living in Armenia are extraordinary", although she would find it difficult to move there. For another male (50+) interviewee in Romania, his visit to Armenia, which he "loved it", was a "dream come true".

One male (31-50) interviewee in Lebanon was poetic about his first visit to Armenia: "The first time I went to Armenia… I was already in love with Armenia. Armenia was not a place

to go and see whether I would love her or not, whether I would love my fatherland (*hayrenik*) or not. I was going to Armenia, to my fatherland that I already loved. You love it, even before you see it, without seeing the picture, only by hearing the stories".

Only 4 in 10 respondents (42%) consider the Republic of Armenia as their homeland, more so in Montreal (51%) and least in Romania (22%). For about a third of the respondents (30%), homeland was the country where they live now. A quarter (24%) said homeland is their "ancestors' place of birth". Indeed, these figures about "homeland" are similar to the 2018 pilot survey conducted in Boston, Cairo, Pasadena and Marseilles.

Question 27: What kind of active connections do you currently have in the Republic of Armenia or Artsakh?



Connections with Armenia

Diasporans have active connections in Armenia and Artsakh and seem to be travelling there frequently and in large numbers. Friends and social life top the list of such connections. When asked "what kind of active connections do you currently have in the Republic of Armenia or Artsakh?", 24% said "friends and social life", more so for Armenians in Lebanon (36%) and less for Armenians in Argentina (14%). This was followed by "Family" connections, overall for 21% of respondents in the four countries, but higher (32%) for the first generation of migrants. About 1 in 10 is connected through education and cultural activities (Argentina and Lebanon about 10-11%, Montreal and Romania 6-8%).

Not surprisingly, 4% of all respondents "own property" in Armenia. Interestingly, more Armenians in Lebanon (10%) own properties in Armenia than any other community in the survey. This could be attributed to the influx of Lebanese Armenians in recent years due to the economic and political upheavals in Lebanon. In contrast, Armenians in Romania virtually do not own any property in Armenia.

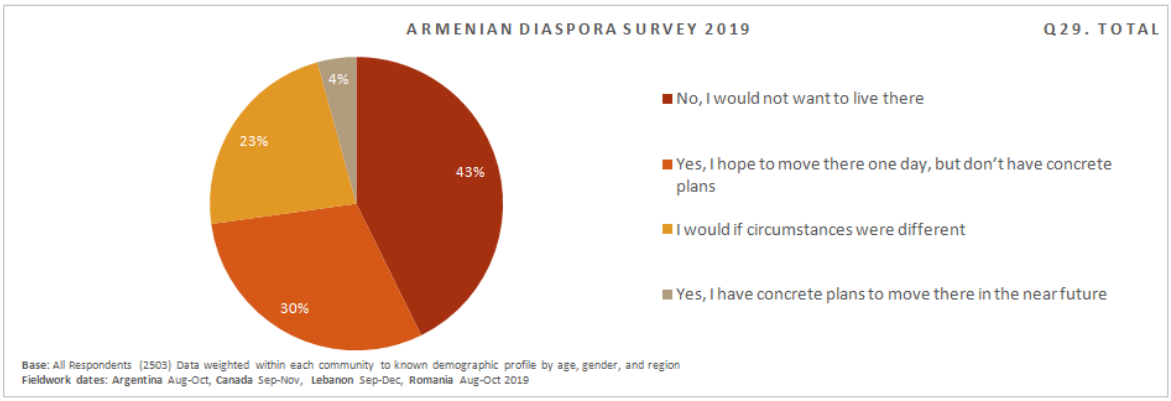
Visits to Armenia or Arstakh

When asked if they have "ever visited Armenia or Artskah", 6 in 10 (61%) said that they have visited Armenia once or more—once 22%; 2-3 times 19%; more than 3 times 20%. About one third (35%) who have "never" been, "intend to visit"—more than half of Romanian

Armenians intend to visit (52%). Interestingly, these figures are similar to the 2018 pilot survey in Boston, Cairo, Pasadena and Marseilles.

Since the Velvet Revolution in 2018, there seems to be an increasing interest in current events in Armenia and potentially living there. This renewed interest is also reflected in the qualitative interviews. While 4 in 10 (43%) of all respondents "would not want to live there" permanently, another 3 (30%) said "I hope to move there one day, but don't have concrete plans". Not surprisingly, around half (49%) of Armenians in Lebanon would consider living in Armenia permanently, reflecting the conditions in their own country. About a quarter of all respondents (23%) would consider living in Armenia "if circumstances were different".

Question 29: Have you considered living permanently in the Republic of Armenia?



A woman (50+) interviewee in Romania says, "Armenia is the motherland of all Armenians", adding that during the Communist years there was very little connection between their community and Armenia, a Soviet republic at the time. A woman, in the same age group, who has visited Armenia 50 times, considers Armenia her "motherland". She would move there if she could, but that would be "selfish", she says, because of family ties in Argentina. Others have strong connections through projects. A man in Montreal (31-50) says Armenia "is somewhere you want to be", but he does not live there. He says diasporans have to make an effort to not fall into the tourist category after a few visits. "Some are buying property, you have a fridge, a kitchen so you are not staying in a hotel, so you're not as much of a tourist". He visits there frequently and finds it very rewarding. You don't have to live there, but "I think Armenia can be part of your life through projects and whatever you see possible". Another young man (16-30) in the same community felt even closer to Armenia in recent years because of the presence of Syrian Armenians and businesses run by speakers of Western Armenian. He notices that Western ways are being adopted by the young generation and welcomes the growth of the high tech sector in Armenia.

When it comes to following current events in Armenia and Artsakh "in the media or online", Armenians in Lebanon and Montreal seem to follow more frequently than their counterparts in Argentina and Romania. Nearly a third (29%) of all respondents in the four communities said they do so on a "daily basis" or "several times a week"—more in Lebanon (39%) and less in Romania (21%) and in Argentina (21%). Another 22% of all respondents follow current events in Armenia and Artsakh "about once a week", 31% "about once or twice a month, or less often"—46% in Romania—and 18% of all respondents said they

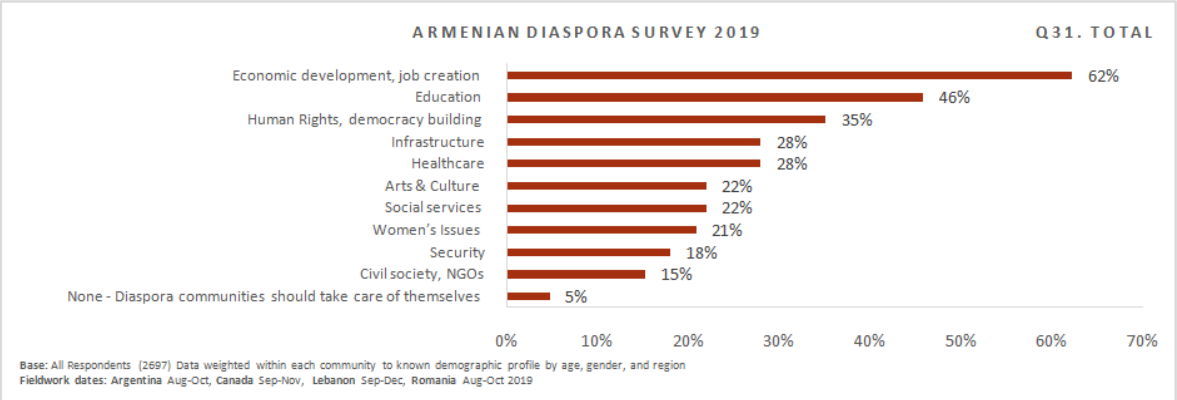
"never" follow. The number of those who "never" follow is highest in Argentina (23%) compared to the other three communities in the survey.

Diaspora support to Armenia

Since Armenia's independence three decades ago, Diaspora Armenians and organizations have played a significant role in providing assistance to Armenia and Artsakh. Humanitarian projects and philanthropic activities have focused on *social welfare projects* (e.g., assistance to orphans, pensioners, economically disadvantaged sector of society); the *health sector* (e.g., supply of medical equipment and medicine, improvement of medical care in Armenia); *education* (e.g., providing funds, computers, literature, and teaching material to institutions of higher education); *cultural projects* (e.g., assistance to writers, musicians, artists groups and facilitation of exposure to Diaspora and international audiences); and *technical assistance* (e.g., providing expertise, consultations and assistance methodologies to various sectors, especially in the areas of agriculture, energy, environment and technology).

While Diaspora Armenians continue to be engaged in many of these areas of assistance to Armenia and Artsakh, three aspects stand out in the 2019 survey. When asked in which "areas should diaspora communities support Armenia", the vast majority of all respondents (62%) indicated "Economic development and job creation" as top priority. A female (31-50) interviewee in Montreal says, "Homeland shouldn't be Yerevan" only, and points out the need for the economic development of Armenia's regions. This is followed by "Education" (46%) and "Human rights, democracy building" (35%). Perhaps not surprisingly, given the situation in their respective countries, "human rights, democracy building" was high priority for Armenians in Montreal (42%) and low for Armenians in Lebanon at only 28%.

Question 31: Which of the following areas should diaspora communities support in the Republic of Armenia?



There seems to be certain change in perceptions, at least in the communities surveyed in 2019, in terms of Armenia's needs as a country. One observation that could be made is that there is a shift from "humanitarian assistance" to "development" of the country. For instance, human rights and democracy building—which have been least on the agenda of many Diaspora organisations—are now among the top three priorities of the respondents in the four communities of the survey. Instead of "support", which implies neediness, says a male (31-50) interviewee in Montreal, the relationship of the Diaspora and Armenia should

not be one of helping the other, but a new thinking is needed. "We have to cover for each other. The most important work is strategy. We have to have a strategy of how to use the resources of our country, or our diaspora, of our being spread all over the world to the benefit of the Armenian nation".

Economic development is considered critical to Armenia's development. A professional woman (50+) in Argentina underlines that the Diaspora should provide "economic support" to Armenia, not political party politics. She believes, as many others do, that Armenian political parties "should not exist in the diaspora", but they should exist in Armenia, especially as more oppositional parties. A male interviewee (50+) in the same community says the relationship between the Diaspora and Armenia should be "mutually empowering" in economic and cultural terms.

Generally speaking, one of the overlooked issues in the public discourse on Diaspora-Armenian relations is the level of institutional capacities, on one hand, and the financial needs and resource limitations of local communities in the Diaspora, on the other. Many in the qualitative interviews point out the various unfulfilled needs in their own communities. A male (50+) interviewee in Montreal thinks that, first, "the Armenian diaspora should make sure that their communities are functional… then, I think", he continues, "the relationship with Armenia would be fantastic".

Another overlooked aspect of Armenia-Diaspora relations is the level and scope of communications. A male interviewee (31-50) in Montreal views the "relationship" as of "two solitutides" [sic]. He says "there is absolutely no communication between diaspora and Armenia except at very high levels". Indeed, beyond official channels and institutional relations, there seems to be a desire for communications and relations between society in Armenia and communities in the diaspora. For instance, developments and events related to individual diaspora Armenians are covered minimally in the media in Armenia, except when it is about a celebrity or well-known person. Arguably, the Diaspora knows more about Armenia than Armenian society about the Diaspora.

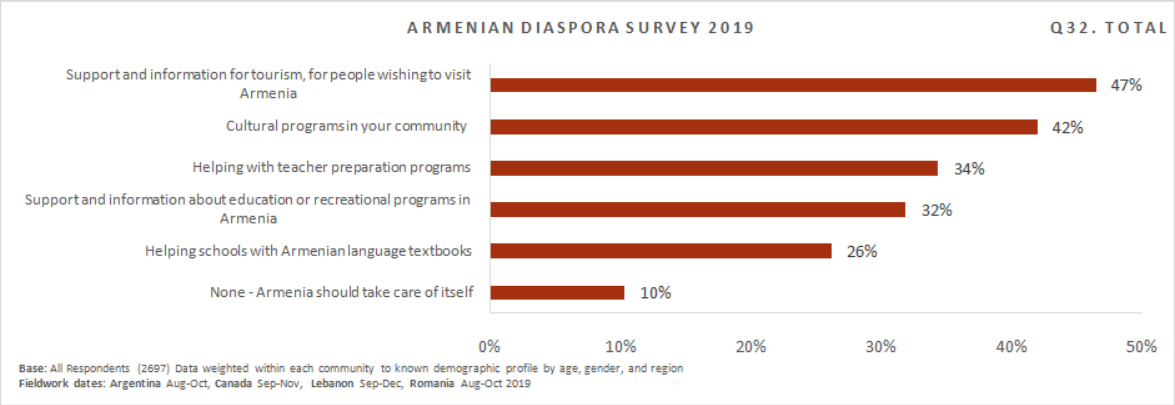
Armenia support to Diaspora

Conversely, when asked "in which ways Armenia could support" their local community, interestingly, the top choice for nearly half of the respondents (47%) is "Support and information about education or recreational programs in Armenia". The need for this is greater in Romania (62%) and, revealingly, among the 16-24-year olds (52%). This was followed by "Cultural programs in [my] community" (42%), again, more so in demand by the 16-24-year olds (47%).

Another priority area is assistance to Armenian schools in the Diaspora. In all four communities in the survey, 34% of the respondents thought that Armenia could provide assistance to their community by "helping with teacher preparation programs". This was in greater demand in Argentina (49%), but less in Romania (21%), where there are virtually no Armenian schools. This was followed by "Support and information about education or recreational programs in Armenia" (32%) and "Helping schools with Armenian language textbooks (26%)".

Indeed, in the past—including during Soviet times—*education* and *culture* were the two focal areas of Diaspora-Armenia relations and seem to continue to be so today as well.

Question 32: And in which ways the Republic of Armenia could support your local community?



It goes without saying that what Armenia can provide to the Diaspora is limited. The Republic of Armenia has its own enormous financial and resource needs. As one female interviewee (31-50) in Romania says, "It is hard for Armenia to help the Diaspora. They can help morally or in some cultural activities, but not financially". Arguably, in as much as Armenia has financial needs, the institutions of the communities in the Diaspora are equally in need of finances and resources. Yet, many argue that the Republic of Armenia, the strengthening of the Armenian state, must be a priority.

The perceptive formulation of one of the young interviewees (16-30) in Lebanon best captures the complexity of Armenia-Diaspora relationship: "It is very important for Armenia to exist to preserve the Diaspora", he says, adding "[the Diaspora now] has a reference".

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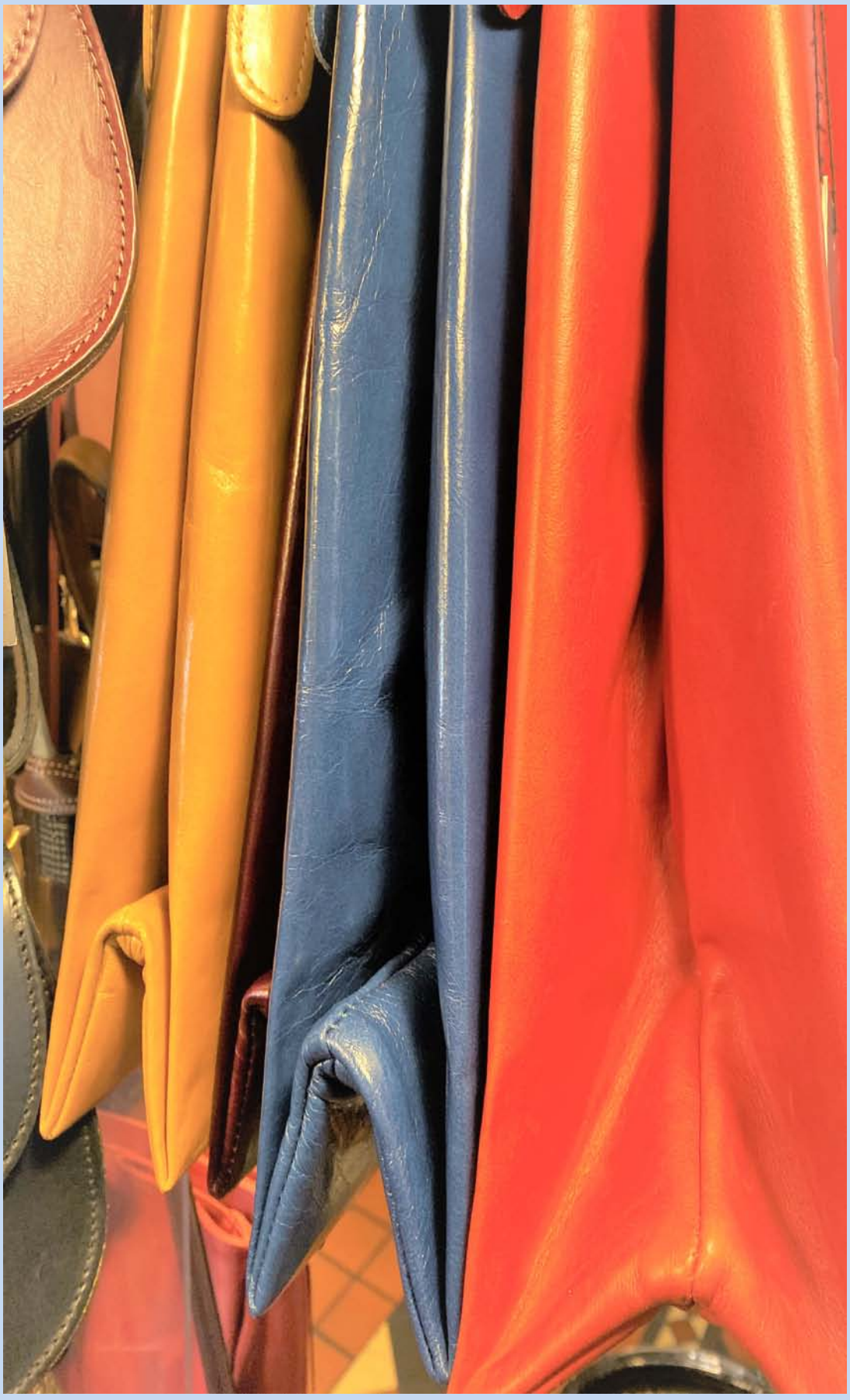

6 | The Missing Question in ADS 2018
Cooperation and open discussions needed in community life

Susan Pattie

Question No. 100 was the final question in the 2018 pilot study of the Armenian Diaspora Survey, carried out in Boston, Cairo, Marseille and Pasadena. For those who did not take part in the survey, there will be a wave of sympathy for the brave few who answered basically—"Nothing, it was too long!" or "unanswerable question". The questionnaire of the pilot research was made of 100 questions. The final section of open-ended questions proved especially interesting to those who continued to the end and provided rich answers for researchers reading them.

The "missing question" part provided one of the best insights into issues that concerned respondents, but were not covered in the survey. One question that was often suggested in varied ways for inclusion in the questionnaire by the respondents was related to "divisions" in the Diaspora.

"What can we do to resolve differences among the diaspora (i.e., bring our many cliques together)?" wrote one respondent. This problem seems to be common for a larger circle of people. A respondent in Pasadena suggested an answer: "Support all ways in which Armenians express their heritage, even if non-traditional. Discourage judgment and grudges". Another respondent in Marseille considered "the problems related to unity of the diaspora, its divisions, which are important" to discuss. "Why don't Armenians of the diaspora know how to be united?" wrote another Marseille Armenian, wondering whether "too much individualism" among the Armenians creates "internal struggles."

Lack of cooperation among community organisations was another frequently noted issue in the open-ended responses. "I think it's sad and counter-productive that so many Armenian organisations have preconceived judgements about other organisations and don't usually work together," wrote a respondent in Boston, suggesting that they "should try to work together and collaborate—good people are in every organisation—they should be connected." Along these lines, another Bostonian wrote that "there was no question about unity in church and political parties" in the survey, a theme prevalent in many diaspora communities. "I don't know the answer", the respondent wrote, "but mind greatly when they undermine each other", noting that another question that needs to be added in the survey is whether "Armenian organizations that exist are fulfilling the commitments to the community. I would say NO. Most are provincial and lack vision".

Other comments reflected this frustration over the failure of community organisations and groups to cooperate and respect differences. Some hinted at power struggles while others were concerned about a lack of vision that would bring factions together. There were no specific suggestions made other than to try and work together. There was considerable pleading for acceptance of diversity within communities and inclusion of more variety of non-traditional ways of expressing heritage.

Linked to this was another issue raised by a number of people, asking that attitudes towards and identification with sexual preferences should somehow be addressed in the questionnaire. These included: "How are the LGBTQ community of the Armenian diaspora treated?" or "Divorce, gay identity"; or as one respondent put it more poignantly: "No question on sexual orientation. It's 2018—we're there. Even if it is 'controversial' to ask, we need to start asking. If people have a problem, they can choose not to answer. I am queer and I experience that identity inextricably from my Armenianness".

In the 2019 survey, a question about LGBTQ+ was added to the questionnaire (see page 15).

Some longer answers on this issue included more thoughts on identity generally and how it feels to be connected simultaneously to different layers of communities—whether tied to having parents of different heritages, feeling out of place in the institutions of community, or again, sexual preferences. One respondent provided a perceptive insight:

> "I am beyond proud to be Armenian. My responses may not indicate as such, but whenever I meet another Armenian I light up and ask 101 questions about culture, food, last name, etc. About 10 years ago I was determined to visit Armenia. I have been searching for my identity (and ignore the other 1/2 of me that is [X-Y]) and when I see an Armenian Flag I get excited. I visit bakeries in Watertown, MA fairly often and bring food home to my family in [X]. I watch every TV show, documentary, or movie that has Armenia in it…. My mom is proud to be Armenian and I do think that as a community we have great potential, but I see our culture dying away. I would really love to visit the country, but am concerned about cost, safety and being an openly gay male."

Another person wrote:

> "Being Armenian is not just by birth, but by identity—how an individual identifies herself. I am not genetically Armenian (was adopted by an Armenian family as an infant), yet I speak Armenian, sing the songs, know the stories, dance the dances, as do my children. We need to embrace those who CHOOSE to be Armenian—those who don't necessarily have the physicality of a genetic Armenian but identify themselves as Armenian; that includes adopted at birth, to those who choose to marry into the culture. Let's expand our definition and embrace those who don't necessarily fit the mould (Muslim, blonde/blue-eyed, LGBTQ, etc.)"

Naturally, in the context of a survey about the diaspora, most of these "missing questions" involved identity in one way or another. Self-reflecting respondents asked: "How has Armenian culture affected me as an individual? Is it always positive?"However, others asked

questions extending identity to behaviour and attitudes, such as the one asked by a respondent in Pasadena: “How do Armenian men treat Armenian women? Do Armenian men feel they need to exude dominant, toxic masculinity to feel like a man? How are the LGBTQ community of the Armenian diaspora treated? Are Armenian women feminists? Are Armenian men feminists?” Indeed, in the 21st century, beyond a questionnaire, these questions deserve serious attention and need to be discussed in open forums in the communities.

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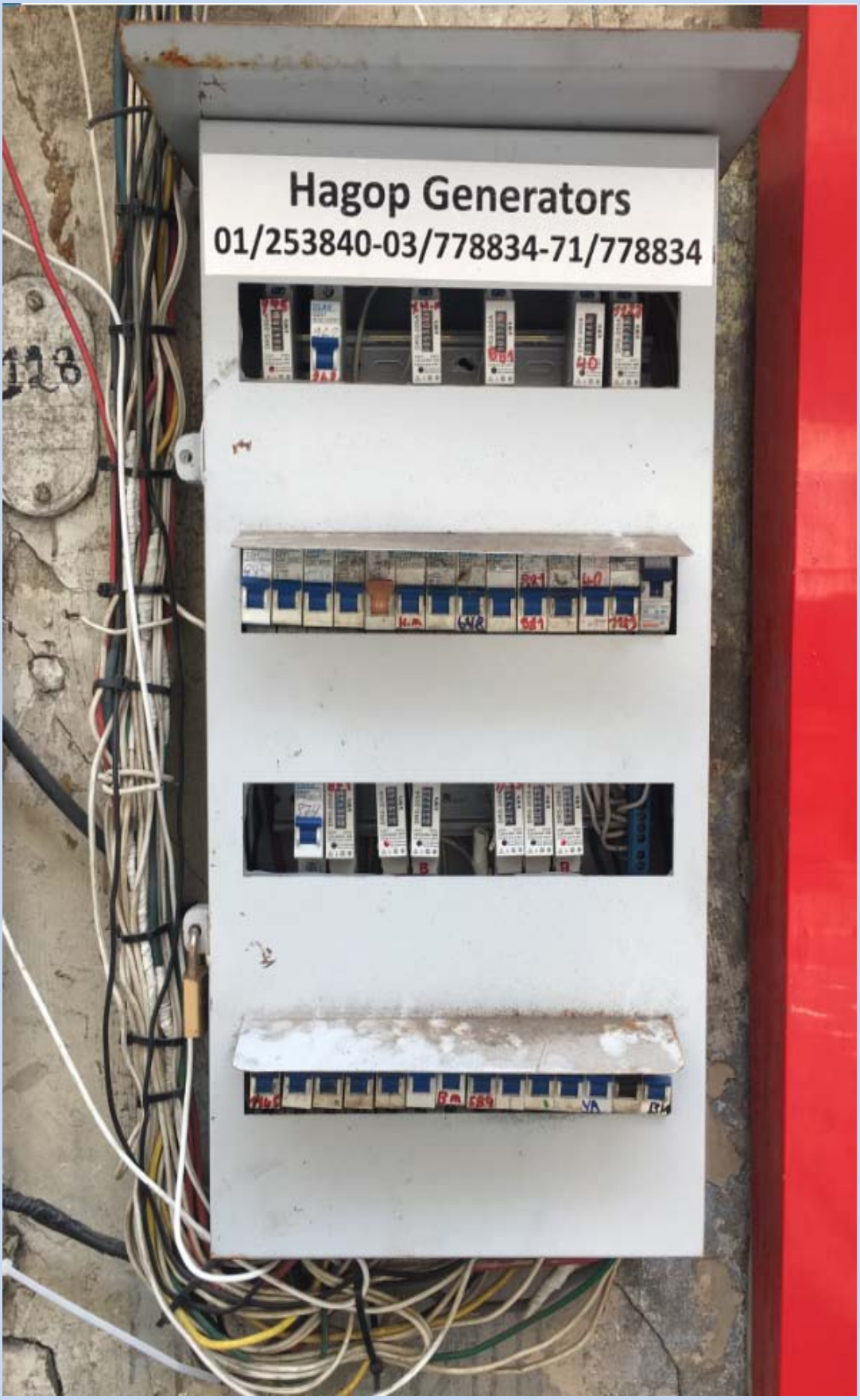
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7 | Methodology

Hayk Gyuzalyan

Survey universe and coverage

The 2019 survey was organised in Armenian communities in four countries: Argentina (in Buenos Aires, Rosário, Córdoba); Lebanon (Greater Beirut, Jbeil, Zahle, Anjar, Tripoli), Montreal, Canada (Greater Montreal, including Laval and the South Shore), Romania (Bucureşti, Constanţa, Bacău, Botoşani, Iaşi, Gherla, Cluj-Napoca).

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. The survey was open to all respondents aged 16 and over.

Sample design

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%. The low incidence makes it impractical to use general population sampling approaches for recruiting and interviewing, such as visiting the households using random walk procedures.

In order to distribute the paper questionnaire and publicise 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 engage community members whose families arrived to the 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. Traditional community and social media channels were engaged by local research teams to facilitate the completion of questionnaires.

Questionnaire versions

The core questionnaire consisted of 50 questions (see Appendix 1). Response options in three questions were tailored to the country specific circumstances. Additionally, the

country Advisory Committee added a limited number of questions to the end of the questionnaire, to reflect the needs of their communities. For Canada 5 questions (M51-M55) were added, for Argentina 2 questions (G51 and G52), for Lebanon 5 questions (L51-L55) and for Romania 2 (R51 and R52).

Translation

The questionnaire was designed, discussed and finalized in English as the source language. Following the finalisation of the source questionnaire, it was adapted for each community, by adapting questions related to local political processes and elections. The finalised questionnaire for each community was translated from the source language into fieldwork languages: Western Armenian, Eastern Armenian and most commonly used languages in relevant Armenian communities: French for Greater Montreal, Arabic and French for Lebanon, Spanish for Argentina and Romanian for Romania. Following the start of fieldwork, there appeared to be demand for Arabic questionnaires in Greater Montreal and the Arabic translation was adapted and added as a fieldwork language.

Translation was done using TRAPD model: translation, review, adjudication, pre-testing and documentation. A team of three people worked on the translation from source language to each target language. Two translators made independent translations, which were then reviewed by the survey manager in each country. The discrepancies between the translated versions were documented in a separate file and the survey manager acting as adjudicator, made a decision on whether to use the translation 1, translation 2 or to use a different wording. The translated versions were tested before the start of the fieldwork and small final corrections were made before the start of the fieldwork. Other fieldwork materials were translated using single 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 by the research teams and were intended for self-completion by respondents. The research team was instructed to ensure certain standards of privacy during the completion of the questionnaires, to avoid the impact of other people influencing the survey responses. However, research team members were instructed to help with questions on the completion and administration of questionnaires. From the practical point of view, it was not possible to completely avoid the influence of other people during the completion of questionnaires, so a special question was added in the questionnaire to indicate whether the questionnaire was completed with the assistance of any other person. This information is contained in the dataset and can be used to analyse the potential impact of presence of other people on responses to different survey questions.

Online fieldwork: scripting software, versions

For online polling, the SurveyMonkey platform was used. As the questionnaire versions varied country by country, for each country and for each language a separate link with the

questionnaire was created. Overall 17 online questionnaires were created—3 for Romania (Romanian, Eastern Armenian and Western Armenian), 3 for Argentina (Spanish, Eastern Armenian and Western Armenian), 5 for Canada (French, English, Eastern Armenian, Western Armenian, Arabic) and 4 for Lebanon (English, Western Armenian, Arabic, French).

Fieldwork dates

The original plan was to start the fieldwork in September 2019 and complete it by mid November. The fieldwork in Greater Montreal and Lebanon started as planned in September 2019. However, following consultations with the country Advisory Committees, it was decided to move forward the fieldwork in Argentina—working around the national public holidays and to start before the National Elections on 27 October 2019—and in Romania, it started earlier to coincide with the important annual religious pilgrimage to Hagigadar in Suceava, held on 14 August in 2019.

In Lebanon, due to the mass demonstrations and political instability, the fieldwork was temporarily suspended for three weeks in October-November. It also affected the organisation of the fieldwork for locations outside of Beirut due to travel restrictions. As a result, the fieldwork in Lebanon closed much later, with the last questionnaires collected on 22 December 2019. Due to the delay in Lebanon, it was decided to leave the online survey available for all languages and location versions until the end of the fieldwork in Lebanon.

Table 1. Fieldwork dates by survey location

	Fieldwork start	Last completed questionnaire
Romania	14 August 2019	19 November 2019
Argentina	31 August 2019	26 November 2019
Montreal	15 September 2019	30 November 2019
Lebanon	30 September 2019	22 December 2019

Sample size

In total, 2,862 questionnaires were collected across all four locations, through self-completion questionnaires and online completions. Out of those, 165 questionnaires were removed from the final dataset at the data cleaning stage and are not included in the reporting and analysis, for several reasons.

- Not included in the survey population

Some of the completed questionnaires did not represent respondents defined by the survey population. In particular, the following qualifiers:

1. Residing in the country and location where the survey takes place. There were no strict requirements on the exact residence of respondents at the time of fieldwork, but one of the objectives is to provide a snapshot of the community at one point in time. Those questionnaires which were completed by respondents residing outside of

the country were considered out of scope for the study and were removed from the dataset.

a. Online questionnaires: IP origin. The IP origins of the completed questionnaires are kept by SurveyMonkey. Tests were run using several different instruments (Info by IP and Geo IP) which allow identification of the country of origin of computer IPs. Those which were unequivocally identified as being originated outside of the study country were removed. In a minority of cases, different IP verifying instruments provided different responses on the country of origin, in those cases the interviews were kept in the dataset. Overall, 139 interviews were disqualified as the IP did not match the country of survey.

b. All questionnaires. Based on the responses to question about current country of residence, 17 questionnaires showed a country of residence different to the country where the survey took place and were removed from the dataset.

2. The survey covered all respondents aged 16 and over. Based on the results of the question about age, seven questionnaires showed the year of birth of 2004 (five cases) and 2005 (two cases) and were removed from the dataset.

- Duplicate completions

In a minority of cases, IPs of completions were duplicated, indicating that the online interviews have been completed in the same location. All interviews with duplicated IPs were more thoroughly checked and two interviews were removed from the dataset, as the respondents' answers to demographic questions were identical, being likely the result of erroneously completing the survey twice by respondents. In all other cases of duplicate IPs, where the demographic questions were different, the interviews were kept, under the assumption that they may have been completed by different household members, or other people using the same source of internet.

Completed questionnaires by location and language of completion

Overall, 2,697 completed questionnaires were considered valid and were used for analysis and reporting. The tables below show the number of questionnaires by mode of completion and language of completion in each survey location.

Table 2. Number of completed questionnaires by language and mode of completion.

	Western Armenian	Eastern Armenian	English	French	Arabic	Spanish	Romanian	Sub-total
Argentina								
Online	1	3				758		762
Paper	0	14				109		123
Sub-total	**1**	**17**				**867**		**885**
Montreal								
Online	67	34	576	106	8			791
Paper	118	12	64	28	9			231
Sub-total	**185**	**46**	**640**	**134**	**17**			**1022**
Lebanon								
Online	97		192	11	12			312
Paper	133		53	7	41			234
Sub-total	**230**		**245**	**18**	**53**			**546**
Romania								
Online	1	8					60	69
Paper	0	10					165	175
Sub-total	**1**	**18**					**225**	**244**
TOTAL	**417**	**81**	**885**	**152**	**70**	**867**	**225**	**2697**

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 organised centrally. The combined dataset was created in SPSS. 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 translated from the language of completion to English. Based on the English responses, a codeframe was developed and responses were coded using the codeframe. The finished dataset contains three variables for each open-ended question: the original response, the English translation and the coded response.

Weighting

The data has been weighted to the known socio-demographic profile in each country using rim weighting procedures.

The data has *not* been weighted to the population size or the size of Armenian community in each country.

- Sources of information for weighting

There is no reliable information about the socio-demographic profile of Armenians in each survey country, in particular, the age and gender breakdowns. It was decided to use the national data on age and gender for the corresponding weighting profiles:

Argentina: Argentinian Census, 2010
Canada: Canadian Census, 2016
Lebanon: CIA World Factbook, July 2020 estimates
Romania: Romanian Census, 2011

As each country does the census by different age breaks—and as the age split in the questionnaires did not always overlap with the age in the census data—the needed age groups were estimated proportionally.

Additionally, the data was weighted by the population of Armenians in each region—to compensate for the inevitable focus of the study on the capital cities in each country. This does not apply to the survey in Montreal, as the survey only covered Greater Montreal, but not whole of Canada. For the population of Armenians in each region, weighting was based on the estimates from the Armenian community.

Weighting factors

The data has been weighted by age, gender and region. The age variable was split into four groups: 16-24 years old, 25-34, 35-54 and 55+. For gender, two groups were used. For the weighting factor of region, the following was used:

Argentina:	**Canada:**	**Lebanon**:	**Romania**:
Buenos Aires City Buenos Aires Province Rosario Córdoba City Others cities	As the survey was mainly focused in Montreal, no weighting for regions in Canada was implemented.	Beirut (city of) Bourj Hammoud (and surroundings) Mount Lebanon, Anjar and Zahle, Jbeil and Batroun, Tripoli and other	Moldova Transylvania Muntenia Dobrogea

Trimming of weights

In order to limit the detrimental impact of a small number of very large weights on the variance of survey estimates, the weights were capped at 4 in each country.

Weighting profiles

The following tables show the weighted and unweighted profiles of respondents for age, gender and education in each country.

Table 3. Weighted and unweighted profiles for each factor.

	Unweighted				**Weighted**			
Age group	**16-24**	**25-34**	**35-54**	**55+**	**16-24**	**25-34**	**35-54**	**55+**
Argentina	8.4%	13.6%	44.0%	34.1%	18.9%	20.5%	33.2%	27.5%
Montreal	9.1%	14.1%	33.3%	43.5%	13.3%	16.4%	34.4%	35.9%
Lebanon	36.1%	18.7%	29.1%	16.1%	17.4%	20.0%	40.1%	22.5%
Romania	7.4%	11.5%	22.5%	58.6%	13.5%	16.8%	34.0%	35.7%
Total	**14.2%**	**14.6%**	**35.0%**	**36.3%**	**16.0%**	**18.5%**	**35.1%**	**30.4%**

	Unweighted		**Weighted**	
Gender	**Men**	**Women**	**Men**	**Women**
Argentina	49.8%	50.2%	49.0%	51.0%
Montreal	44.1%	55.9%	48.8%	51.2%
Lebanon	41.0%	59.0%	50.0%	50.0%
Romania	46.7%	53.3%	48.8%	51.2%
Total	**45.6%**	**54.4%**	**49.1%**	**50.9%**

As mentioned above, there is no reliable statistical information about the socio-demographic composition of Armenian communities. In some cases, information published by National Census allows for some background information of those who identify as Armenians in the most recent Census, but that information is scarce and relies on identification and correct coding of residents' ethnic background as *Armenian*.

Looking at the profile of respondents who completed the survey, it is interesting to see in what respects the Armenian community respondents are different from the host country general public profile and between countries. Over 55% of respondents (52% with the impact of weights) have higher education, across all four countries, consistently higher than the average in each country. More than a quarter of respondents (28% unweighted, 25% weighted) are self-employed or business owners, and 53% are salary or wage employees (same for weighted), 5% are home based parent or care-giver, and 13% are in full time education (16% weighted). In terms of occupation,[1] most of the respondents are professionals (49% unweighted, 46% weighted), 14% technicians and associate professionals (same

[1]Based on coding open-ended responses to ISCO classification. Only 1,986 open-ended responses on occupation were available for coding.

weighted), 12% were engaged in services and sales (13% weighted), 8% craft workers and the same proportion of managers, and 7% clerical workers (8% weighted). Agricultural, forestry and fishery workers, plant and machine operators and military personnel were each under 0.5%.

The profile of respondents may be the result of sampling approach and may not necessarily fully represent the profile of Armenian community.

Table. 4. Weighted and unweighted profiles for highest level of education completed.

	Unweighted						
	Highest level of education completed						
Country	Incomplete /less than secondary school	Secondary or high school degree	Vocational or craft training/ Associate's Degree	Incomplete college or university education	Bachelor's degree or equivalent	Master's degree	PhD or professional credential (medical, law, etc)
Argentina	1.7%	18.9%	15.3%	17.4%	34.0%	8.7%	4.0%
Montreal	4.8%	12.4%	9.3%	14.8%	35.7%	17.1%	6.0%
Lebanon	11.2%	17.2%	4.7%	12.9%	30.3%	18.9%	4.9%
Romania	0.8%	18.8%	4.2%	12.1%	35.6%	18.4%	10.0%
Total	**4.7%**	**16.1%**	**9.9%**	**15.0%**	**34.0%**	**14.8%**	**5.5%**

	Weighted						
	Highest level of education completed						
Country	Incomplete/ less than secondary school	Secondary or high school degree	Vocational or craft training/ Associate's Degree	Incomplete college or university education	Bachelor's degree or equivalent	Master's degree	PhD or professional credential (medical, law, etc)
Argentina	1.4%	24.7%	20.1%	16.1%	25.3%	10.3%	2.1%
Montreal	4.2%	11.6%	9.1%	16.1%	35.9%	17.2%	6.0%
Lebanon	15.0%	13.7%	3.0%	10.3%	31.0%	20.8%	6.1%
Romania	0.4%	19.7%	3.4%	10.1%	33.6%	22.7%	10.1%
Total	**5.1%**	**17.1%**	**11.0%**	**14.4%**	**31.2%**	**16.1%**	**5.1%**

Qualitative fieldwork

Simultaneously with the survey, qualitative fieldwork was organised. The in-depth interview guide was discussed with the ADS Academic Advisory Committee and finalised by the ADS team (see page 2). In each country, a researcher organised in-depth interviews with the members of the Armenian community. Between 25 and 30 interviews were planned in each community. Recruitment and interviewing were organised around the following quotas, which were deemed essential for the key information in the research: age, gender, immigration generation and engagement (or lack thereof) with the Armenian community. Several other factors were included as important, but targets were not set for those: political party affiliation, occupation/type of work, level of education, religion and use of

Armenian language. Quota targets were set at ensuring a minimum number of respondents for each criterion, rather than a proportional representation of the population in each group.

The quotas were set as desirable and efforts were made to achieve the target quotas, however, having four strict quotas with limited recruitment opportunities was not practical. In some countries, certain quotas were not achieved, due to a very small number of people in the community fitting the criteria, combined with the other critical criteria, such as engagement with the community, for example, the first generation immigrants in Argentina. The interviews were audio recorded with the respondents' consent.

Table 5. Quota targets by criteria.

Criterion	Minimum target number of interviews	Achieved number of interviews			
		Argentina	Canada	Lebanon	Romania
Age / gender					
16-30 male	4	5	2	5	5
16-30 female	4	3	2	6	4
31-50 male	4	7	7	6	4
31-50 female	4	7	9	5	4
51+ male	4	5	2	6	6
51+ female	4	3	2	4	7
Immigration generation					
1st generation	4	12	14	10	2
2nd generation	4	5	10	13	4
3rd and older generations	4	12	0	9	24
Community engagement (based on self-assessment)					
Engaged	13	21	12	15	22
Not engaged	13	9	12	17	8
Party affiliation					
No affiliation	Not set	23	19	20	30
Dashnak		6	5	10	0
Ramgavar		1	0	1	0
Hnchakian		0	0	1	0
Profession					
Manual occupation	Not set	1	1	2	3
Skilled manual		2	1	3	7
Non manual		1	8	4	1
Managerial/professional		26	14	15	19
Not employed/house wife/ retired/intern/student		-	-	8	-
Education					
Higher education	Not set	23	21	21	25
Less than higher		7	3	11	5
Religion					
Armenian Apostolic	Not set	17	22	23	21
Catholic		3	2	4	3
Other Christian		0	0	5	5
Non-Christian		10	0	0	0
Use of Armenian language					
Native	Not set	13	19	25	4
Intermediate		12	5	4	7
No knowledge		5	0	3	19

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MAGDA TAGTACHIAN
Raffi
Regocijas mi
Kemal Yalçin
LOS ARMENIOS
Dibet Gourmet
La Cocina Armenia
LEYENDA, HOMENAJES, TESTIMONIOS
Armenia
MEMORIAS DEL DOCTOR PASCUAL TEKEYAN
Rita C. Kuyumcyan
EL PRIMER GENOCIDIO DEL SIGLO XX
Regreso de la memoria armenia
Historia Sucinta del Pueblo Armenio
George A. Bournoutian
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Historia Sucinta del Pueblo Armenio

8 | Profiles of Survey Communities

Argentina

Nélida Elena Boulgourdjian

The history of the Armenian community in Argentina goes back to the end of the 19th century, when the first immigrants arrived. The number increased with the arrival of survivors of the 1915 Genocide, largely from the Ottoman Empire. Since their arrival, Armenians have mostly lived in the large cities—the capital Buenos Aires, Cordoba and Rosario, although some settled in Tucuman and other cities in the interior of the country.

Contrary to the survivors who fled to Syria and Lebanon, as well as Europe, with the hope to return to their original homeland, the Armenians who chose the River Plate area—on the

south eastern coast of South America, the estuary formed by the confluence of the Uruguay and the Paraná rivers—wanted to distance themselves permanently from that traumatic past.

The community in Argentina was originally made mainly of Armenians from Cilicia. After World War II, another wave of immigrants came from Greece and Soviet Bloc countries—Romania, Bulgaria and Hungary. In the late 1940s, Armenians from Turkey, who were forced to flee the country as a consequence of the debilitating Wealth Tax (*Varlık Vergisi*) imposed on non-Moslem minorities, came to Argentina. Another wave came in the 1970s form Syria, Lebanon and a few from Iran due to the conflicts in the region. In the 1990s, following the fall of the Soviet Union, Armenians from the Republic of Armenia, too, settled in Argentina.

Although it is difficult to determine the exact number of the community, it is known that in the 1920s Armenians represented 1% of foreigners in the country. Nevertheless, Argentine authorities did not differentiate the Armenians from other migratory groups from the Ottoman Empire, such as Turkish, Greek, Syrian and Lebanese nationalities. Yet, in 1936, the Municipal Census registered 3054 Armenians in the city of Buenos Aires out of a population of about 2.4 million. Today, the estimated size of the community is between 50,000 and 100,000, made of third, fourth and even fifth generations of Armenians.

Argentina was a welcoming country for immigrants. The 1853 Constitution provided civil rights equality both to Argentinians and foreigners. It encouraged immigration with an "open door" policy to "all men of the world who want to inhabit the Argentine territory". Nevertheless, it was not free of racial issues. Some of the ethnic groups who had arrived from the Balkans and the Ottoman Empire were perceived as "exotic" (Armenians, Arabs, Jews) by the Migration Directorate and were considered inassimilable. As such, on one hand, the Argentine government encouraged immigration without restrictions, motivating the entry of farmers and skilled workers from Northern Europe and, on the other, it showed concern for people coming from regions considered "backward" from the Mediterranean and the Balkans.

Community life

Migratory associations in the country had multiple functions, which paradoxically seemed contradictory, but were in fact complementary. They facilitated integration and had mediating roles in constructing social capital. Yet, at the same time they served as reservoirs of the group's cultural capital—preserving cultural identity by symbolic production of a sense of belonging—and making an effort to avoid assimilation. The Armenian associations in Argentina served similar functions. In the early period of the life of the community, for instance, the Armenian Apostolic Church was not only the centre of community life, but also functioned as the external representative of the community.

Many of the Armenian religious, benevolent, cultural, sports and educational associations in Argentina were originally established at the turn of the 20th century. Many of them continue to function until today, including the three Armenian political parties: Dashnaktsutyun (*Armenia* newspaper), Ramgavar (*Sardarabad* newspaper) and Hntchak. The first Divine Liturgy (*Badarak*) was held in 1912, the Armenian General Benevolent Union was

established in 1911, along with a number of compatriotic associations, such as Marash, Aintab, Hadjin, which continue to the present. The Cathedral of Saint Gregory the Illuminator in Buenos Aires was built and consecrated in 1938, and had a school network attached to it.

Indeed, following WWII, religious, political and educational associations became dominant in the community. With the second generation coming of age, new youth associations arose, which formalised some of the associations founded earlier—for instance, the Armenian political parties were fashioned as "cultural associations." Finally, starting in the 1970s, new organisations were created to better serve the needs of the third and fourth generation Armenians in Argentina. Among such new organisations—which are dedicated to Human Rights and to the preservation of the memory of the Armenian Genocide—are the *Fundación Luisa Hairabedian* and the *Fundación Memoria del Genocidio Armenio*, which is tasked with the creation of a Genocide museum in Buenos Aires.

Today, the *Instituciones Armenias de la República Argentina* (IARA), established on the eve of the centenary of the Armenian Genocide, coordinates the affairs of the Armenian community in Argentina. All organisations in the community are represented in IARA, which has a rotating presidency.

Armenian associations provide an environment for political and cultural socialisation, as well as spaces for the construction of Armenian identity. They enable active links with both the Motherland and with Argentine society.

Armenian schools

Armenian "language or religion schools" were created in the 1930s. In those days, unlike their counterparts in the Diaspora, schools were established to teach the Armenian language, history and religion, without the obligation to teach the national curriculum of Argentinian state schools. In the beginning, classes were held in private houses and pupils were divided into various levels; a sole teacher taught all of them. Later a centralised system was introduced under the supervision of the Armenian Church, with the exception of the Khrimian School, which is under the auspices of Dashnaktsutyun.

Starting in the 1960s, changes in the Argentine education policy mandated that private schools must implement the national curriculum. Some Armenian schools were able to adapt to these demands and became "double schooling establishments." There are currently seven Armenian schools in Argentina: Instituto San Gregorio el Iluminador; Instituto Mary Manoogian (AGBU); Khrimian Armenian School, Arzruní Armenian School, Bakchellian Armenian School, Colegio Armenio in Vicente López and Instituto Manuel Belgrano in Cordoba.

Genocide recognition

The subject of the recognition of the Armenian Genocide has always been present in the life of the community. As a result of many years of intensive work and efforts by community organisations and members, in 2006 the Chamber of Deputies of Argentina (Parliament) recognised the Armenian case as *genocide*. This was followed by a law passed by the Executive Branch in 2007. Argentina is among the few countries, where thanks to the Armenian community, all three branches of the state formally recognise the Genocide.

In spite of being geographically situated at a distance from the most active centres of the Armenian Diaspora, the Armenian community has shown a great organisational capacity from the beginning until today, holding an outstanding role among the communities in Latin America. The preservation of the Armenian spirit among its descendants and the active participation in society as Argentines of Armenian origin is expressed in different ways. The third and fourth generation Armenians are well integrated in Argentine society. Many of them have recorded important achievements in the country. Some of them are involved in local and national politics, as public servants of different political parties and in elective posts.

Dr. Nélida Elena Boulgourdjian is Professor of History at the Universidad Nacional Tres de Febrero in Buenos Aires. She served as Senior Advisor in the ADS country Advisory Committee in Argentina.

Lebanon

Antranig Dakessian

The modern history of the Lebanese Armenian community starts with the arrival of tens of thousands of Armenians from Cilicia and coincides with the proclamation of the State of Lebanon in September 1920. In the aftermath of the Armenian Genocide, the Lausanne Treaty (1923) entitled Armenian refugees to Lebanese citizenship and offered security and political integration into the multicommunal polity of the country. The state's consociational system—divisions along religious, ethnic and linguistic lines—enabled the Armenian Orthodox Church to organise the refugee community, in line with the modified provisions of the Ottoman-era National Constitution of Armenians.

Indeed, the Lebanese state system granted cultural autonomy to all communities and legitimised their political share in the country. This, in turn, shaped a unique system of Lebanese multiculturalism and coexistence of various communities with diverse religious, linguistic and denominational backgrounds.

The 1932 official census put the number of Armenians at 32,000. In the following decades, this number reached more than 200,000 due to natural growth and inflows—from Damascus in 1926, the Sandjak of Alexandretta in 1939 and Palestine in 1948—as well as continuous inflows from unstable neighbouring countries. Today, the community is estimated to be somewhere between 40,000-60,000, along with a large number of cohorts of mixed marriages.

The 1920s were marked by the building up of the community. Along with the erection of a monument commemorating the Armenian Genocide in 1923, a number of elementary schools were launched. A local administrative body composed of representatives of compatriotic unions was formed. Gradually, a significant number of the settlers moved from their temporary housing to nearby residences made of stone. Supplemented by sports and cultural clubs, schools and churches, these neighbourhoods developed into the Armenian residential areas of Bourdj Hamoud, Hadjin-Khalil Badawi and Hayashen—and almost all the orphanages were closed.

Along with the people, the headquarters of the Armenian religious institutions were established in Lebanon. The Catholicosate of Cilicia moved from its historic seat in Sis to Aleppo in 1921 and then to Antelias in 1930. The Union of the Armenian Evangelical Churches in the Near East moved to Beirut the same year; the following year, so did the Armenian Catholic Church.

In 1939, the Armenians of Musa Dagh—who were brought to Lebanon when France ceded Alexandretta to Turkey—rebuilt their lives in Anjar, the Armenian town in the Bekaa Valley.

Publications of newspapers and intellectual production have been important part of the community's development over the decades. Armenian book publishing, which had started in Beirut in 1894, reached a record high in 1956 when 144 books were published that year. In the mid-1920s, a number of newspapers started to be published, such as, chronologically, *Punig* (1924), renamed *Aztag* in 1927, *Lipanan* (1924-1935), *Avedik* (1932), *Ararad, Chanaser* and *Zartonk* (1937).

All Armenian political parties—including the main three Hnchakian, Dashnaktsutyun and Ramgavar—and religious denominations had their official organs. Large number of cultural, sports, educational and youth associations and organisations thrived under the auspices of the political parties and community institutions. Nevertheless, during the Cold War era, perhaps more than any other place in the Diaspora, the community was divided politically into two main opposing camps which lasted for generations.

Unlike most Diaspora communities, the Armenian community is represented in the Lebanese parliament through elected deputies. In 1929, an Armenian Catholic was elected to represent the parliamentary seat allocated for "Minorities". In 1934, for the first time ever, a separate seat was allocated for a representative of the Armenian Orthodox community. Over the decades, the number of Armenian deputies in the parliament increased to six.

The founding of Haigazian College (now Haigazian University) in 1955 marked a significant achievement in the sphere of higher education in the Diaspora. Indeed, the Lebanese Armenian education system—from kindergarten to higher education—was unsurpassed in the Diaspora due to the number of schools, student numbers, curricula, religious seminaries, Sunday and technical schools, and a school for children with learning difficulties. During the 1960-1975 period, economic, cultural, sports, political, scientific and social activities in the community were at their best. Community life was marked by vitality and dynamism, which shaped variants of the Lebanese Armenian identity. This was a time when

Lebanon was considered the "Switzerland of the Middle East". Armenians were prosperous in business, trade and the entire range of Lebanese economy. Beirut became the national, cultural and religious nerve centre of the Diaspora and its regional capital. During this period, Soviet Armenia acquired increased visibility and presence in Lebanese Armenian space, where Armenians from the region converged.

The Lebanese civil war in 1975-1990 devastated the community, even as it had embraced positive neutrality. Intra-Armenian collaboration maintained the unity and strength of the community. However, migration took a heavy toll. By the end of the war, the community had diminished in numbers, capacity and power. A number of university graduates were employed in the Gulf States, which partly compensated for the economic losses of the community, yet reduced its energy.

Between 1990 and 2005 the community underwent a process of reconfiguration. Several peripheral Armenian communities disappeared and new mixed peripheries emerged. There were no relevant community outposts for the upcoming generation, which confronted identity transformation. The natural growth of the community was diversely impacted by the proclamation of Armenia's independence, the Karabakh war for self-determination and regional instability. In recent years, many Armenians in Lebanon have migrated to Armenia.

The community is close to the 100th anniversary of her modern history, which comes on the heels of intra-Lebanese, intra-communal, regional and global upheavals. The century is characterised by the naturalisation of a refugee community, its relatively extensive socioeconomic and cultural transformation, organizational efforts and local and transnational output, the formation of a Lebanese Armenian identity and a positive local perception of Armenians, as well as its impact on the Diaspora and its contribution to the growth and prosperity of Lebanon. With such a rich legacy, the community is negotiating its roles and place in both the Armenian and Lebanese spaces.

Dr. Antranig Dakessian is Associate Professor and Director of the Armenian Diaspora Research Centre at Haigazian University in Beirut. He was a member of the ADS local Advisory Committee in Lebanon.

Montreal (Canada)

Raffi Yeretsian

Montreal, with its metropolitan region, is the economic capital of the Province of Quebec, Canada and has a population of a little over 4 million. Based on the 2016 Canadian Census, there are 26,100 Armenians in the Greater Montreal area, a number representing 41% of Canada's total Armenian population. There is a consensus, however, that this number could be as high as 40,000.

The first substantial wave of Armenian migrants to Canada's French-speaking province arrived from the Ottoman Empire to work in the mines of Asbestos, 164 km south of Montreal. The arrival of the first Armenians to the city dates back to 1912. Immigration immediately following the genocide has been marginal. However, an estimated 1,000 immigrants from Turkey in the late 1940s constituted the first significant settlement of Armenians in Montreal. Another group of migrants arrived from Greece in the late 1950s.

In the decade spanning 1955-1965, the Armenian immigrants from Egypt, a relatively wealthy and educated population known for their business acumen, came to dominate the community. It is this group that is thought to have imported the church-school-community centre configuration of communities in the Middle East, where the traditional Armenian political parties are featured prominently. The establishment of the community's institutional framework is attributed to the dynamism of the Armenians from Egypt, who

had come to Canada following the fall of the monarchy and subsequent upheaval in the country. Although some institutions had been established in the late 1950s, institutional development was consolidated in the 1970s with the establishment of community centres, schools and churches. In the late 1970s some limited immigration from Armenia and later a much larger one from Lebanon, lasting well into the 1980s, revitalized the community.

The size of the community doubled between 1981 and 2001. In the 1990s and 2000s, a migration wave from the Republic of Armenia settled in Montreal. Since 2009, approximately 3,000 Armenians from Iraq and Syria are reported to have settled in the area. According to the 2016 Census, 41% of Montreal Armenians are born in Canada. The majority (59%) is born abroad. Lebanon and Syria are the birthplaces of, respectively, 16% and 14% of community members. There are fewer individuals who were born in Egypt (7%), Armenia (5%) and Turkey (5%).

Today, Montreal's Armenian community has a solid institutional framework with seven churches (Apostolic, Catholic and Evangelical), three day schools, two Armenian-language weeklies, student associations in three universities, several community centres and a variety of active cultural, youth, political, professional and philanthropic organizations.

According to the 2016 Canadian Census, 95% of the Armenian population of Quebec is clustered in the Greater Montreal area. There is a near-equal distribution of males (49%) and females (51%). The age distribution of the population is as follows: 15 to 35 (26.5%); 35 to 54 (25.5%); 54 to 74 (21%); 75 and over (8%). With a quarter of Montreal Armenians with a university-level education (25%), the community is more educated in comparison with the general population of Montreal (21%) of the Province of Quebec (17%) and Canada (19%).

In 2006, 45% of Armenians living in the Province of Quebec spoke Armenian most often at home; 62% considered Armenian their mother tongue and 76% reported to know Armenian. About three-quarters reported knowing both English and French, Canada's two official languages.

Raffi Yeretsian was the ADS Survey Manager in Montreal.

**Viken Attarian contributed to this article.*

Romania

Arsen Arzumanyan

The oldest record of the presence of Armenians on the present territory of Romania, more precisely in the historical principality of Moldavia, is a 10th century inscription on a tombstone in Cetatea-Albă, dated A.D. 967. The Armenians of Moldavia, generally speaking, were traders, craftsmen and well-off people. Due to their privileges and skills in trading, they contributed to Moldavia's prosperity. One of the most important documents in the history of the community, which could be considered the "birth certificate" of the Armenians in this region, is a *hrisov* (princely edict) of Moldavian Prince Alexandrucel Bun, dated 30 July 1401, where he names an Armenian bishop as the head of the church in Suceava, the capital of Moldavia.

In the Transylvania region, Armenian presence is known from the 13th century. A document signed by King Ladislau IV in 1281 speaks of *Terra Armenorum* and *Monasterium Armenorum*. In 1700, the foundation of *Armenopolis* or *Hayakaghak* (today Gherla) signifies the strength and presence of Armenians in Transylvania, which is followed by a second Armenian town, *Elisabetopolis* (today Dumbrăveni). In 1799, both of these Armenian settlements became "free royal towns" by an imperial decree.

During the 14th century Armenians settled in Wallachia, the historical and geographical region of Romania, situated north of the lower Danube and south of the southern Carpathian mountains. After 1500, there are mentions of Armenians in Dobrogea region, between the lower Danube River and the Black Sea.

Indeed, over many centuries, Armenians have played a significant role in the development of these regions. The list of famous Armenians in Romania is very long. However, over time, the Armenian presence and character of these towns, where once prosperous and

influential communities thrived, have disappeared due to historical developments and assimilation.

The modern history of the Armenian community is connected with the Armenian Genocide in the Ottoman Empire, when thousands of survivors reached Romania for safety. Today, the small community, numbering about 3000, is concentrated in few cities, mainly in the capital Bucharest.

The Armenian Apostolic Church has played an important role in the life of the community in Romania for centuries. There have been more than 20 churches in historical regions of

Romania. The Diocese of the Armenian Church is well known for one of the Primates, the Romania-born Bishop Vazken Baljian, who became Catholicos of All Armenians in 1955 in Holy Etchmiadzin. Today, the Armenian Church in Romania, currently headed by Bishop Datev Hagopian, is headquartered in the complex of the Cathedral of Holy Archangels Michael and Gabriel, which was consecrated in 1915 and resembles the cathedral of Holy Etchmiadzin in Armenia. The complex has a library and a diocesan museum, a cultural centre and serves as the headquarters of the Union of Armenians of Romania.

The Union of Armenians in Romania is the only community organisation in the country today. It was founded in 1919 in order to assist the Armenians who had taken refuge in Romania from the Ottoman Empire. UAR ceased to function during the Communist regime in Romania. It was resurrected after 1990, with the aim of preserving the cultural and spiritual heritage of the Armenians living in Romania.

The Constitution of Romania and the electoral law state that the historical national minorities in the country have the right to participate in the local and parliamentary elections and are allocated a mandate for an elected deputy. Between 1990 and 1996, Varujan Vosganian, the president of UAR, was elected as a Deputy in the Romanian House of Deputies, representing UAR. Following the 1996 elections, the UAR has had two representatives in the parliament: Varujan Vosganian as Senator, elected on the Union of Right-Wing Forces ticket, and Varujan Pambuccian, UAR vice-president, as Deputy of the UAR in the Romanian House of Deputies. Since 1992, the Deputy of the UAR has also held the presidency of the Group of National Minorities in the House of Deputies.

The Union of Armenians in Romania has branches in many cities of Romania: Bucharest, Pitești, Constanța, Tulcea, Suceava, Botoșani, Iași, Roman, Bacău, Galați, Focșani, Gherla, Dumbrăveni, Cluj-Napoca and Baia Mare. UAR is engaged in many community activities, especially the well-known annual “Armenian Street Festival” in Bucharest since 2013 that attracts thousands of people and many other festivals in the rest of the branch communities.

The Armenian community in Romania enjoys many rights, including annual state financial support to UAR, which is included in the country’s annual budget act. The Armenian periodicals and a significant number of books have been published under the auspices of “Ararat” Publishing house, which is also financed by the Romanian state. The Sunday school is included in the official state school network and Armenian language teachers are paid by the Ministry of Education. The state also supports the church and pays salaries to the clergy.

The community has also had prolific publishing activities over the last 120 years. More than 30 newspapers and magazines of significance for the Armenian community have been published in Romania over the decades, in both Armenian and Romanian. Today, “Ararat”—which had started in 1924 but ceased between 1942 and 1990—and “Nor Gyank”, published uninterruptedly since 1950, continue to be published under the auspices of the Union of Armenians in Romania.

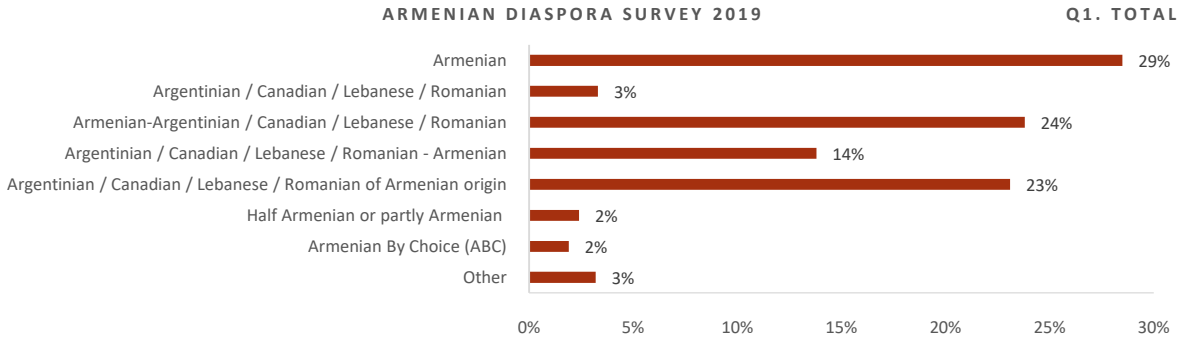
Dr. Arsen Arzumanyan is a scholar of the history of Armenians in Romania and was one of the ADS 2019 researchers in Romania.

9 | Survey Results

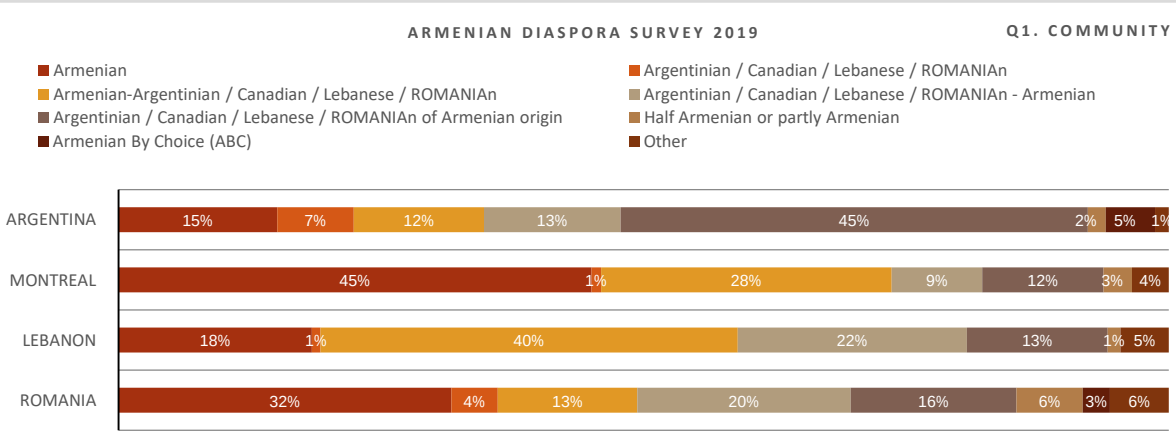
*Questions related to demographic information are given in the table headings; r*esponses to the open-ended Question 50 ("What question is missing from this questionnaire? And how would you answer it?") are not reported in these pages,* as such, there are some gaps in the question number sequence.

armenian
Diaspora
survey
diu privind Diaspora Armeană
Studiu privind
diaspora
armeana

Question 1: Which of the following best describes how you think of yourself?



Base: All Respondents (2674) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

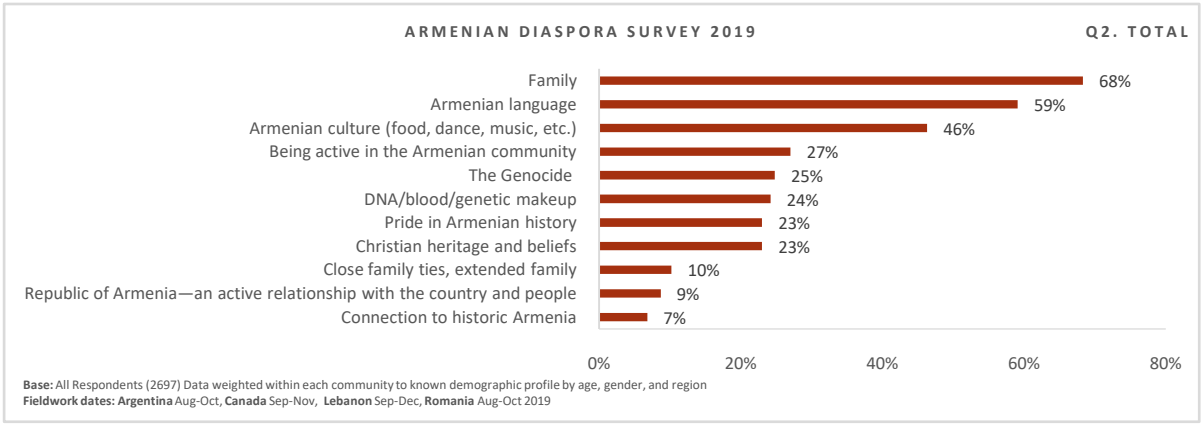


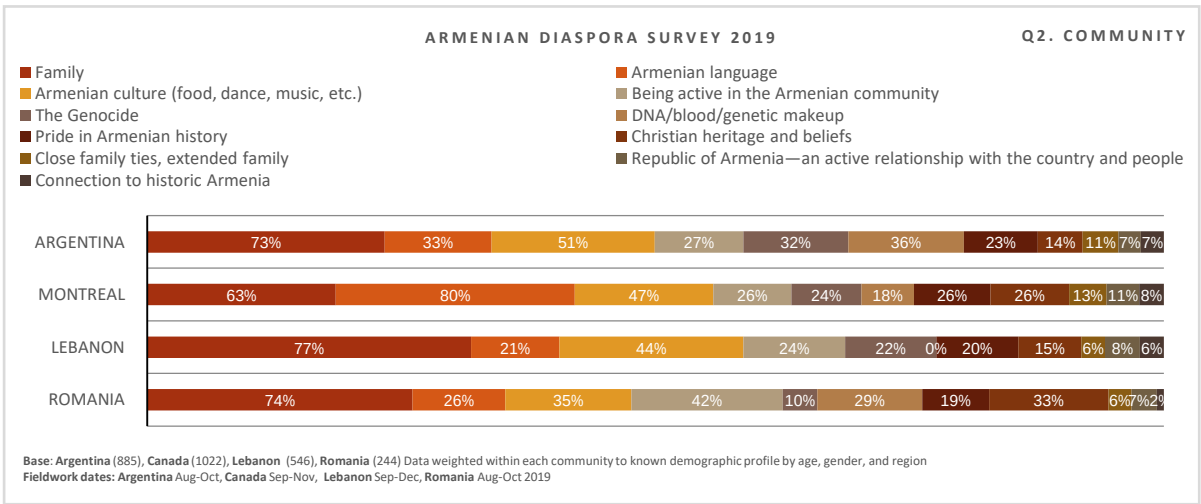
Base: **Argentina** (877), **Canada** (1015), **Lebanon** (541), **Romania** (241) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 1: Which of the following best describes how you think of yourself?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
Base	2674 NOT VALID=23	877	1015	541	241	427	495	941	811
	%	%	%	%	%	%	%	%	%
Armenian	29	15	45	18	32	20	25	32	31
Argentinian/Canadian/Lebanese /Romanian	3	7	1	1	4	5	4	2	3
Armenian-Argentinian /Canadian/Lebanese/Romanian	24	12	28	40	13	19	24	23	27
Argentinian –Armenian/Canadian/Lebanese/Romanian	14	13	9	22	20	18	13	15	11
Argentinian/Canadian/Lebanese/Romanian of Armenian origin	23	45	12	13	16	26	29	20	22
Half Armenian or partly Armenian	2	2	3	1	6	3	3	3	1
Armenian By Choice (ABC)	2	5	0	0	3	8	1	1	1
Other	3	1	4	5	6	2	2	4	4
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 1: Which of the following best describes how you think of yourself?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
Base	2674 NOT VALID=23	1316	1358	1962	712	533	577	1430
	%	%	%	%	%	%	%	%
Armenian	29	28	29	26	35	54	33	17
Argentinian / Canadian / Lebanese / Romanian	3	3	3	3	5	1	3	3
Armenian-Argentinian / Canadian / Lebanese / Romanian	24	21	27	22	28	24	33	21
Argentinian - Armenian / Canadian / Lebanese / Romanian	14	14	13	15	12	6	12	18
Argentinian of Armenian origin / Canadian / Lebanese / Romanian	23	24	23	27	13	7	16	33
Half Armenian or partly Armenian	2	3	2	3	0	2	2	3
Armenian By Choice (ABC)	2	3	1	2	1	0	0	3
Other	3	4	3	2	6	6	1	3
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 2: In which ways do you define your Armenian identity?

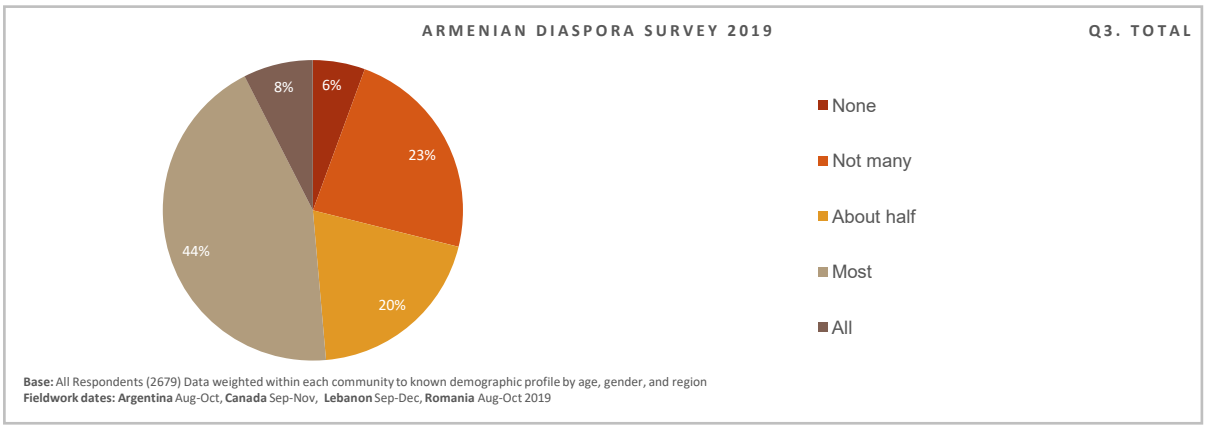


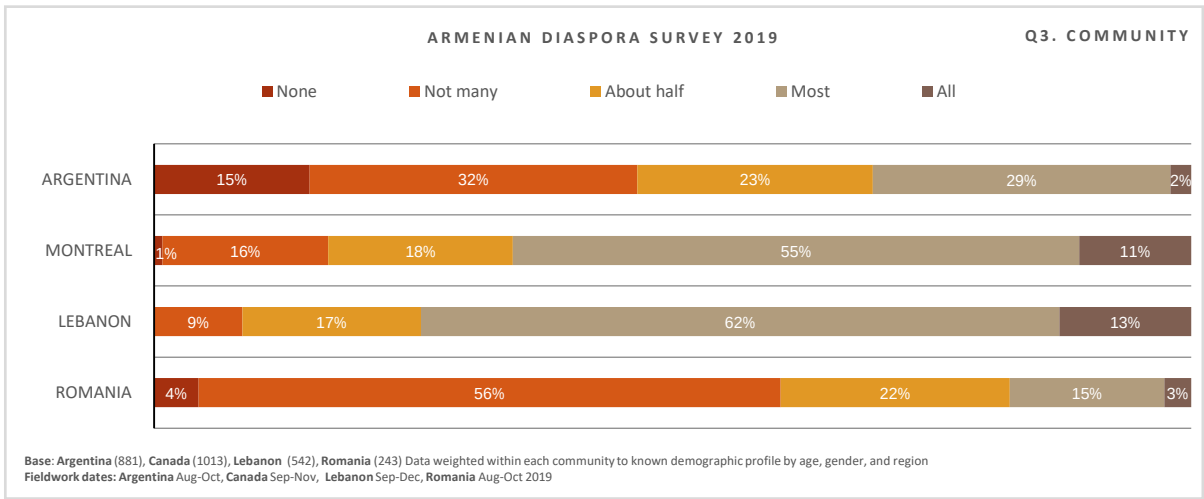


QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
Question 2: In which ways do you define your Armenian identity?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2697 NOT VALID=29	885	1022	546	244	430	499	947	821
	%	%	%	%	%	%	%	%	%
Family	68	73	63	77	74	59	71	71	69
Armenian language	59	33	80	21	26	60	56	63	56
Armenian culture (food, dance, music, etc.)	46	51	47	44	35	56	57	47	33
Being active in the Armenian community	27	27	26	24	42	32	31	22	28
The Genocide	25	32	24	22	10	34	20	23	25
DNA/blood/genetic makeup	24	36	18	0	29	27	31	24	19
Pride in Armenian history	23	23	26	20	19	22	20	24	24
Christian heritage and beliefs	23	14	26	15	33	13	18	26	27
Close family ties, extended family	10	11	13	6	6	8	12	9	11
Republic of Armenia—an active relationship with the country and people	9	7	11	8	7	14	8	8	7
Connection to historic Armenia	7	7	8	6	2	5	8	7	7

QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 2: In which ways do you define your Armenian identity?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2697 NOT VALID=29	1325	1372	1979	718	538	580	1437
	%	%	%	%	%	%	%	%
Family	68	67	69	68	68	63	64	74
Armenian language	59	57	61	60	57	78	70	49
Armenian culture (food, dance, music, etc.)	46	45	48	54	26	35	46	52
Being active in the Armenian community	27	32	23	28	24	21	27	29
The Genocide	25	26	24	28	15	25	23	26
DNA/blood/genetic makeup	24	25	23	28	13	17	26	28
Pride in Armenian history	23	23	23	24	20	22	27	20
Christian heritage and beliefs	23	19	25	19	31	30	25	19
Close family ties, extended family	10	10	10	11	8	13	12	8
Republic of Armenia—an active relationship with the country and people	9	11	6	9	7	13	8	8
Connection to historic Armenia	7	9	5	8	3	6	9	6

Question 3: Approximately what proportion of your friends is Armenian?

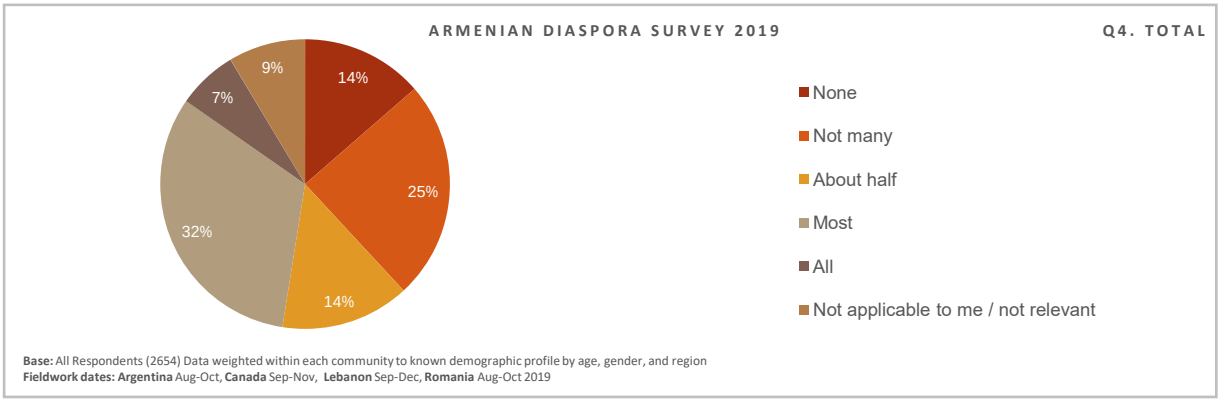


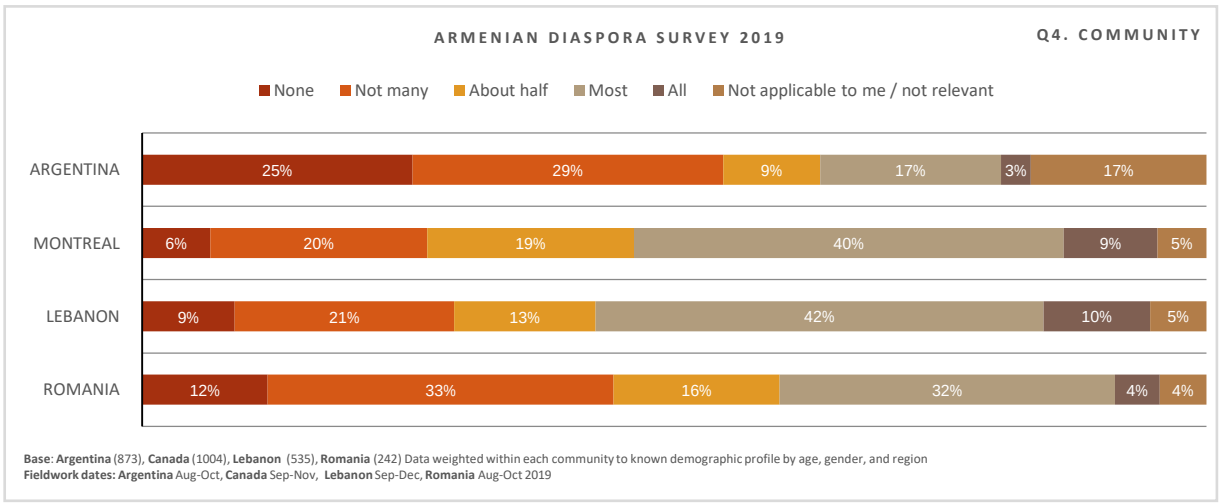


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 3: Approximately what proportion of your friends is Armenian?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2679 NOT VALID=18**	**881**	**1013**	**542**	**243**	**430**	**497**	**941**	**811**
	%	%	%	%	%	%	%	%	%
None	6	15	1	0	4	10	7	5	3
Not many	23	32	16	9	56	23	27	22	23
About half	20	23	18	17	22	24	21	20	16
Most	44	29	55	62	15	35	39	45	50
All	8	2	11	13	3	8	6	7	9
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 3: Approximately what proportion of your friends is Armenian?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2679 NOT VALID=18**	**1317**	**1363**	**1964**	**715**	**534**	**577**	**1432**
	%	%	%	%	%	%	%	%
None	6	6	5	7	2	0	3	9
Not many	23	20	26	24	23	11	19	29
About half	20	22	18	23	12	11	23	22
Most	44	46	42	42	50	63	47	35
All	8	6	9	5	14	15	8	5
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 4: And thinking of your Armenian friends, what proportion of them has roots in the same region as you?





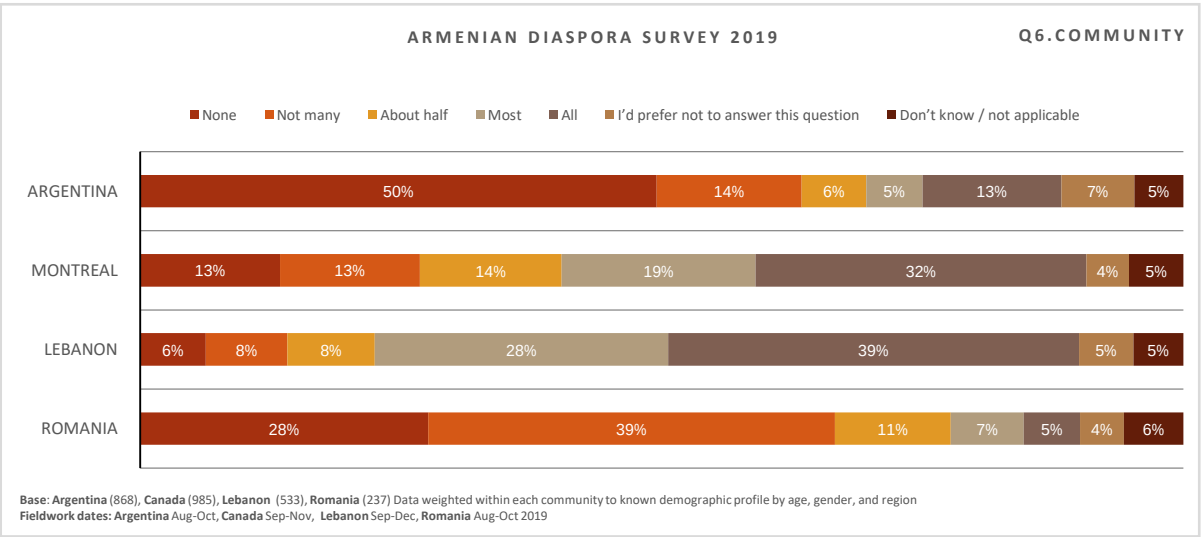
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 4: And thinking of your Armenian friends, what proportion of them has roots in the same region as you?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2654 NOT VALID=43	873	1004	535	242	428	495	936	794
	%	%	%	%	%	%	%	%	%
None	14	25	6	9	12	19	15	12	11
Not many	25	29	20	21	33	24	29	22	24
About half	14	9	19	13	16	9	14	14	18
Most	32	17	40	42	32	29	25	33	37
All	7	3	9	10	4	6	5	9	6
Not applicable to me / not relevant	9	17	5	5	4	12	12	10	4
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 4: And thinking of your Armenian friends, what proportion of them has roots in the same region as you?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2654 NOT VALID=43	1303	1350	1954	699	525	575	1421
	%	%	%	%	%	%	%	%
None	14	14	13	14	12	4	10	18
Not many	25	25	24	27	19	15	28	28
About half	14	14	15	14	15	20	20	11
Most	32	34	30	30	40	47	31	26
All	7	6	7	6	10	10	7	5
Not applicable to me / not relevant	9	7	10	10	5	3	5	12
TOTAL	100	100	100	100	100	100	100	100

Question 5: Can you share the geographic locations that you consider part of your identity as an Armenian? Feel free to mention as many as you want. Geographic locations can be village, neighbourhood, town, administrative region, country or even larger areas (Western Europe for example).

	Question 5: Can you share the geographic locations that you consider part of your identity as an Armenian? Feel free to mention as many as you want.	%	N
1	ARMENIA	12%	595
2	YEREVAN	7%	357
3	LEBANON	5%	240
4	MARASH	4%	183
5	BOURJ HAMMOUD	3%	166
6	CANADA	3%	159
7	ARTSAKH	3%	134
8	MONTREAL	3%	124
9	ADANA	2%	102
10	AINTAB	2%	95
11	SYRIA	2%	91
12	ALEPPO	2%	87
13	CILICIA	2%	86
14	ISTANBUL	2%	81
15	ANJAR	2%	80
16	EGYPT	2%	77
17	WESTERN ARMENIA	2%	75
18	HAJIN	2%	74
19	VAN	2%	74
20	BEIRUT	1%	70
21	KAYSERI	1%	64
22	HISTORICAL ARMENIA	1%	50
23	KHARBERD	1%	47
24	EJMIATSIN	1%	44
25	URFA	1%	44
26	ARARAT	1%	43
27	MOUNT ARARAT	1%	43
28	TURKEY	1%	41
29	ARMENIAN CHURCH	1%	34
30	GYUMRI	1%	34
31	GAZIANTEP	1%	30
32	KESSAB	1%	30
33	YOZGAT	1%	27
34	ZEYTOUN	1%	27
35	ARMENIAN SCHOOL	1%	26
36	SASSUN	1%	26
37	ANTELIAS	1%	25
38	ARMENIAN ORGANIZATIONS	0.5%	24
39	DIYARBAKIR	0.5%	24
40	KONYA	0.5%	24
41	CONSTANTA	0.5%	23
42	ERZURUM	0.5%	23
43	TIGRANAKERT	0.5%	23
44	GHERLA	0.4%	22
45	USA	0.4%	22
46	BUCAREST	0.4%	21
47	GURUN	0.4%	21
48	LOS ANGELES	0.4%	21
49	SEVAN	0.4%	21
50	GREECE	0.4%	20
51	OTHER	21%	1,050
	TOTAL	**100%**	**4,924**

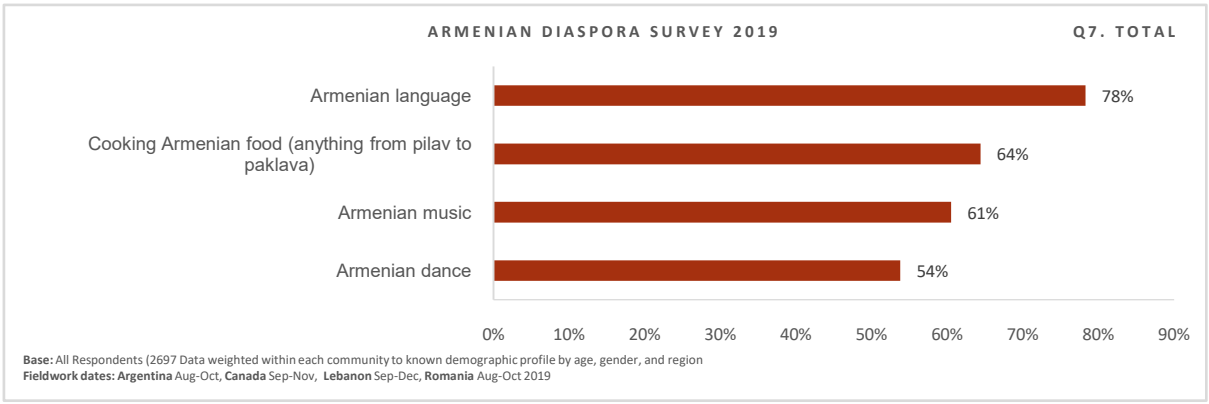
Question 6: Approximately what proportion of your romantic partners is/has been Armenian?

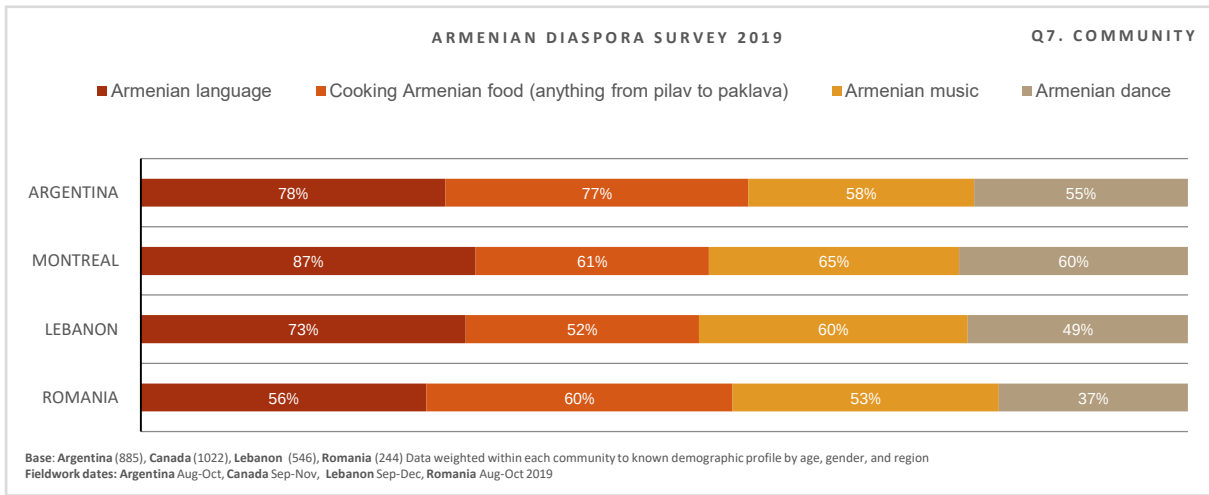


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 6: Approximately what proportion of your romantic partners is/has been Armenian?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2623 NOT VALID=74**	**868**	**985**	**533**	**237**	**420**	**490**	**929**	**785**
	%	%	%	%	%	%	%	%	%
None	25	50	13	6	28	35	32	23	19
Not many	15	14	13	8	39	10	14	16	16
About half	10	6	14	8	11	8	10	11	10
Most	15	5	19	28	7	7	13	15	22
All	25	13	32	39	5	16	23	30	25
I'd prefer not to answer this question	5	7	4	5	4	11	6	4	4
Don't know / not applicable	5	5	5	5	6	15	3	2	5
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 6: Approximately what proportion of your romantic partners is/has been Armenian?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2623 NOT VALID=74**	**1301**	**1322**	**1940**	**683**	**515**	**567**	**1412**
	%	%	%	%	%	%	%	%
None	25	25	25	29	15	8	20	34
Not many	15	16	14	15	15	10	15	16
About half	10	11	9	10	8	11	16	8
Most	15	16	15	13	21	21	16	12
All	25	23	27	24	28	43	23	19
I'd prefer not to answer this question	5	6	5	5	7	4	4	6
Don't know / not applicable	5	5	5	5	6	4	6	5
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 7: Which of the following have you learned or tried to learn, whether just by watching and participating as you grew up or through classes?

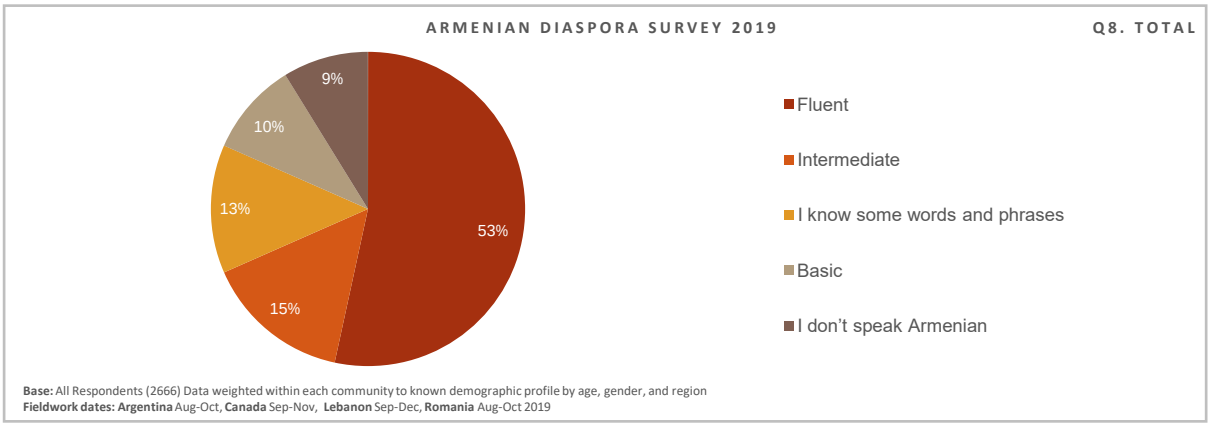


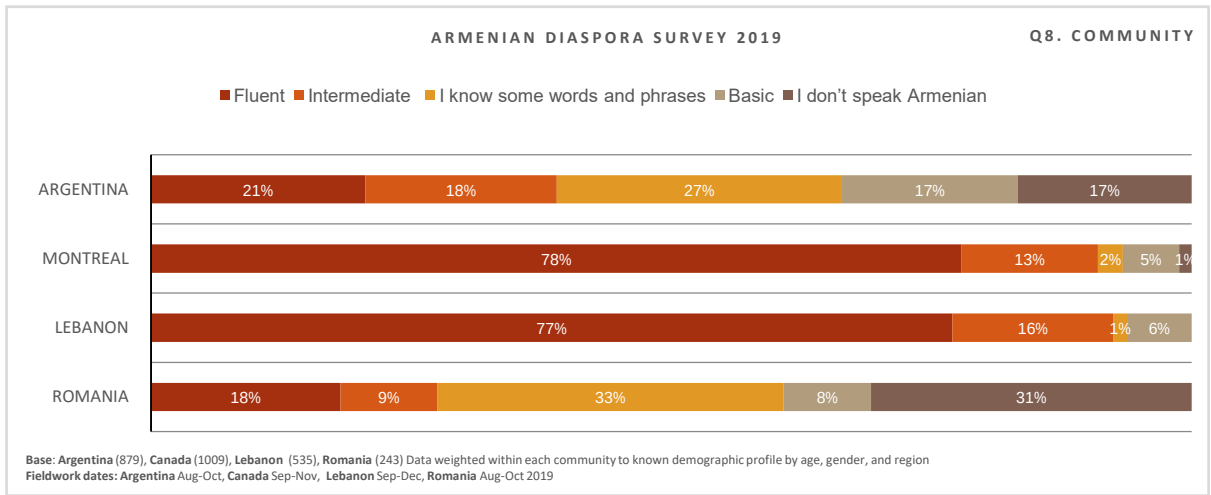


QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
Question 7: Which of the following have you learned or tried to learn, whether just by watching and participating as you grew up or through classes?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2697 NOT VALID=31	885	1022	546	244	430	499	947	821
	%	%	%	%	%	%	%	%	%
Armenian language	78	78	87	73	56	79	83	80	74
Cooking Armenian food (anything from pilav to paklava)	64	77	61	52	60	64	66	68	60
Armenian music	61	58	65	60	53	67	54	62	59
Armenian dance	54	55	60	49	37	65	63	55	41

QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 7: Which of the following have you learned or tried to learn, whether just by watching and participating as you grew up or through classes?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2697 NOT VALID=31	1325	1372	1979	718	538	580	1437
	%	%	%	%	%	%	%	%
Armenian language	78	78	78	84	62	81	84	77
Cooking Armenian food (anything from pilav to paklava)	64	55	73	69	52	58	68	67
Armenian music	61	58	63	64	50	66	63	59
Armenian dance	54	46	62	60	36	54	61	52

Question 8: How would you assess your fluency in speaking Armenian?

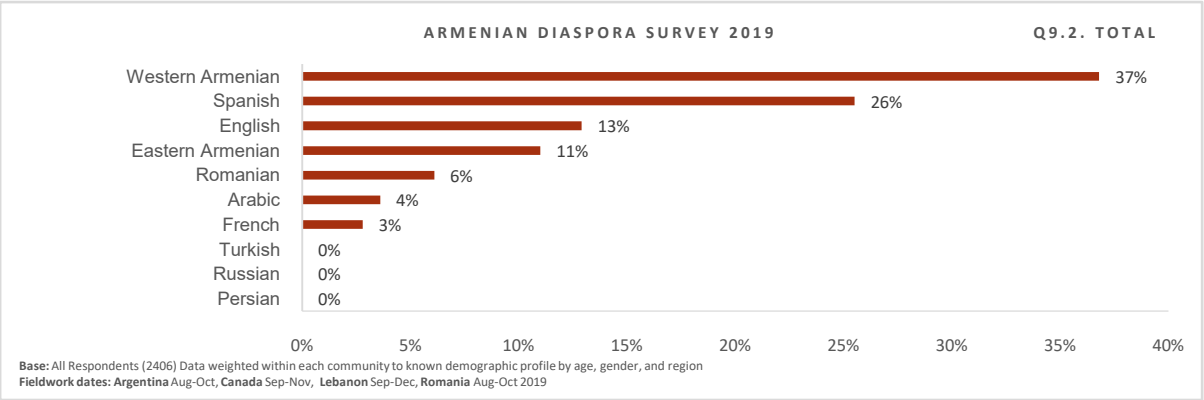


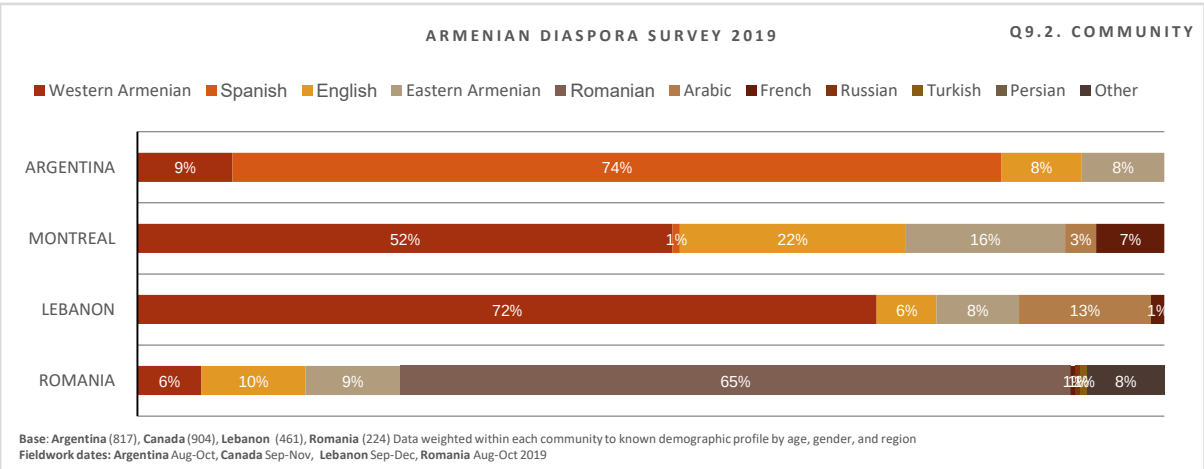


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 8: How would you assess your fluency in speaking Armenian?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2666 NOT VALID=31	879	1009	535	243	429	497	940	800
	%	%	%	%	%	%	%	%	%
Fluent	53	21	78	77	18	44	49	59	55
Intermediate	15	18	13	16	9	22	14	12	15
I know some words and phrases	13	27	2	1	33	17	15	10	14
Basic	10	17	5	6	8	10	10	11	8
I don't speak Armenian	9	17	1	0	31	7	12	9	8
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 8: How would you assess your fluency in speaking Armenian?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2666 NOT VALID=31	1316	1351	1961	706	535	570	1430
	%	%	%	%	%	%	%	%
Fluent	53	51	56	53	54	85	63	39
Intermediate	15	16	14	15	15	9	20	15
I know some words and phrases	13	11	15	14	12	1	6	21
Basic	10	11	9	10	8	3	8	12
I don't speak Armenian	9	11	7	8	11	2	3	13
TOTAL	100	100	100	100	100	100	100	100

Question 9.2: Which language is (was) the dominant language in your communication with your spouse/partner?

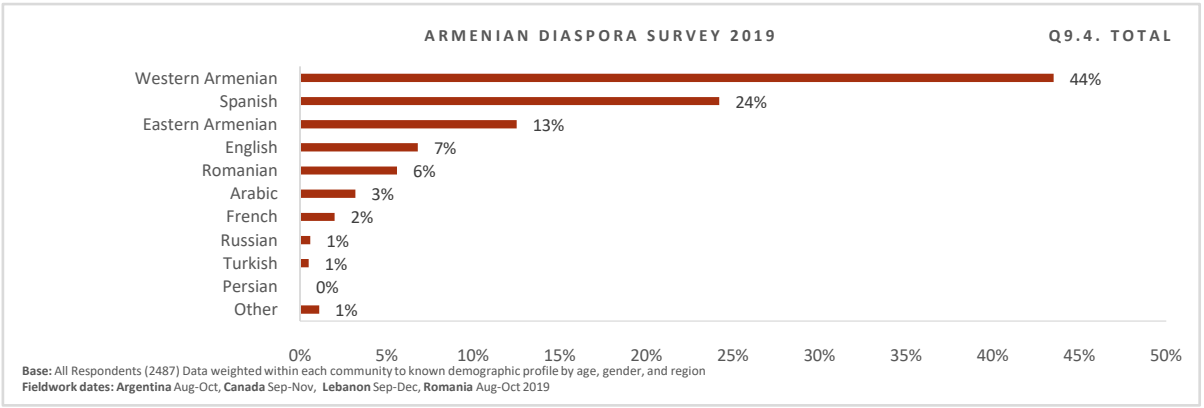


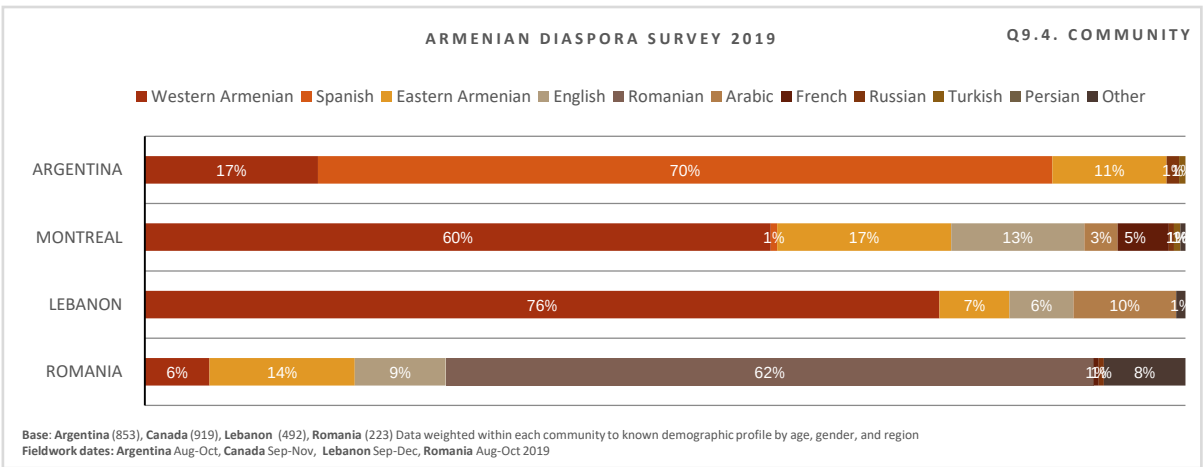


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 9.2: Which language is (was) the dominant language in your communication with your spouse/partner?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2406 NOT VALID=190**	**817**	**904**	**461**	**224**	**339**	**437**	**890**	**741**
	%	%	%	%	%	%	%	%	%
Western Armenian	37	9	52	72	6	37	29	34	45
Spanish	26	74	1	0	0	21	34	27	20
English	13	8	22	6	10	25	15	11	8
Eastern Armenian	11	8	16	8	9	8	9	13	11
Romanian	6	0	0	0	65	5	7	5	8
Arabic	4	0	3	13	0	2	2	5	3
French	3	0	7	1	1	1	3	3	4
Russian	0	0	0	0	1	0	0	0	0
Turkish	0	0	0	0	1	0	0	0	1
Persian	0	0	0	0	0	0	0	0	0
Other	1	0	0	0	8	0	0	2	1
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 9.2: Which language is (was) the dominant language in your communication with your spouse/partner?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2406 NOT VALID=190**	**1190**	**1216**	**1818**	**588**	**497**	**508**	**1282**
	%	%	%	%	%	%	%	%
Western Armenian	36	39	35	34	46	51	40	30
Spanish	26	27	24	30	11	5	21	36
Eastern Armenian	12	12	14	16	4	9	20	12
English	12	9	13	10	14	25	9	6
Romanian	6	6	6	3	17	2	1	10
Arabic	4	4	4	3	5	3	3	4
French	3	3	3	3	1	5	6	1
Russian	0	0	0	0	1	1	0	0
Turkish	0	0	0	0	0	0	1	0
Persian	0	0	0	0	0	0	0	0
Other	1	1	1	1	1	0	0	1
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 9.4: Which language is (was) the dominant language in your communication with your parent(s)?

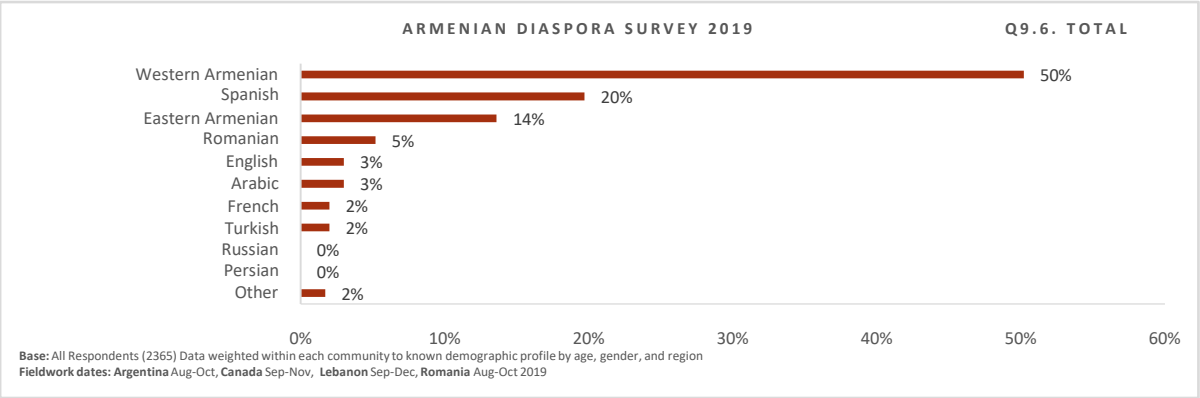


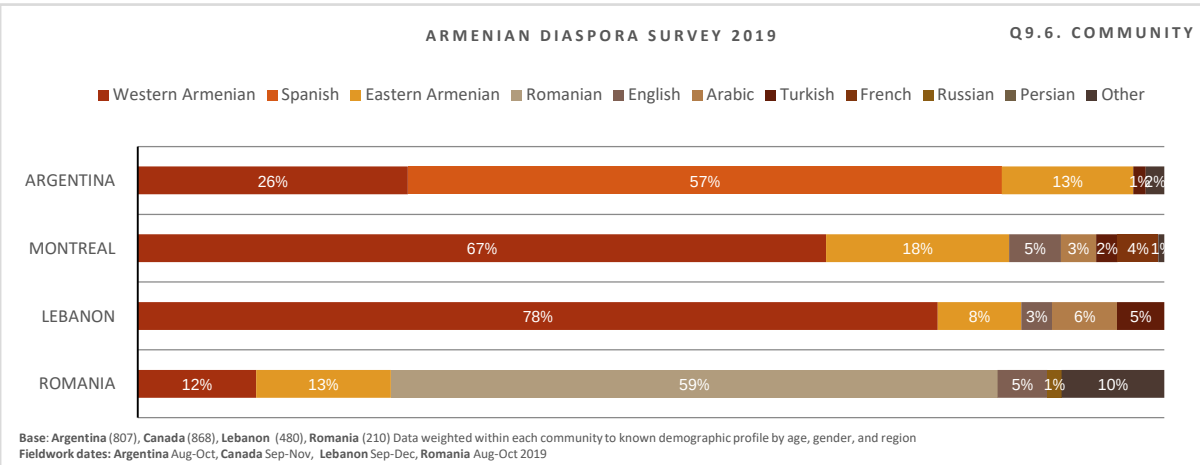


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 9.4: Which language is (was) the dominant language in your communication with your parent(s)?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2487 NOT VALID=73	853	919	492	223	389	456	886	755
	%	%	%	%	%	%	%	%	%
Western Armenian	44	17	60	76	6	35	38	42	53
Spanish	24	70	1	0	0	36	32	24	14
Eastern Armenian	13	11	17	7	14	11	12	13	14
English	7	0	13	6	9	9	8	8	4
Romanian	6	0	0	0	62	5	6	5	6
Arabic	3	0	3	10	0	3	2	4	4
French	2	0	5	0	1	0	2	2	3
Russian	1	1	1	0	1	1	0	1	0
Turkish	1	1	1	0	0	0	0	0	1
Persian	0	0	0	0	0	0	0	0	0
Other	1	0	1	1	8	0	0	2	2
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 9.4: Which language is (was) the dominant language in your communication with your parent(s)?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2487 NOT VALID=73	1219	1268	1850	637	497	535	1334
	%	%	%	%	%	%	%	%
Western Armenian	44	44	43	42	48	58	53	34
Spanish	24	25	24	29	12	3	8	39
Eastern Armenian	13	11	14	12	15	24	18	6
English	7	7	7	8	4	5	10	6
Romanian	6	6	5	3	13	1	1	9
Arabic	3	4	2	3	5	3	4	3
French	2	2	2	2	1	3	5	1
Russian	1	0	1	1	0	2	1	0
Turkish	1	1	0	0	1	1	1	0
Persian	0	0	0	0	0	0	0	0
Other	1	1	1	1	2	0	1	2
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 9.6: Which language is (was) the dominant language in your communication with your grandparent(s)?

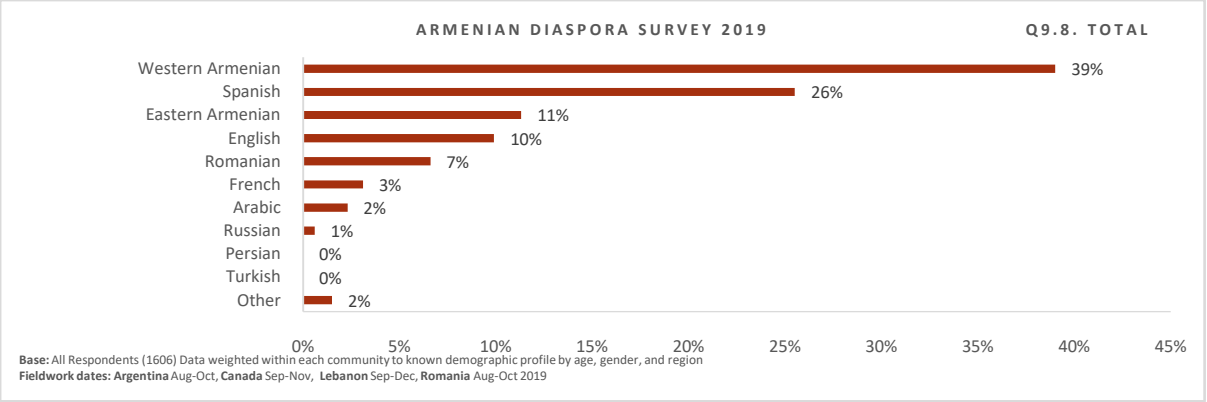


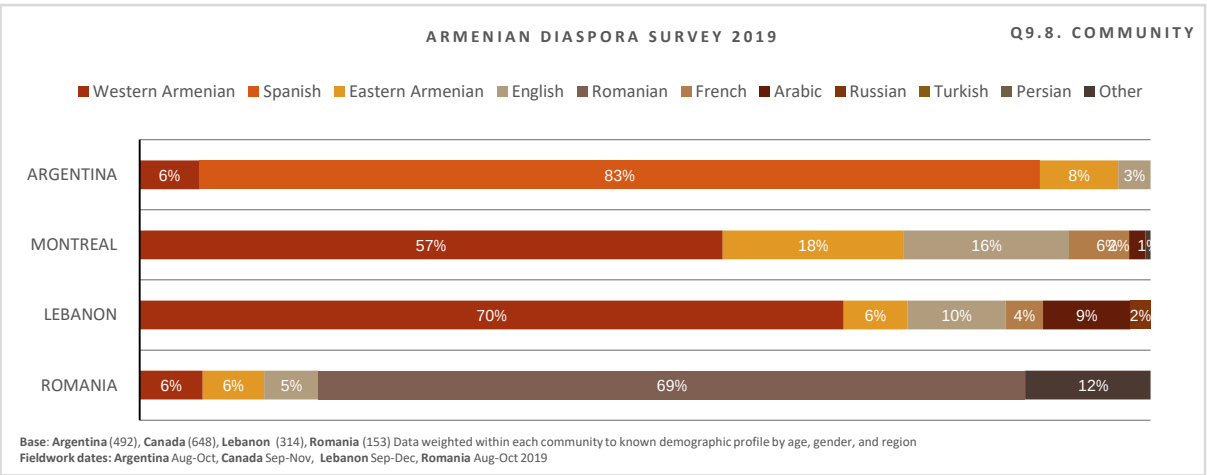


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
A9.6 Which language is (was) the dominant language in your communication with your grandparent(s)?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2365 NOT VALID=150	807	868	480	210	374	443	849	699
	%	%	%	%	%	%	%	%	%
Western Armenian	50	26	67	78	12	42	47	51	56
Spanish	20	57	0	0	0	37	27	16	10
Eastern Armenian	14	13	18	8	13	12	12	15	14
Romanian	5	0	0	0	59	4	6	4	7
English	3	0	5	3	5	2	3	4	3
Arabic	3	0	3	6	0	2	2	3	3
French	2	0	4	0	0	0	2	2	2
Turkish	2	1	2	5	0	0	0	2	5
Russian	0	0	0	0	1	1	0	0	0
Persian	0	0	0	0	0	0	0	0	0
Other	2	2	1	0	10	0	1	3	1
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
A9.6 Which language is (was) the dominant language in your communication with your grandparent(s)?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2365 NOT VALID=150	1088	1287	1763	612	481	489	1288
	%	%	%	%	%	%	%	%
Western Armenian	50	52	48	50	49	59	63	43
Spanish	20	20	20	23	11	2	3	31
Eastern Armenian	14	11	16	13	15	25	19	7
Romanian	5	5	5	3	13	1	1	9
English	3	4	2	3	3	4	3	3
Arabic	3	3	2	3	3	4	3	2
French	2	2	2	2	0	2	4	1
Turkish	2	2	2	2	4	3	3	2
Russian	0	0	0	0	1	1	1	0
Persian	0	0	0	0	0	0	0	0
Other	2	1	2	2	1	1	1	3
TOTAL	100	100	100	100	100	100	100	100

Question 9.8: Which language is (was) the dominant language in your communication with your child(ren)?

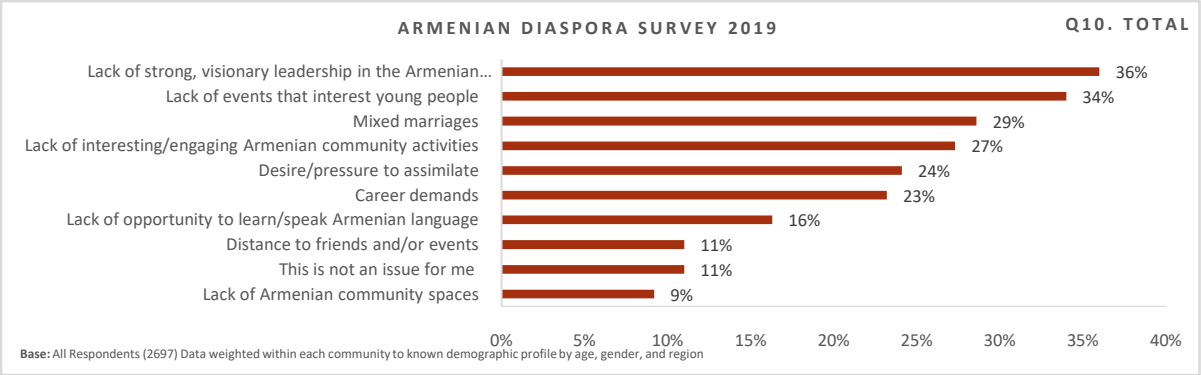


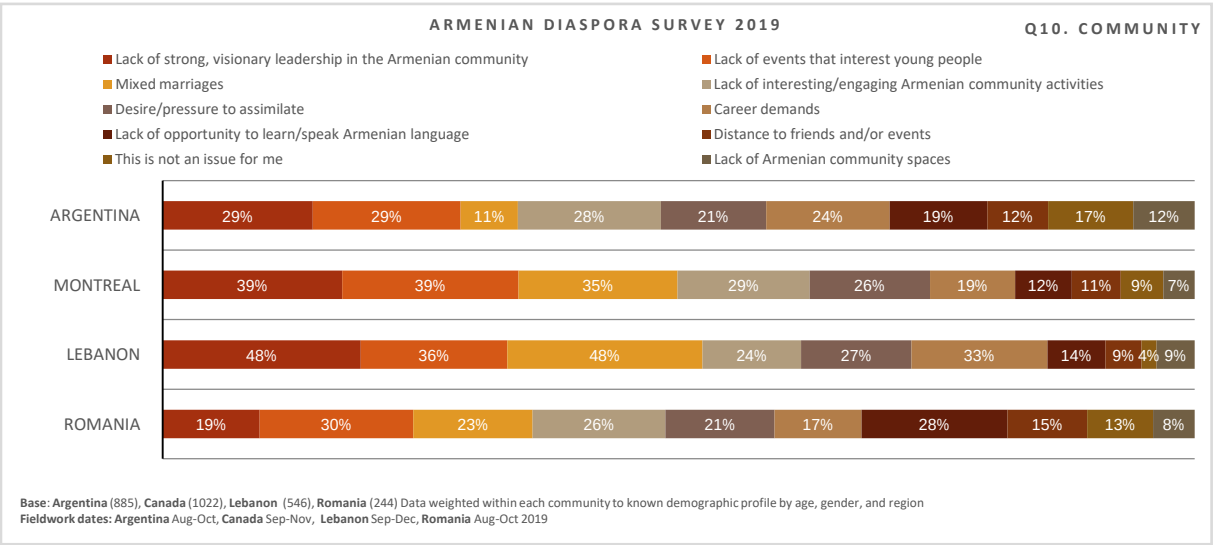


QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
Question 9.8: Which language is (was) the dominant language in your communication with your child(ren)?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	1606 NOT VALID=456	492	648	314	153	95	223	687	601
	%	%	%	%	%	%	%	%	%
Western Armenian	39	6	57	70	6	43	32	39	41
Spanish	26	83	0	0	0	16	34	25	25
Eastern Armenian	11	8	18	6	6	13	15	12	9
English	10	3	16	10	5	16	8	10	10
Romanian	7	0	0	0	69	8	8	4	8
French	3	0	6	4	0	0	2	4	4
Arabic	2	0	2	9	0	4	0	4	2
Russian	1	0	0	2	0	0	1	0	1
Turkish	0	0	0	0	0	0	0	0	0
Persian	0	0	0	0	0	0	0	0	0
Other	2	0	1	0	12	0	1	2	1
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 9.8: Which language is (was) the dominant language in your communication with your child(ren)?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	1606 NOT VALID=456	820	786	1222	384	390	352	799
	%	%	%	%	%	%	%	%
Western Armenian	39	38	41	38	44	53	46	30
Spanish	26	29	22	31	8	2	24	38
Eastern Armenian	11	9	14	10	15	25	10	4
English	10	12	8	11	6	11	12	8
Romanian	7	5	8	2	20	1	2	12
French	3	3	3	3	2	4	4	2
Arabic	2	3	2	2	3	2	1	3
Russian	1	0	1	0	2	2	1	0
Turkish	0	0	0	0	0	0	0	0
Persian	0	0	0	0	0	0	0	0
Other	2	1	2	2	1	0	0	3
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 10: What are the biggest challenges to the strength of your Armenian community?

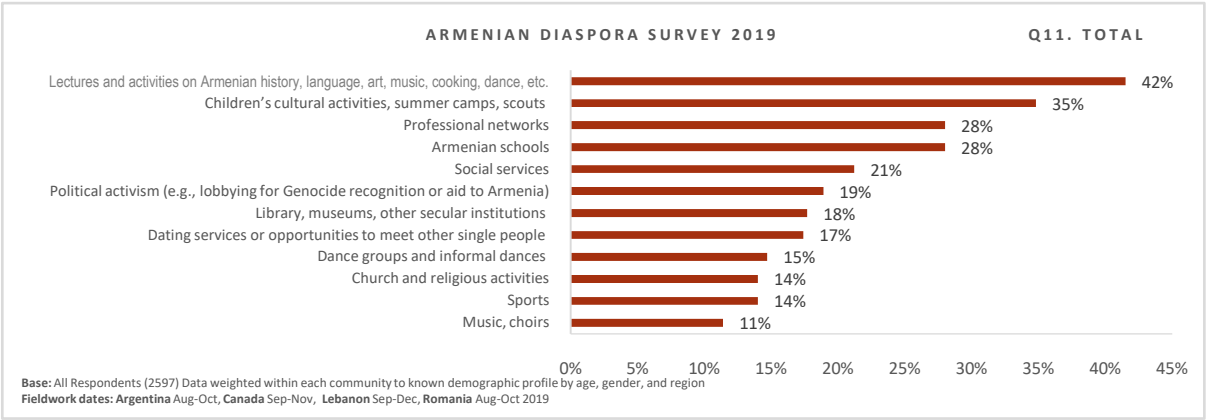




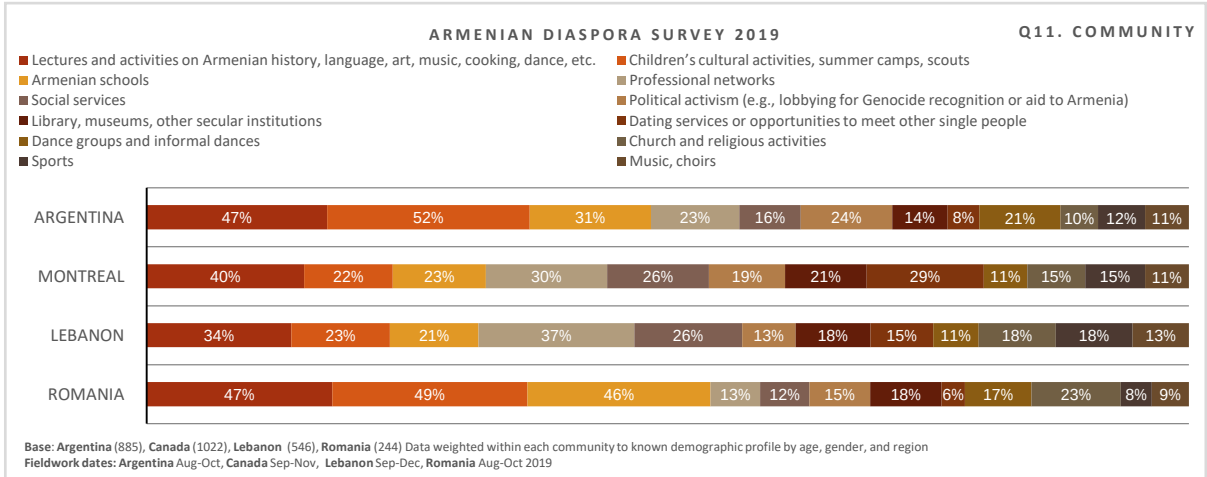
QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
Question 10: What are the biggest challenges to the strength of your Armenian community?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2697 NOT VALID=72	885	1022	546	244	430	499	947	821
	%	%	%	%	%	%	%	%	%
Lack of strong, visionary leadership in the Armenian community	36	29	39	48	19	28	39	41	32
Lack of events that interest young people	34	29	39	36	30	35	38	31	35
Mixed marriages	29	11	35	48	23	19	22	28	38
Lack of interesting/engaging Armenian community activities	27	28	29	24	26	26	32	30	22
Desire/pressure to assimilate	24	21	26	27	21	19	25	23	28
Career demands	23	24	19	33	17	14	22	29	22
Lack of opportunity to learn/speak Armenian language	16	19	12	14	28	30	16	13	14
Distance to friends and/or events	11	12	11	9	15	11	10	12	11
This is not an issue for me	11	17	9	4	13	13	15	7	11
Lack of Armenian community spaces	9	12	7	9	8	15	9	8	7

QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 10: What are the biggest challenges to the strength of your Armenian community?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2697 NOT VALID=72	1248	1473	1976	746	540	590	1436
	%	%	%	%	%	%	%	%
Lack of strong, visionary leadership in the Armenian community	36	42	30	40	24	38	36	36
Lack of events that interest young people	34	32	36	32	40	39	34	33
Mixed marriages	29	29	28	26	35	41	31	25
Lack of interesting/engaging Armenian community activities	27	28	26	29	24	25	26	29
Desire/pressure to assimilate	24	30	18	25	21	25	28	23
Career demands	23	26	21	23	24	23	20	26
Lack of opportunity to learn/speak Armenian language	16	15	18	15	21	13	11	20
Distance to friends and/or events	11	11	11	11	12	12	11	11
This is not an issue for me	11	8	13	12	8	9	10	12
Lack of Armenian community spaces	9	8	10	9	10	7	6	11

Question 11: Which activities are needed in your local Armenian community?



Base: All Respondents (2597) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

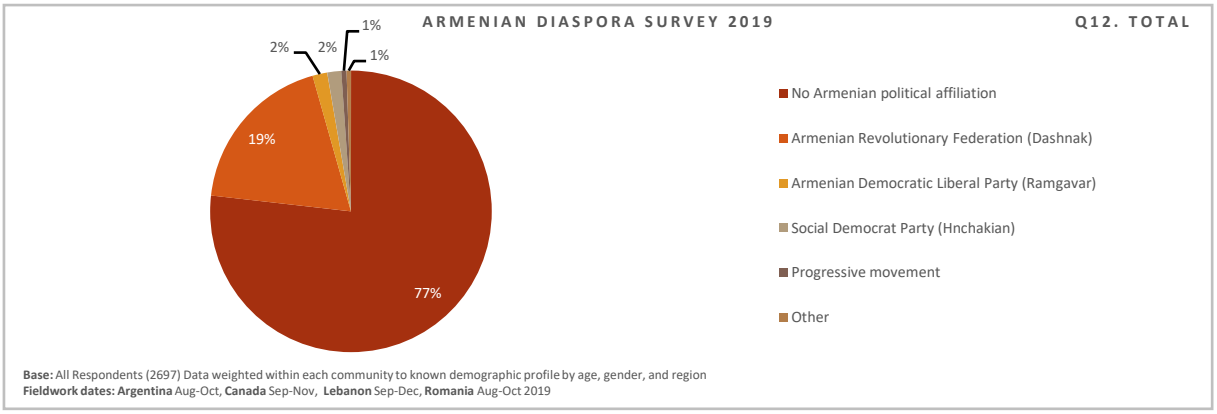


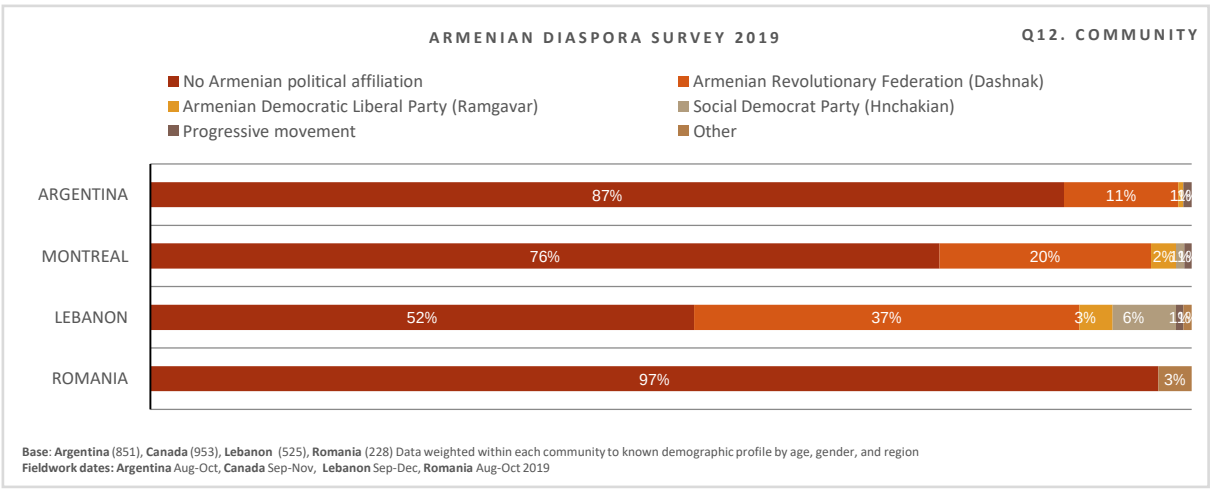
Base: **Argentina** (885), **Canada** (1022), **Lebanon** (546), **Romania** (244) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
Question 11: Which activities are needed in your local Armenian community?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2597 NOT VALID=141	885	1022	546	244	430	499	947	821
	%	%	%	%	%	%	%	%	%
Lectures and activities on Armenian history, language, art, music, cooking, dance, etc.	42	47	40	34	47	50	43	38	40
Children's cultural activities, summer camps, scouts	35	52	22	23	49	40	33	34	34
Armenian schools	28	31	23	21	46	28	25	25	32
Professional networks	28	23	30	37	13	24	30	33	22
Social services	21	16	26	26	12	15	24	21	24
Political activism (e.g., lobbying for Genocide recognition or aid to Armenia)	19	24	19	13	15	23	20	17	19
Library, museums, other secular institutions	18	14	21	18	18	23	22	17	13
Dating services or opportunities to meet other single people	17	8	29	15	6	14	19	18	18
Dance groups and informal dances	15	21	11	11	17	20	18	12	13
Church and religious activities	14	10	15	18	23	10	13	13	20
Sports	14	12	15	18	8	21	16	12	12
Music, choirs	11	11	11	13	9	8	12	13	12

QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 11: Which activities are needed in your local Armenian community?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2597 NOT VALID=141	1325	1372	1979	718	538	580	1437
	%	%	%	%	%	%	%	%
Lectures and activities on Armenian history, language, art, music, cooking, dance, etc.	42	40	43	42	39	38	38	45
Children's cultural activities, summer camps, scouts	35	34	35	35	35	25	28	41
Armenian schools	28	29	26	26	32	25	24	29
Professional networks	28	29	27	33	12	28	29	29
Social services	21	23	20	20	25	29	23	18
Political activism (e.g., lobbying for Genocide recognition or aid to Armenia)	19	22	16	19	18	22	16	19
Library, museums, other secular institutions	18	18	17	19	14	20	19	17
Dating services or opportunities to meet other single people	17	17	18	20	11	26	24	12
Dance groups and informal dances	15	16	14	16	11	10	14	17
Church and religious activities	14	14	15	11	25	18	18	12
Sports	14	18	11	14	15	16	13	14
Music, choirs	11	13	10	11	12	11	10	11

Question 12: Are you actively involved with any Armenian political parties or movements?





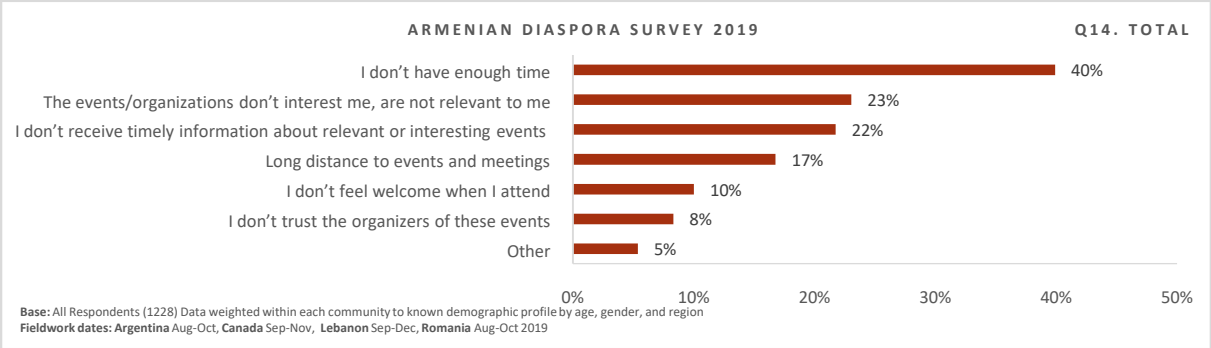
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 12: Are you actively involved with any Armenian political parties or movements?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2697 NOT VALID=141**	**851**	**953**	**525**	**228**	**414**	**473**	**921**	**748**
	%	%	%	%	%	%	%	%	%
No Armenian political affiliation	77	87	76	52	97	84	76	76	75
Armenian Revolutionary Federation (Dashnak)	19	11	20	37	0	13	20	21	19
Armenian Democratic Liberal Party (Ramgavar)	2	1	2	3	0	1	1	2	3
Social Democrat Hnchak Party (Hnchakian)	2	0	1	6	0	2	2	1	2
Progressive movement	1	1	1	1	0	2	1	0	1
Other	1	0	0	1	3	0	1	1	1
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

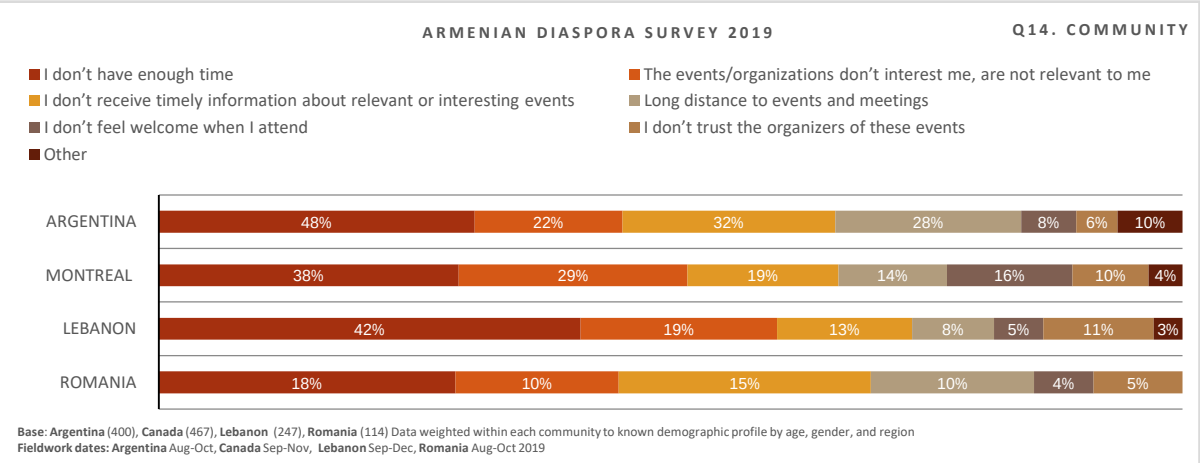
QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 12: Are you actively involved with any Armenian political parties or movements?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2697 NOT VALID=141**	**1277**	**1279**	**1910**	**646**	**502**	**551**	**1401**
	%	%	%	%	%	%	%	%
No Armenian political affiliation	77	76	78	81	64	72	78	77
Armenian Revolutionary Federation (Dashnak)	19	19	19	16	26	23	19	18
Armenian Democratic Liberal Party (Ramgavar)	2	2	1	1	4	3	1	2
Social Democrat Hnchak Party (Hnchakian)	2	2	1	1	4	1	0	2
Progressive movement	1	1	1	1	1	1	1	1
Other	1	1	0	0	1	0	0	1
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 13: Do you regularly attend any Armenian cultural, charitable, professional, compatriotic, scouting, sport, or youth related events? If yes, please list up to three.

	Question 13: Do you regularly attend any Armenian cultural, charitable, professional, compatriotic, scouting, sport, or youth related events? If yes, please list up to three.	%	N
1	HMEM	10%	255
2	AGBU	7%	192
3	HAMAZKAYIN	6%	151
4	CHURCH	3%	85
5	HOM	3%	71
6	SCOUTS	3%	68
7	CULTURAL	2%	65
8	UAR	2%	55
9	SPORTS	1%	31
10	ARMENIAN CHURCH	1%	30
11	ARMENIAN CULTURAL ASSOCIATION	1%	28
12	TEKEYEN CULTURAL ASSOCIATION	1%	27
13	ARF	1%	26
14	SCOUTING	1%	24
15	ARMENIAN EVANGELICAL CHURCH	1%	17
16	ARMENIAN RELIEF SOCIETY	1%	17
17	SCHOOL	1%	17
18	ARMENIAN RELIEF CROSS LEBANON	1%	16
19	ARMENIAN CENTRE	1%	15
20	DANCE	1%	15
21	TEKEYAN	1%	14
22	PROFESSIONAL	0.5%	13
23	HAY DOUN	0.5%	12
24	POLSAHAY	0.5%	12
25	YOUTH EVENTS	0.5%	12
26	ARMENIAN GENERAL BENEVOLENT UNION	0.4%	11
27	AYF	0.4%	11
28	CHARITABLE	0.4%	11
29	CHARITY	0.4%	11
30	COMPATRIOTIC	0.4%	11
31	CULTURAL EVENTS	0.4%	11
32	SOURP HAGOP	0.4%	11
33	ARMENIAN CULTURAL UNION	0.4%	10
34	KARAGOZIAN	0.4%	10
35	ARMENIAN APOSTOLIC CHURCH	0.3%	9
36	ARS	0.3%	9
37	LEM	0.3%	9
38	SPORT	0.3%	9
39	ARMENIAN SCHOOL	0.3%	8
40	ARMENIAN YOUTH UNION	0.3%	8
41	CHOIR	0.3%	8
42	HAMAZKAIN	0.3%	8
43	MEKHITARIAN SCHOOL	0.3%	8
44	PATRIOTIC EVENTS	0.3%	8
45	RELIGIOUS	0.3%	8
46	THE UNION OF ARMENIAN PEOPLE FROM ROMANIA	0.3%	8
47	ARMENIAN CATHOLIC CHURCH	0.3%	7
48	COMPATRIOTIC EVENTS	0.3%	7
49	HAYASTAN ALL-ARMENIAN FUND	0.3%	7
50	HEM	0.3%	7
51	OTHER	44%	1,152
	TOTAL	100%	**2,645**

Question 14: Could you please specify the reasons, why you do not regularly attend any Armenian cultural, charitable, professional, compatriotic, scouting, sport, or youth related events?

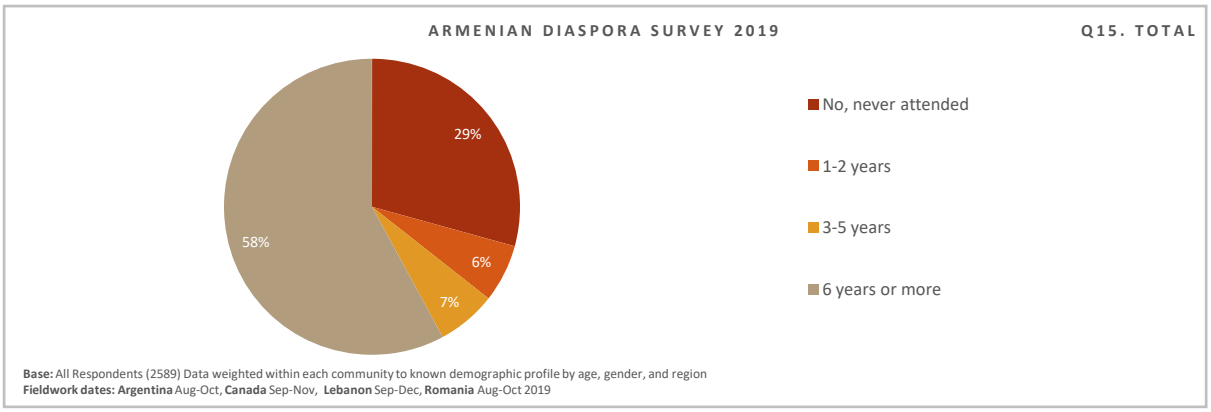


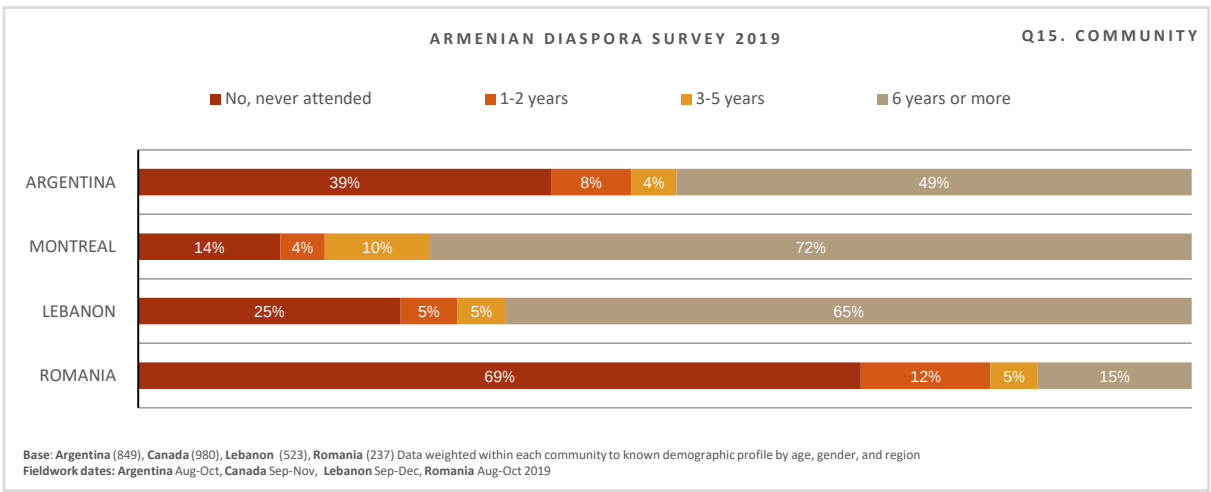


QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
Question 14: Could you please specify the reasons, why you do not regularly attend any Armenian cultural, charitable, professional, compatriotic, scouting, sport, or youth related events?		Argentina	Montreal	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**1228 NOT VALIDVALID=228**	**400**	**467**	**247**	**114**	**183**	**178**	**438**	**429**
	%	%	%	%	%	%	%	%	%
I don't have enough time	40	48	38	42	18	40	58	43	29
The events/organizations don't interest me, are not relevant to me	23	22	29	19	10	32	32	26	13
I don't receive timely information about relevant or interesting events	22	32	19	13	15	38	34	18	14
Long distance to events and meetings	17	28	14	8	10	16	17	18	16
I don't feel welcome when I attend	10	8	16	5	4	15	13	11	6
I don't trust the organizers of these events	8	6	10	11	5	12	10	8	7
Other	5	10	4	3	0	1	15	5	3

QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 14: Could you please specify the reasons, why you do not regularly attend any Armenian cultural, charitable, professional, compatriotic, scouting, sport, or youth related events?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**1228 NOT VALIDVALID=228**	**543**	**685**	**833**	**395**	**260**	**270**	**614**
	%	%	%	%	%	%	%	%
I don't have enough time	40	40	40	44	32	44	34	41
The events/organizations don't interest me, are not relevant to me	23	30	17	30	9	23	32	21
I don't receive timely information about relevant or interesting events	22	18	25	26	12	17	21	26
Long distance to events and meetings	17	16	17	22	5	16	14	20
I don't feel welcome when I attend	10	12	8	13	4	10	17	7
I don't trust the organizers of these events	8	12	6	10	5	11	11	7
Other	5	7	4	7	3	4	2	8

Question 15: Did you attend an Armenian Day School or after-school/weekend classes as a child? If so, for how long?

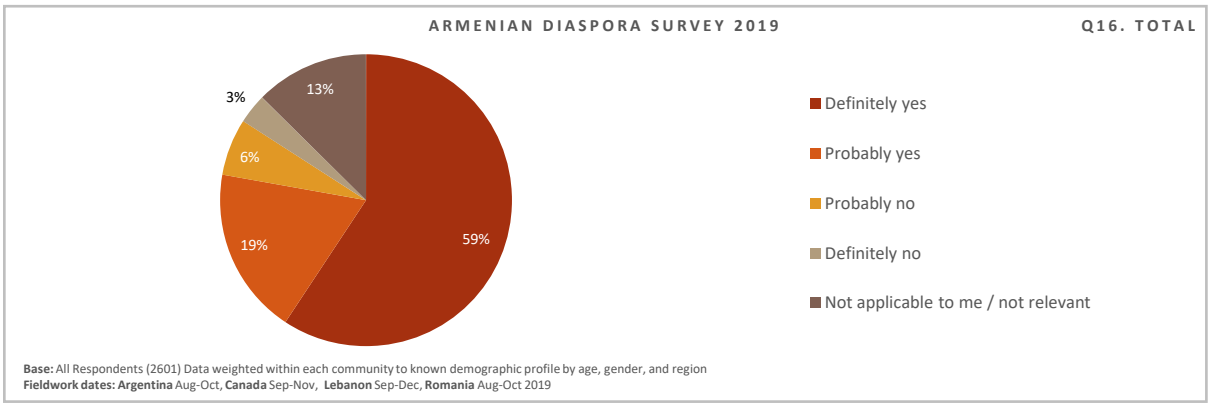


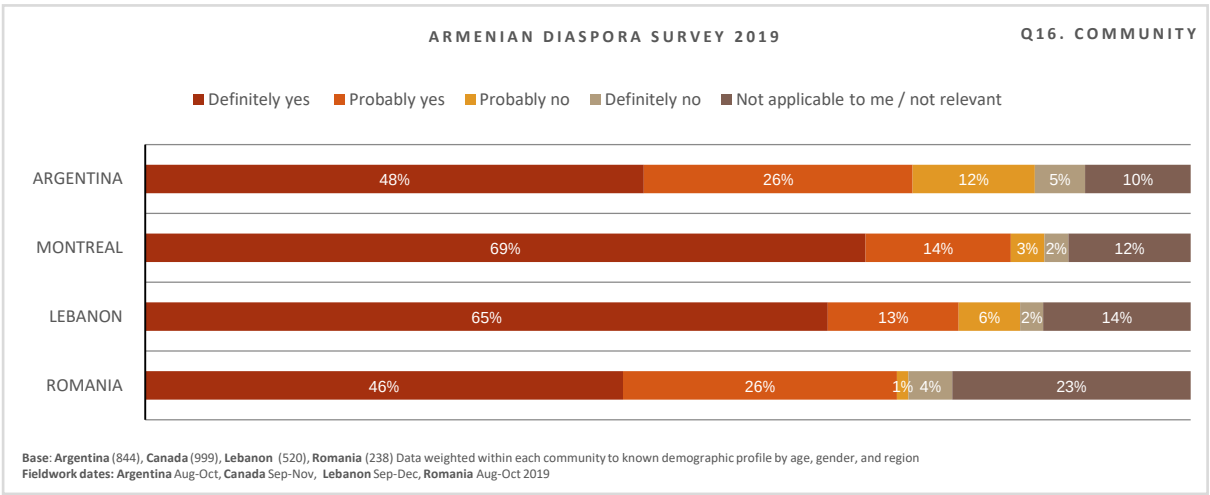


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 15: Did you attend an Armenian Day School or after-school/weekend classes as a child? If so, for how long?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2589 NOT VALID=108	849	980	523	237	420	465	928	776
	%	%	%	%	%	%	%	%	%
No, never attended	29	39	14	25	69	32	32	26	30
1-2 years	6	8	4	5	12	6	6	3	10
3-5 years	7	4	10	5	5	5	6	5	10
6 years or more	58	49	72	65	15	57	57	66	50
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 15: Did you attend an Armenian Day School or after-school/weekend classes as a child? If so, for how long?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2589 NOT VALID=108	1286	1303	1914	675	510	571	1387
	%	%	%	%	%	%	%	%
No, never attended	29	32	27	28	32	14	18	39
1-2 years	6	7	6	7	5	3	9	7
3-5 years	7	5	8	6	8	9	11	4
6 years or more	58	57	59	59	55	74	63	50
TOTAL	100	100	100	100	100	100	100	100

Question 16: Would you send, or did you send, your children to Armenian day school or after-school/weekend classes/programs?

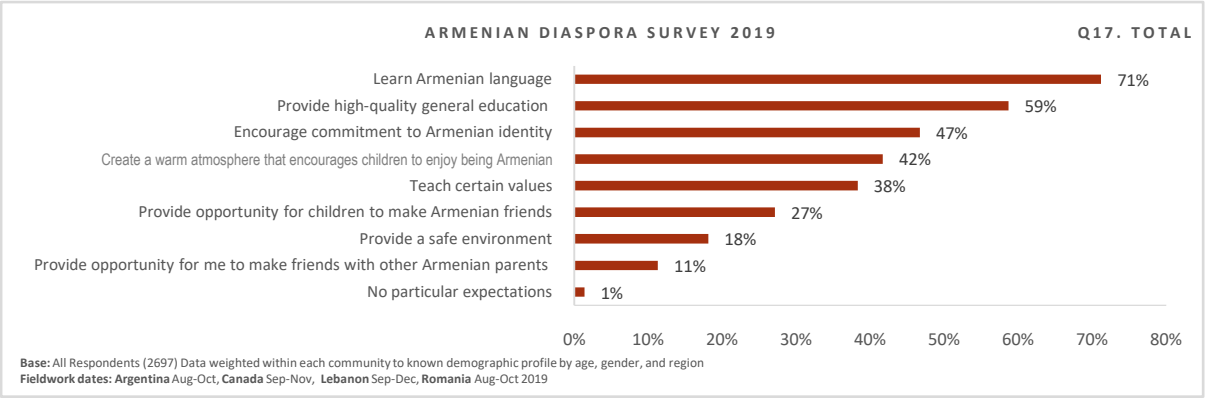




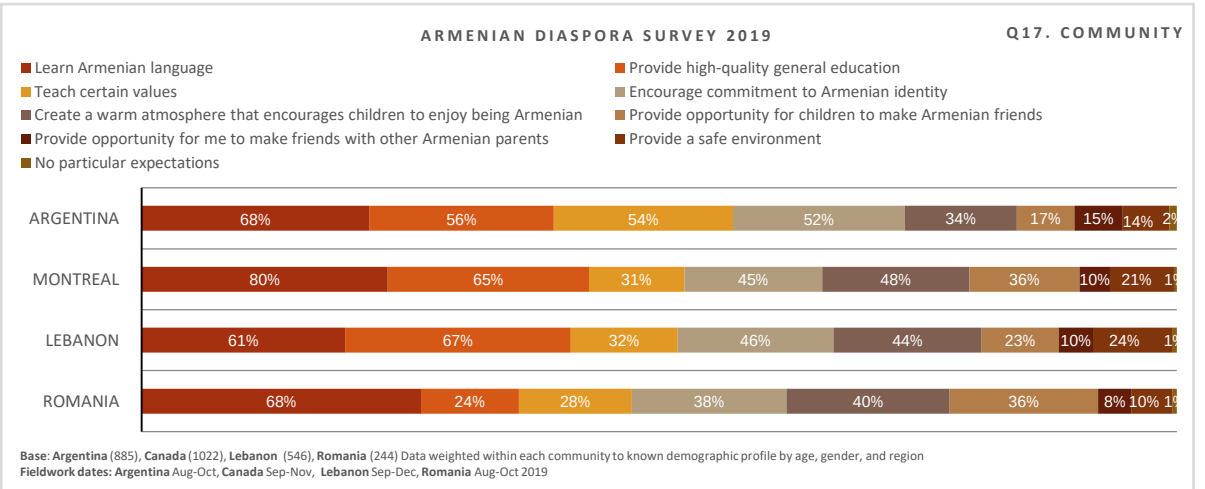
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 16: Would you send, or did you send, your children to Armenian day school or after-school/weekend classes/programs?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2601 NOT VALID=96	844	999	520	238	420	486	932	762
	%	%	%	%	%	%	%	%	%
Definitely yes	59	48	69	65	46	43	46	63	73
Probably yes	19	26	14	13	26	25	28	17	11
Probably no	6	12	3	6	1	11	11	5	2
Definitely no	3	5	2	2	4	1	2	6	2
Not applicable to me / not relevant	13	10	12	14	23	19	13	10	12
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 16: Would you send, or did you send, your children to Armenian day school or after-school/weekend classes/programs?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2601 NOT VALID=96	1293	1308	1935	667	522	558	1415
	%	%	%	%	%	%	%	%
Definitely yes	59	59	59	57	66	75	68	50
Probably yes	19	20	17	20	15	9	15	24
Probably no	6	5	8	8	2	2	4	9
Definitely no	3	3	3	4	2	2	3	4
Not applicable to me / not relevant	13	13	12	12	15	13	11	13
TOTAL	100	100	100	100	100	100	100	100

Question 17: What do you want Armenian schools to provide for children?



Base: All Respondents (2697) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

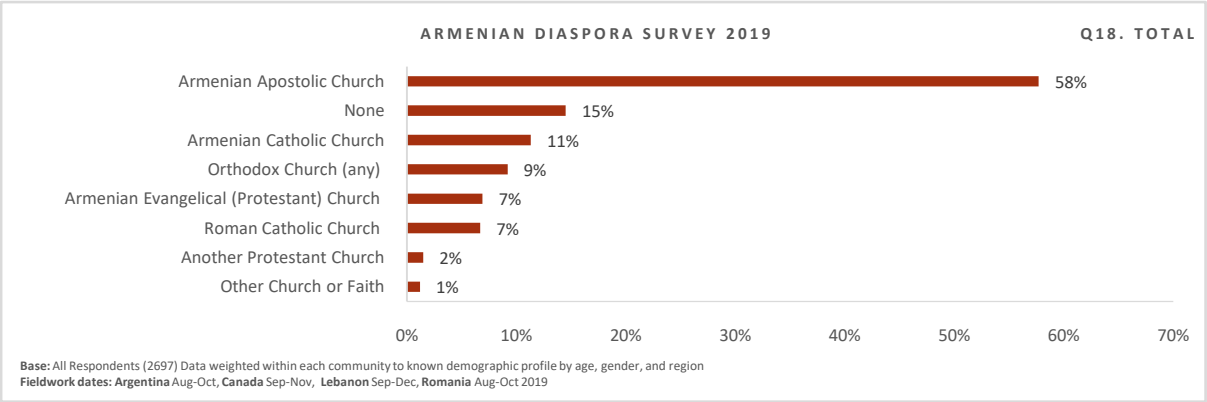


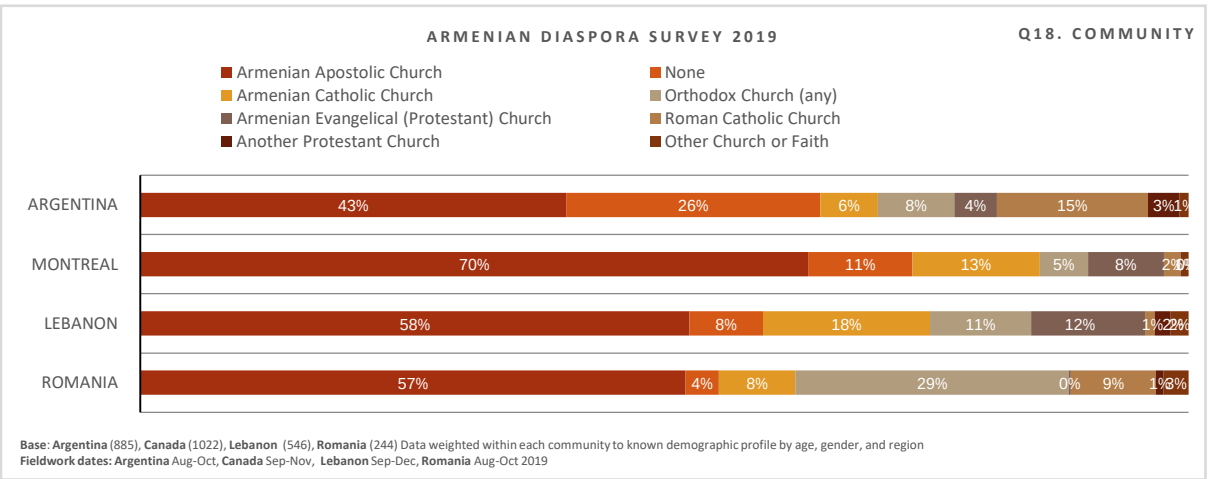
Base: **Argentina** (885), **Canada** (1022), **Lebanon** (546), **Romania** (244) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
Question 17: What do you want Armenian schools to provide for children?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2697 NOT VALID=51	885	1022	546	244	430	499	947	821
	%	%	%	%	%	%	%	%	%
Learn Armenian language	71	68	80	61	68	69	71	71	72
Provide high-quality general education	59	56	65	67	24	55	64	63	52
Encourage commitment to Armenian identity	47	52	45	46	38	40	45	46	51
Create a warm atmosphere that encourages children to enjoy being Armenian	42	34	48	44	40	43	43	44	38
Teach certain values	38	54	31	32	28	47	42	37	33
Provide opportunity for children to make Armenian friends	27	17	36	23	36	26	25	29	27
Provide a safe environment	18	14	21	24	10	19	21	21	13
Provide opportunity for me to make friends with other Armenian parents	11	15	10	10	8	15	11	10	12
No particular expectations	1	2	1	1	1	2	3	1	1

QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 17: What do you want Armenian schools to provide for children?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2697 NOT VALID=51	1325	1372	1979	718	538	580	1437
	%	%	%	%	%	%	%	%
Learn Armenian language	71	72	70	73	66	80	76	68
Provide high-quality general education	59	59	58	65	43	59	67	58
Encourage commitment to Armenian identity	47	49	45	49	41	53	46	46
Create a warm atmosphere that encourages children to enjoy being Armenian	42	39	45	43	38	44	43	40
Teach certain values	38	38	39	42	29	31	35	42
Provide opportunity for children to make Armenian friends	27	29	25	26	29	36	29	23
Provide a safe environment	18	18	18	20	14	19	19	18
Provide opportunity for me to make friends with other Armenian parents	11	10	12	12	10	10	9	13
No particular expectations	1	2	1	2	1	0	2	2

Question 18: Are you affiliated with any of the following?

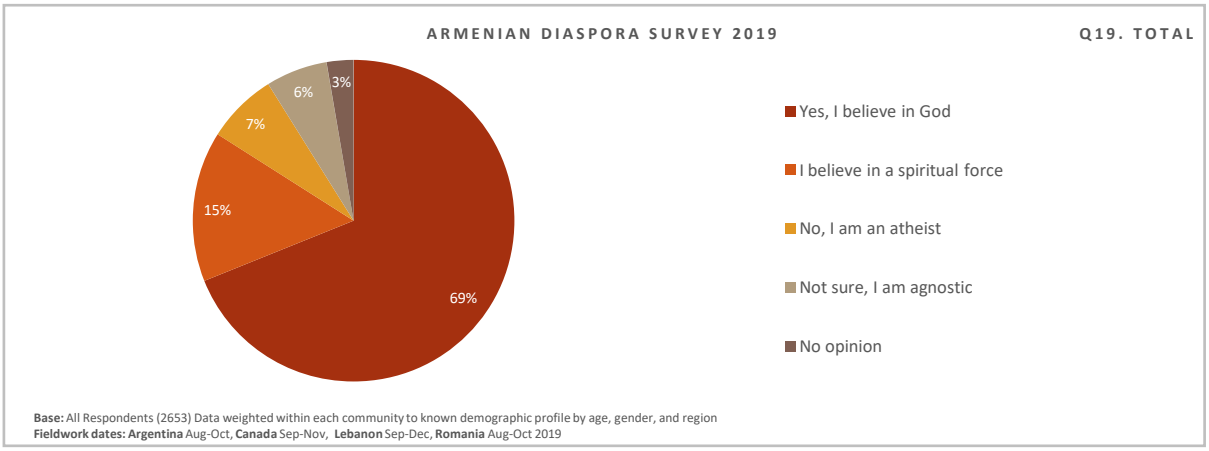


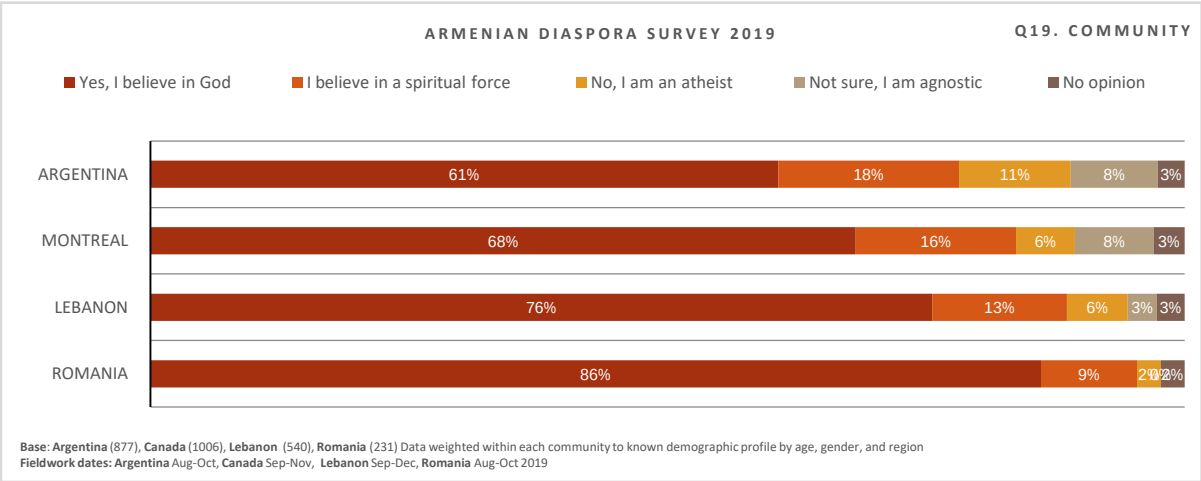


QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
Question 18: Are you affiliated with any of the following?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2697 NOT VALID=55	885	1022	546	244	430	499	947	821
	%	%	%	%	%	%	%	%	%
Armenian Apostolic Church	58	43	70	58	57	37	57	60	66
None	15	26	11	8	4	34	17	12	6
Armenian Catholic Church	11	6	13	18	8	10	9	13	11
Orthodox Church (any)	9	8	5	11	29	11	12	5	11
Armenian Evangelical (Protestant) Church	7	4	8	12	0	6	7	8	6
Roman Catholic Church	7	15	2	1	9	3	9	8	6
Another Protestant Church	2	3	0	2	1	2	1	2	1
Other Church or Faith	1	1	1	2	3	2	1	2	1

QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 18: Are you affiliated with any of the following?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2697 NOT VALID=55	1325	1372	1979	718	538	580	1437
	%	%	%	%	%	%	%	%
Armenian Apostolic Church	58	56	59	55	66	73	66	51
None	15	16	13	18	6	8	12	18
Armenian Catholic Church	11	10	12	11	11	13	12	11
Orthodox Church (any)	9	7	12	8	13	3	7	12
Armenian Evangelical (Protestant) Church	7	7	7	7	6	9	7	7
Roman Catholic Church	7	7	7	8	3	1	4	10
Another Protestant Church	2	1	2	2	1	2	1	1
Other Church or Faith	1	2	1	1	2	1	1	2

Question 19: Do you believe in God?

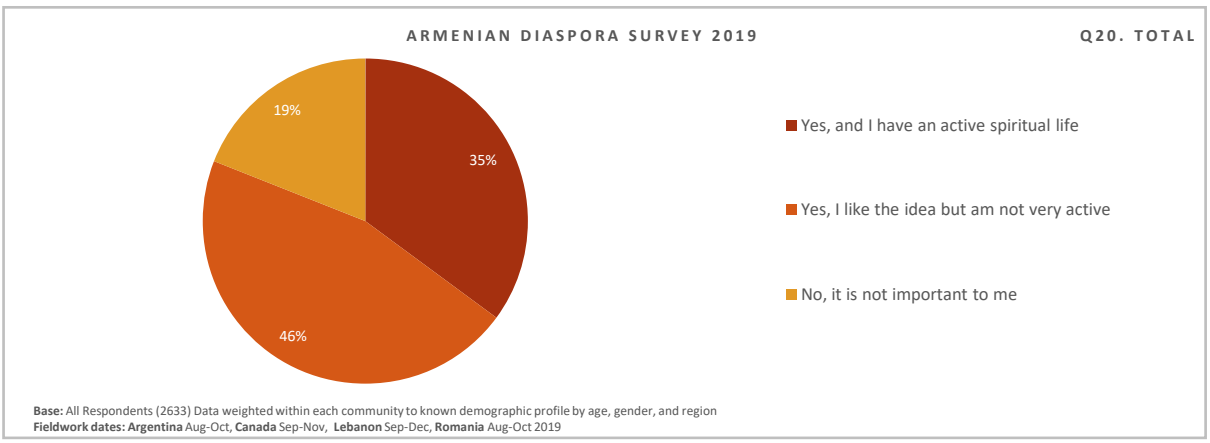


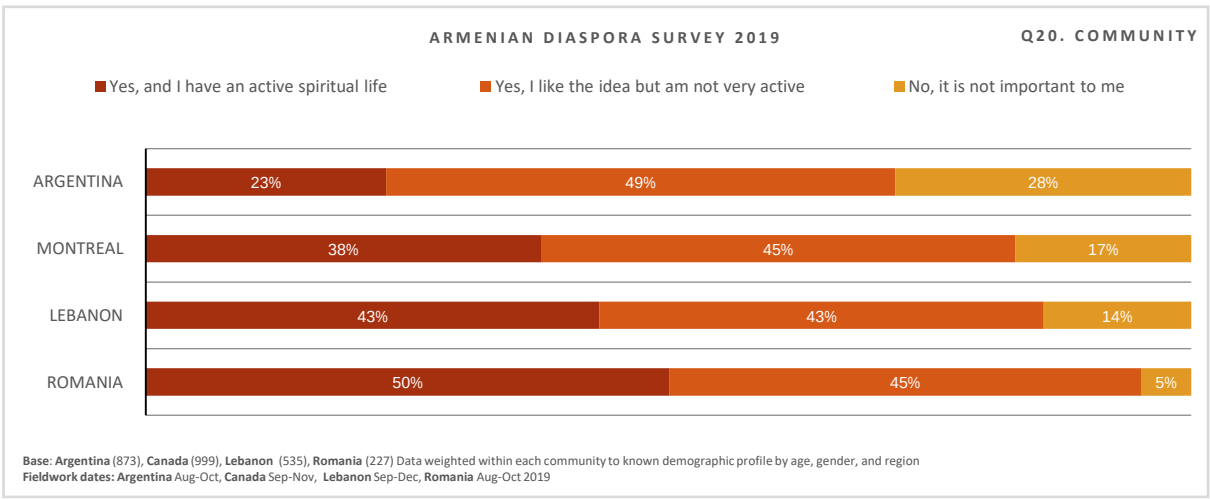


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 19: Do you believe in God?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2653 NOT VALID=44	877	1006	540	231	419	491	934	809
	%	%	%	%	%	%	%	%	%
Yes, I believe in God	69	61	68	76	86	44	64	74	79
I believe in a spiritual force	15	18	16	13	9	20	14	14	14
No, I am an atheist	7	11	6	6	2	20	10	4	2
Not sure, I am agnostic	6	8	8	3	0	13	9	5	3
No opinion	3	3	3	3	2	3	4	3	2
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 19: Do you believe in God?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2653 NOT VALID=44	1301	1352	1948	8	532	572	1423
	%	%	%	%	%	%	%	%
Yes, I believe in God	69	64	74	64	83	77	69	65
I believe in a spiritual force	15	14	16	17	10	13	15	16
No, I am an atheist	7	10	4	9	2	3	6	10
Not sure, I am agnostic	6	8	5	8	2	5	7	7
No opinion	3	4	2	3	3	2	4	3
TOTAL	100	100	100	100	100	100	100	100

Question 20: Is religion or a spiritual life important to you?

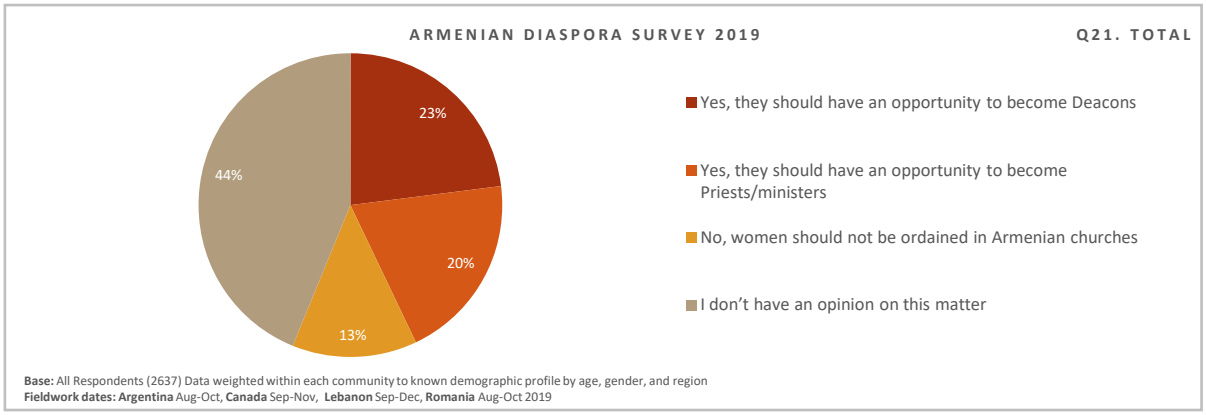


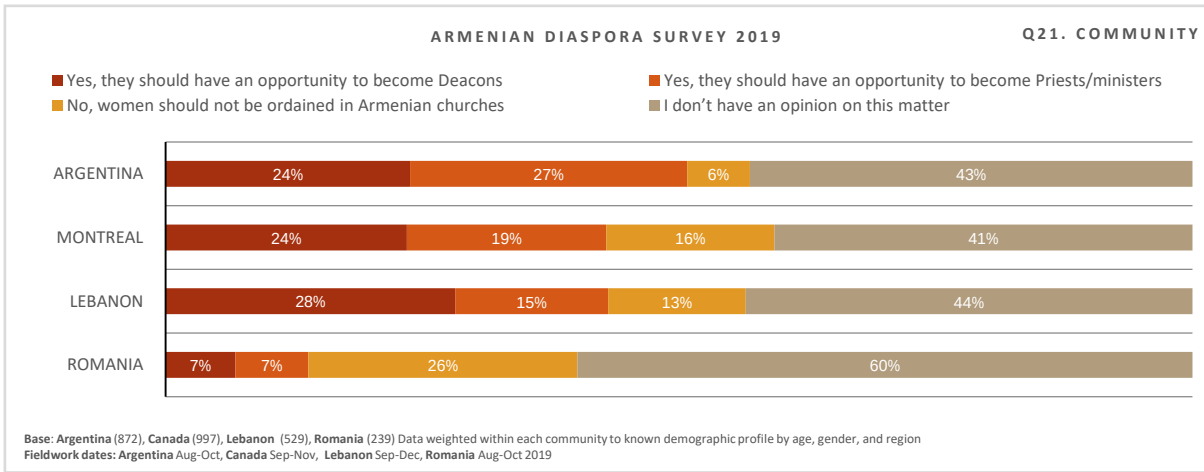


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 20: Is religion or a spiritual life important to you?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2633 NOT VALID=64**	**873**	**999**	**535**	**227**	**420**	**490**	**928**	**795**
	%	%	%	%	%	%	%	%	%
Yes, and I have an active spiritual life	35	23	38	43	50	19	27	37	47
Yes, I like the idea but am not very active	46	49	45	43	45	44	52	50	38
No, it is not important to me	19	28	17	14	5	37	20	14	15
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 20: Is religion or a spiritual life important to you?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2633 NOT VALID=64**	**1292**	**1341**	**1932**	**701**	**529**	**568**	**1420**
	%	%	%	%	%	%	%	%
Yes, and I have an active spiritual life	35	34	37	30	50	44	38	30
Yes, I like the idea but am not very active	46	42	49	48	41	45	46	47
No, it is not important to me	19	24	14	22	10	11	16	23
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 21: Should women have the opportunity to be ordained in Armenian churches?

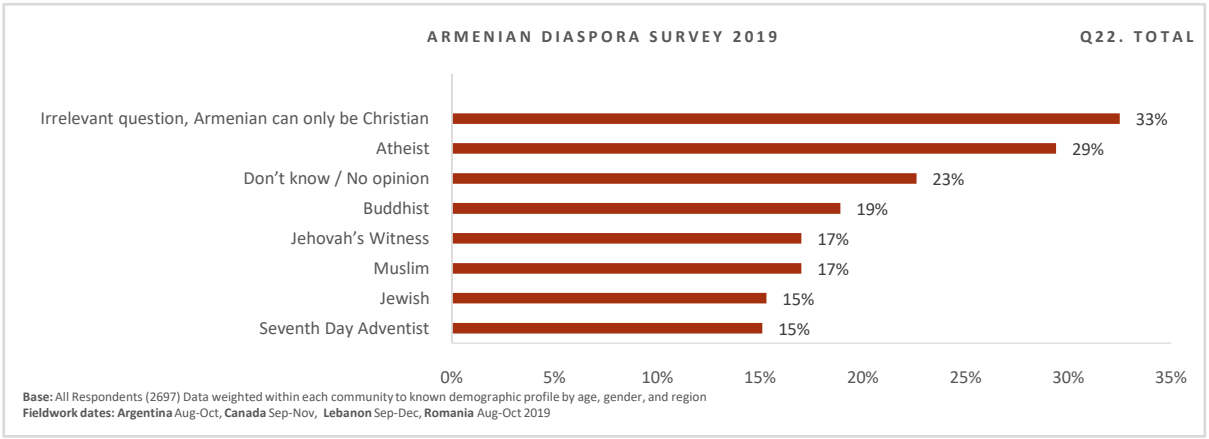




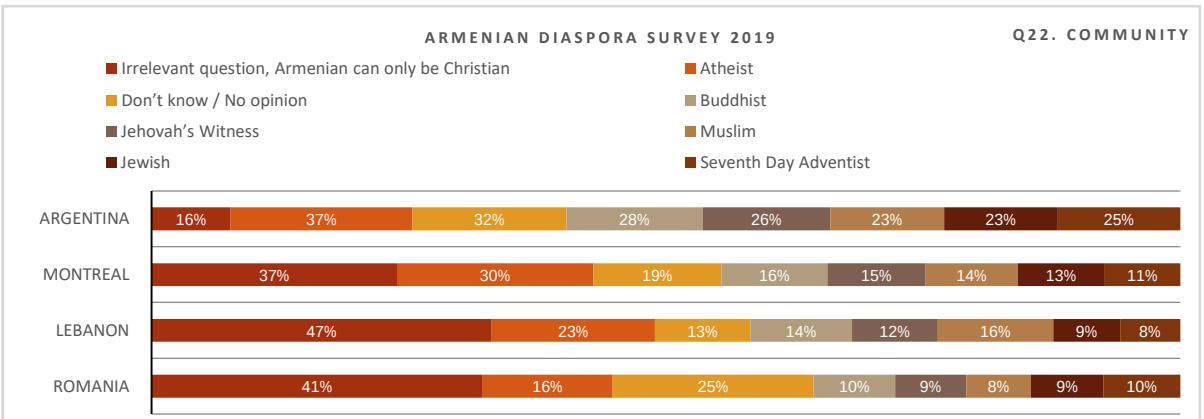
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 21: Should women have the opportunity to be ordained in Armenian churches?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2637 NOT VALID=60**	**872**	**997**	**529**	**239**	**421**	**488**	**936**	**792**
	%	%	%	%	%	%	%	%	%
Yes, they should have an opportunity to become Deacons	23	24	24	28	7	19	25	21	27
Yes, they should have an opportunity to become Priests/ministers	20	27	19	15	7	25	24	18	17
No, women should not be ordained in Armenian churches	13	6	16	13	26	7	9	15	17
I don't have an opinion on this matter	44	43	41	44	60	49	43	46	39
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 21: Should women have the opportunity to be ordained in Armenian churches?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2637 NOT VALID=60**	**1300**	**1337**	**1946**	**691**	**527**	**567**	**1423**
	%	%	%	%	%	%	%	%
Yes, they should have an opportunity to become Deacons	23	23	24	21	30	24	24	21
Yes, they should have an opportunity to become Priests/ministers	20	17	23	24	8	17	19	22
No, women should not be ordained in Armenian churches	13	13	13	10	22	20	14	11
I don't have an opinion on this matter	44	47	40	45	40	40	44	46
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 22: In your opinion, can someone be of another faith and be Armenian?



Base: All Respondents (2697) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

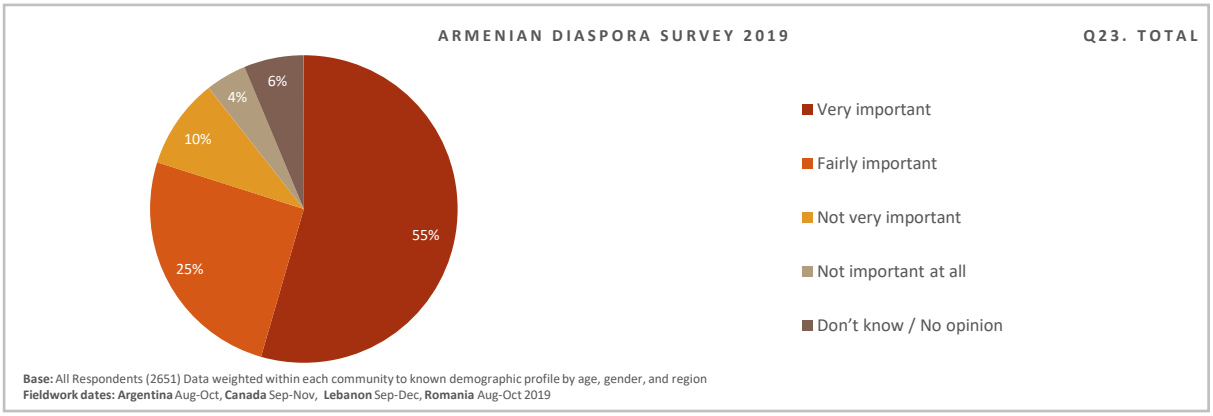


Base: **Argentina** (885), **Canada** (1022), **Lebanon** (546), **Romania** (244) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

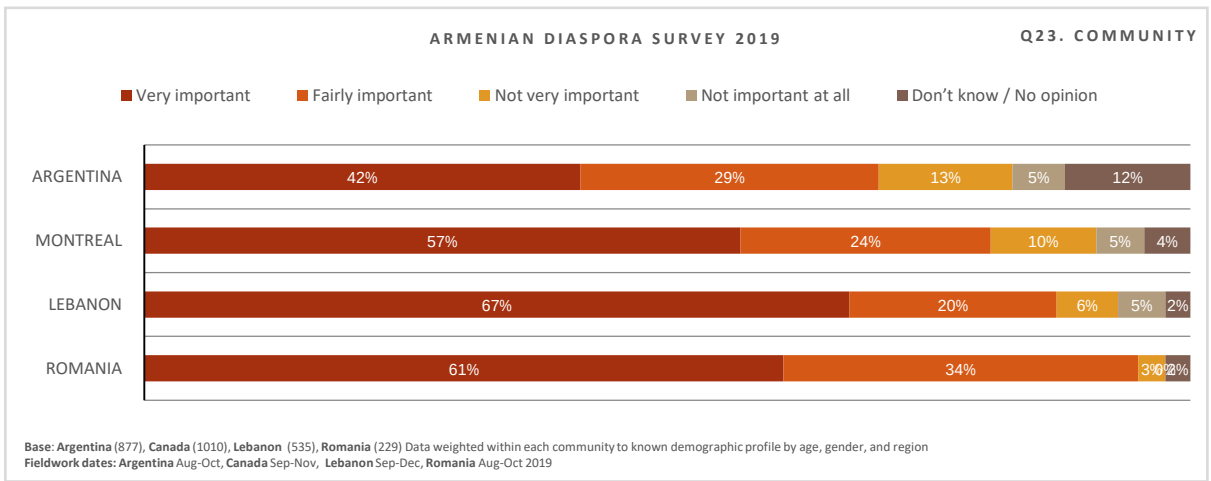
QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
Question 22: In your opinion, can someone be of another faith and be Armenian?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2697 NOT VALID=193	885	1022	546	244	430	499	947	821
	%	%	%	%	%	%	%	%	%
Irrelevant question, Armenian can only be Christian	33	16	37	47	41	13	28	35	42
Atheist	29	37	30	23	16	56	31	26	19
Don't know / No opinion	23	32	19	13	25	23	27	20	22
Buddhist	19	28	16	14	10	34	21	19	9
Jehovah's Witness	17	26	15	12	9	30	18	17	11
Muslim	17	23	14	16	8	30	20	16	10
Jewish	15	23	13	9	9	30	21	14	6
Seventh Day Adventist	15	25	11	8	10	25	17	15	8

QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 22: In your opinion, can someone be of another faith and be Armenian?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2697 NOT VALID=193	1325	1372	1979	718	538	580	1437
	%	%	%	%	%	%	%	%
Irrelevant question, Armenian can only be Christian	33	31	34	27	47	44	31	30
Atheist	29	33	26	35	14	25	35	31
Don't know / No opinion	23	22	23	23	20	16	23	25
Buddhist	19	20	18	23	8	13	22	21
Jehovah's Witness	17	19	16	20	9	13	20	18
Muslim	17	20	13	20	8	11	17	19
Jewish	15	17	14	19	6	11	16	17
Seventh Day Adventist	15	18	13	18	6	10	17	17

Question 23: How important is Christianity to Armenian identity today?



Base: All Respondents (2651) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

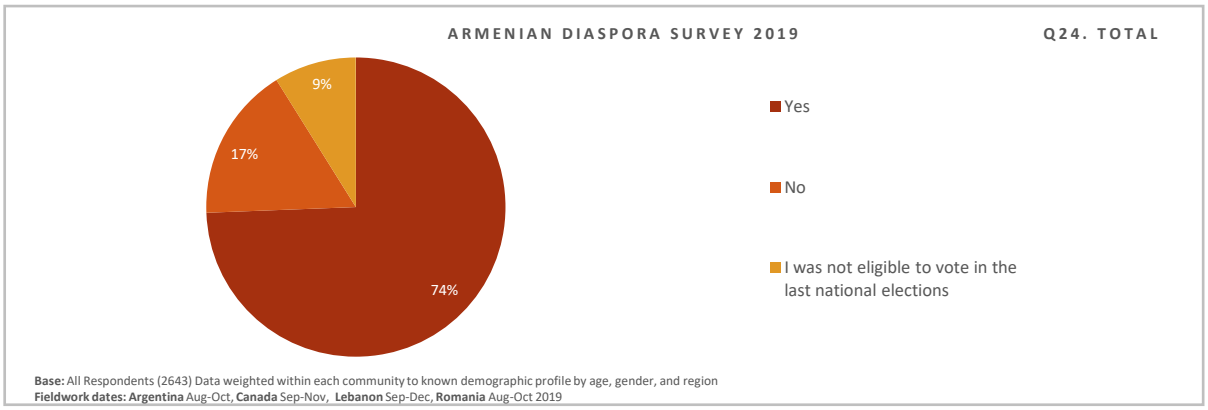


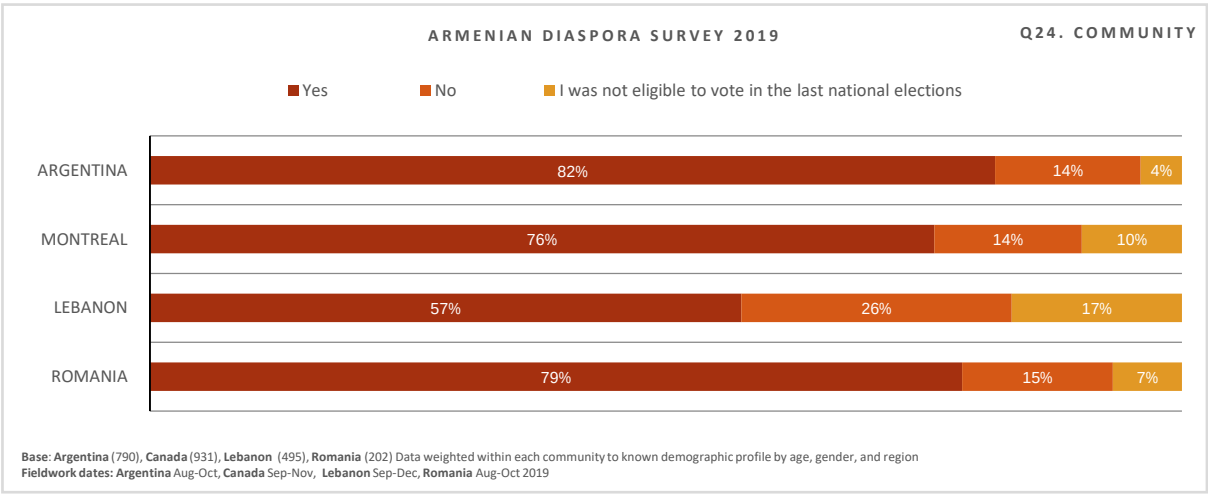
Base: **Argentina** (877), **Canada** (1010), **Lebanon** (535), **Romania** (229) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 23: How important is Christianity to Armenian identity today?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2651 NOT VALID=46	877	1010	535	229	424	493	931	802
	%	%	%	%	%	%	%	%	%
Very important	55	42	57	67	61	36	45	55	69
Fairly important	25	29	24	20	34	32	28	27	19
Not very important	10	13	10	6	3	16	13	8	6
Not important at all	4	5	5	5	0	8	3	5	2
Don't know / No opinion	6	12	4	2	2	9	11	5	3
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 23: How important is Christianity to Armenian identity today?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2651 NOT VALID=46	1296	1354	1946	704	535	571	1423
	%	%	%	%	%	%	%	%
Very important	55	54	55	48	72	64	56	50
Fairly important	25	25	26	28	18	23	25	27
Not very important	10	9	10	12	3	7	9	11
Not important at all	4	6	3	5	1	3	6	4
Don't know / No opinion	6	5	7	7	6	3	4	8
TOTAL	100	100	100	100	100	100	100	100

Question 24: Did you vote in the last national elections in Argentina/ Canada/ Lebanon/ Romania?

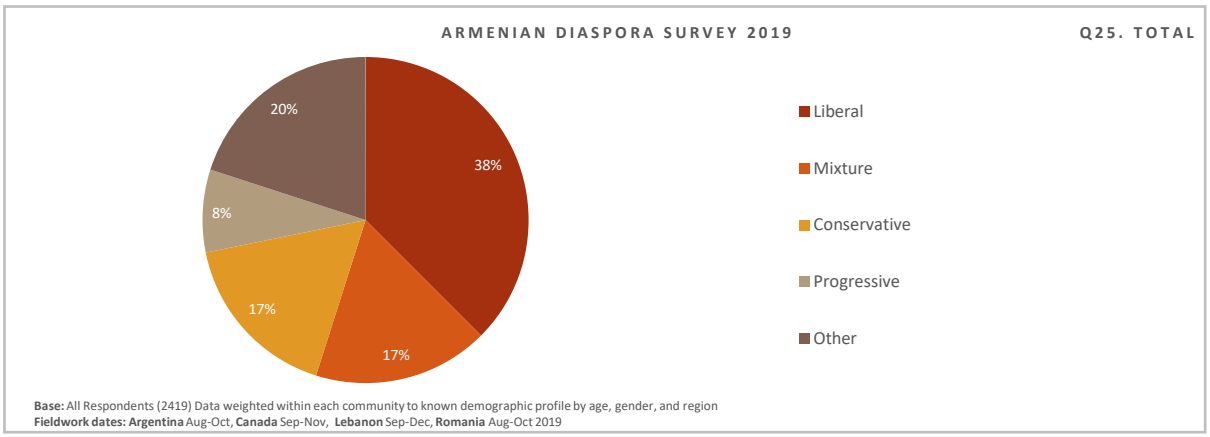


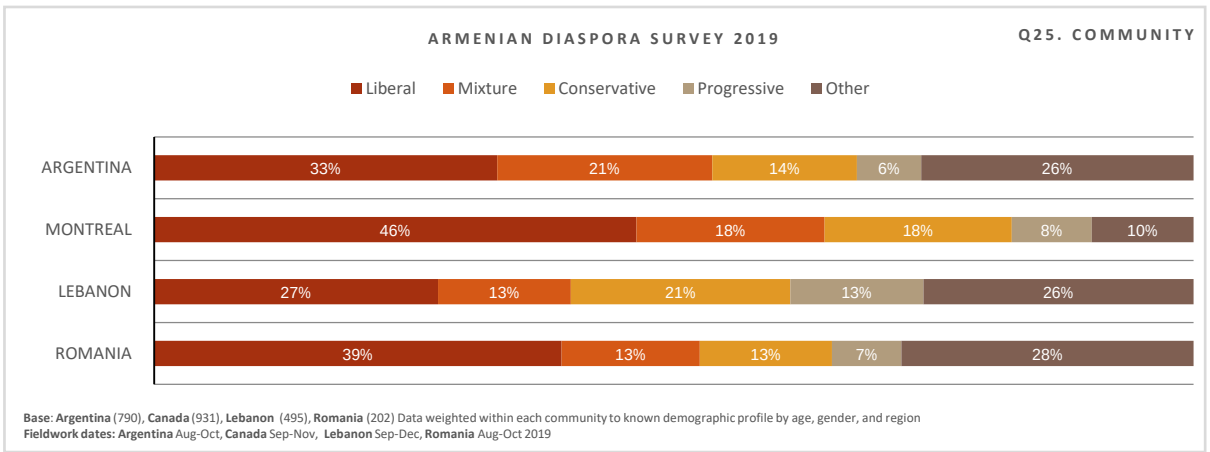


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 24: Did you vote in the last national elections in Argentina/ Canada/ Lebanon/ Romania ?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2643 NOT VALID=54**	**790**	**931**	**495**	**202**	**394**	**479**	**857**	**690**
	%	%	%	%	%	%	%	%	%
Yes	74	82	76	57	79	49	80	76	83
No	17	14	14	26	15	23	14	18	14
I was not eligible to vote in the last national elections	9	4	10	17	7	28	6	7	3
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 24: Did you vote in the last national elections in Argentina/ Canada/ Lebanon/ Romania ?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2643 NOT VALID=54**	**1242**	**1176**	**1846**	**573**	**476**	**532**	**1319**
	%	%	%	%	%	%	%	%
Yes	74	77	72	78	66	65	81	76
No	17	14	19	15	22	18	14	17
I was not eligible to vote in the last national elections	9	9	9	8	12	17	6	7
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 25: Which of the following comes closest to describing your political views?

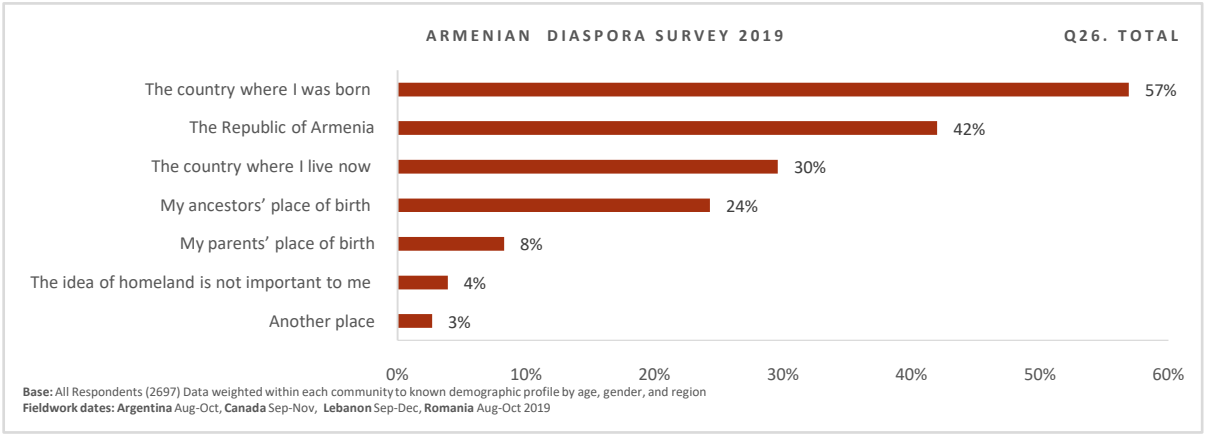




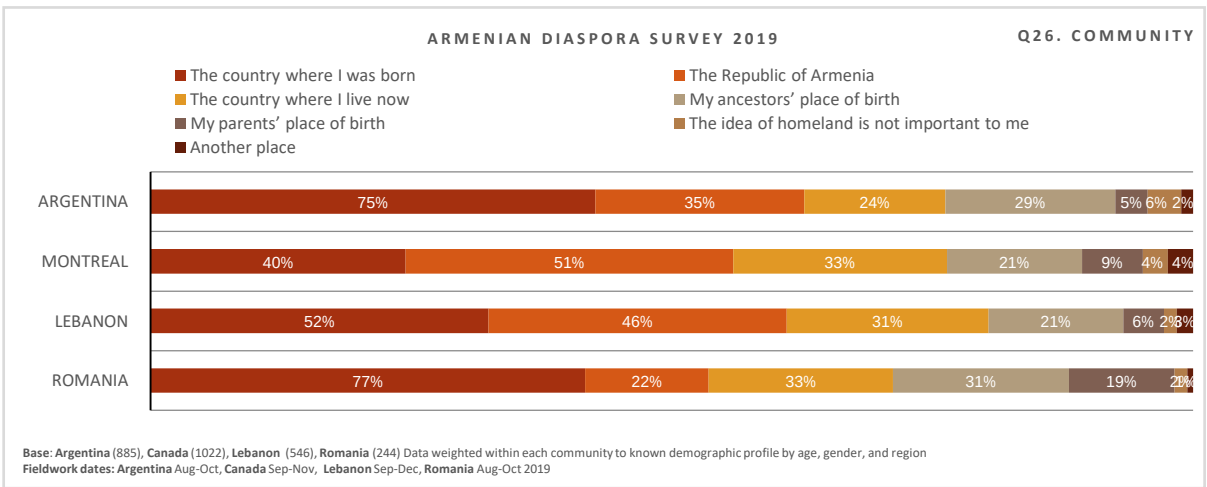
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 25: Which of the following comes closest to describing your political views?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2419 NOT VALID=278**	**790**	**931**	**495**	**202**	**394**	**479**	**857**	**690**
	%	%	%	%	%	%	%	%	%
Liberal	38	33	46	27	39	26	36	33	50
Mixture	17	21	18	13	13	18	18	19	15
Conservative	17	14	18	21	13	12	15	19	18
Progressive	8	6	8	13	7	10	11	8	6
Other	20	26	10	26	28	34	20	21	11
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 25: Which of the following comes closest to describing your political views?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2419 NOT VALID=278**	**1242**	**1176**	**1846**	**573**	**476**	**532**	**1319**
	%	%	%	%	%	%	%	%
Liberal	38	35	40	38	37	39	46	34
Mixture	17	19	16	19	11	16	20	17
Conservative	17	18	16	14	25	23	17	14
Progressive	8	9	7	9	7	7	7	9
Other	20	19	21	20	19	15	10	26
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 26: Which of the following do you consider your homeland?



Base: All Respondents (2697) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

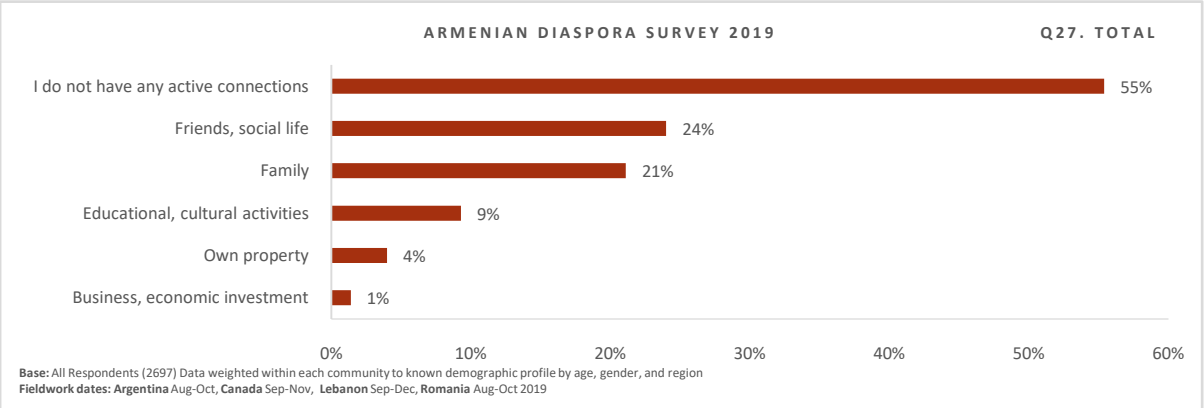


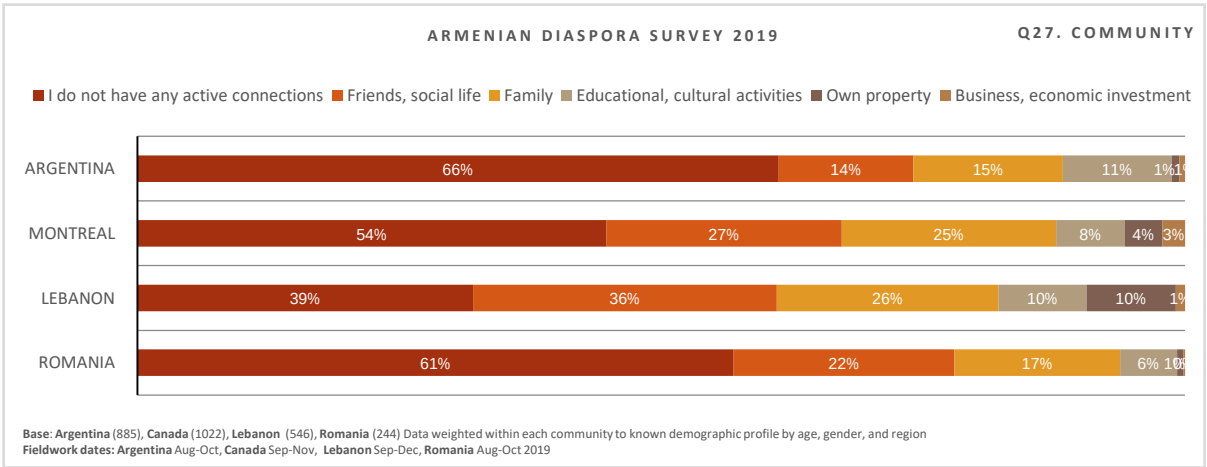
Base: **Argentina** (885), **Canada** (1022), **Lebanon** (546), **Romania** (244) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
Question 26: Which of the following do you consider your homeland?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2697 NOT VALID=38	885	1022	546	244	430	499	947	821
	%	%	%	%	%	%	%	%	%
The country where I was born	57	75	40	52	77	58	62	56	55
The Republic of Armenia	42	35	51	46	22	40	39	46	40
The country where I live now	30	24	33	31	33	30	24	26	38
My ancestors' place of birth	24	29	21	21	31	32	30	22	19
My parents' place of birth	8	5	9	6	19	10	6	7	10
The idea of homeland is not important to me	4	6	4	2	2	5	6	4	1
Another place	3	2	4	3	1	1	4	3	2

QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 26: Which of the following do you consider your homeland?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2697 NOT VALID=38	1325	1372	1979	718	538	580	1437
	%	%	%	%	%	%	%	%
The country where I was born	57	56	58	58	55	39	50	66
The Republic of Armenia	42	44	40	44	38	56	49	37
The country where I live now	30	33	26	30	29	32	35	28
My ancestors' place of birth	24	25	24	27	16	17	22	29
My parents' place of birth	8	7	9	8	9	8	12	7
The idea of homeland is not important to me	4	4	4	5	1	3	3	5
Another place	3	3	2	3	1	4	4	2

Question 27: What kind of active connections do you currently have in the Republic of Armenia or Artsakh?

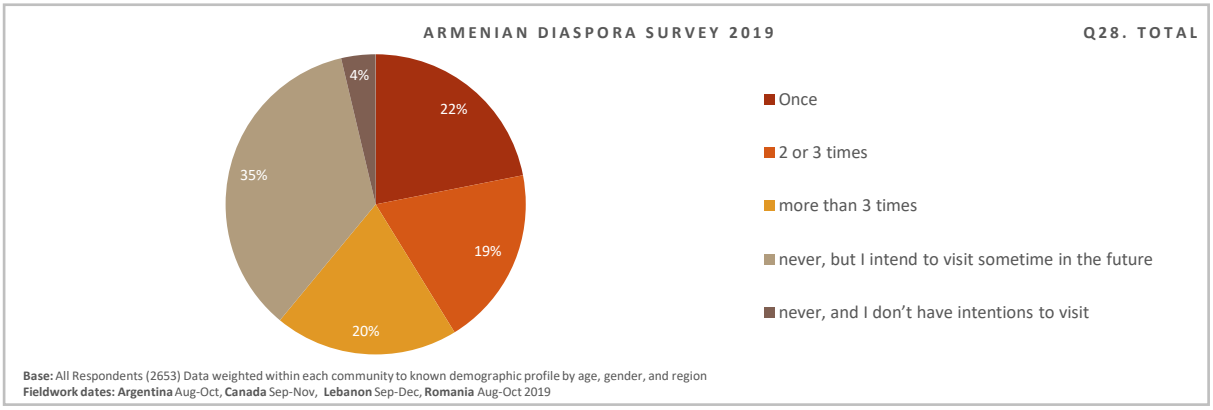


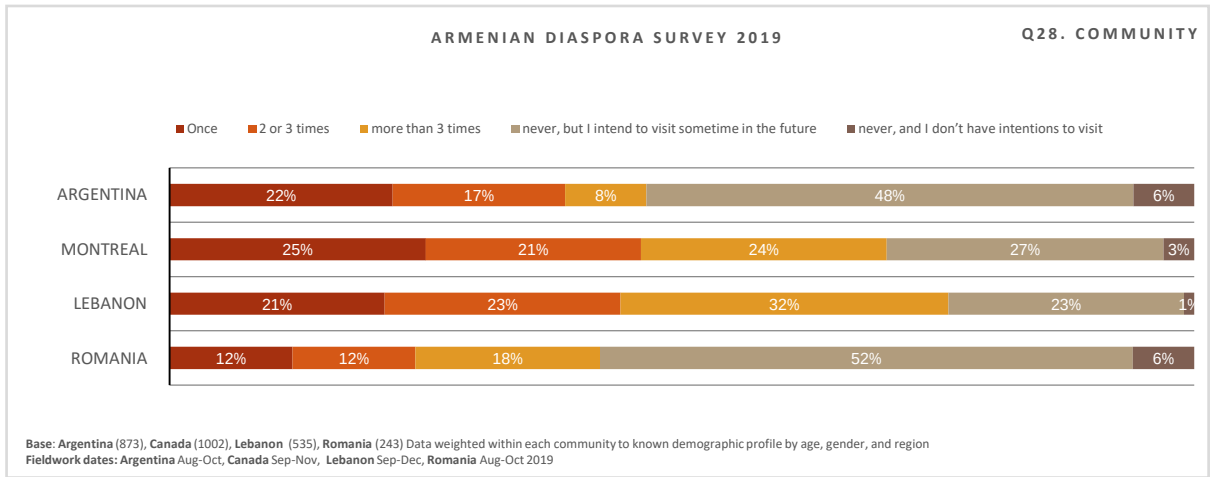


QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
Question 27: What kind of active connections do you currently have in the Republic of Armenia or Artsakh?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2697 NOT VALID=62	885	1022	546	244	430	499	947	821
	%	%	%	%	%	%	%	%	%
I do not have any active connections	55	66	54	39	61	48	55	56	59
Friends, social life	24	14	27	36	22	22	31	25	20
Family	21	15	25	26	17	29	20	23	15
Educational, cultural activities	9	11	8	10	6	13	9	8	9
Own property	4	1	4	10	1	3	5	5	4
Business, economic investment	1	1	3	1	0	1	2	1	2

QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 27: What kind of active connections do you currently have in the Republic of Armenia or Artsakh?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2697 NOT VALID=62	1325	1372	1979	718	538	580	1437
	%	%	%	%	%	%	%	%
I do not have any active connections	55	53	58	59	46	43	60	59
Friends, social life	24	28	20	23	27	37	20	22
Family	21	19	23	19	26	32	22	17
Educational, cultural activities	9	12	7	10	8	10	6	10
Own property	4	5	4	3	6	6	2	4
Business, economic investment	1	2	1	2	1	3	2	1

Question 28: Have you ever visited the Republic of Armenia or Artsakh?

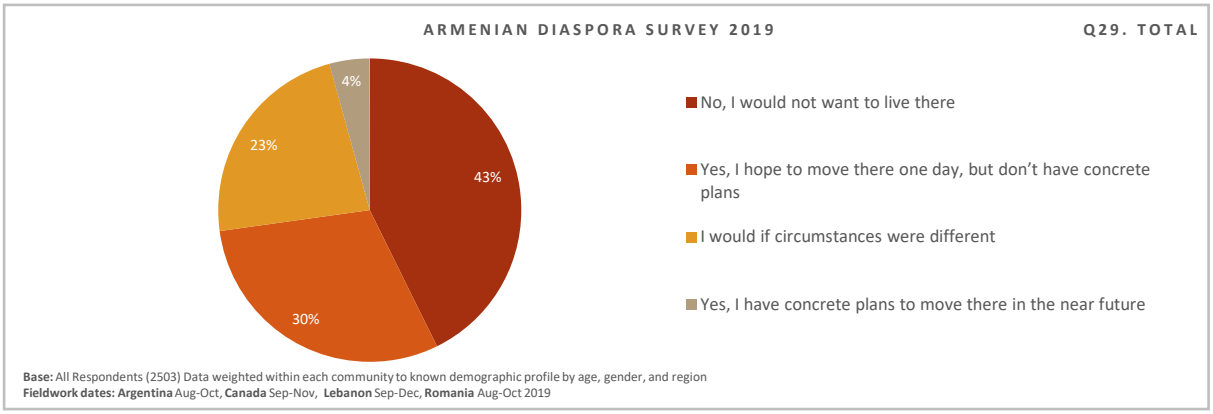


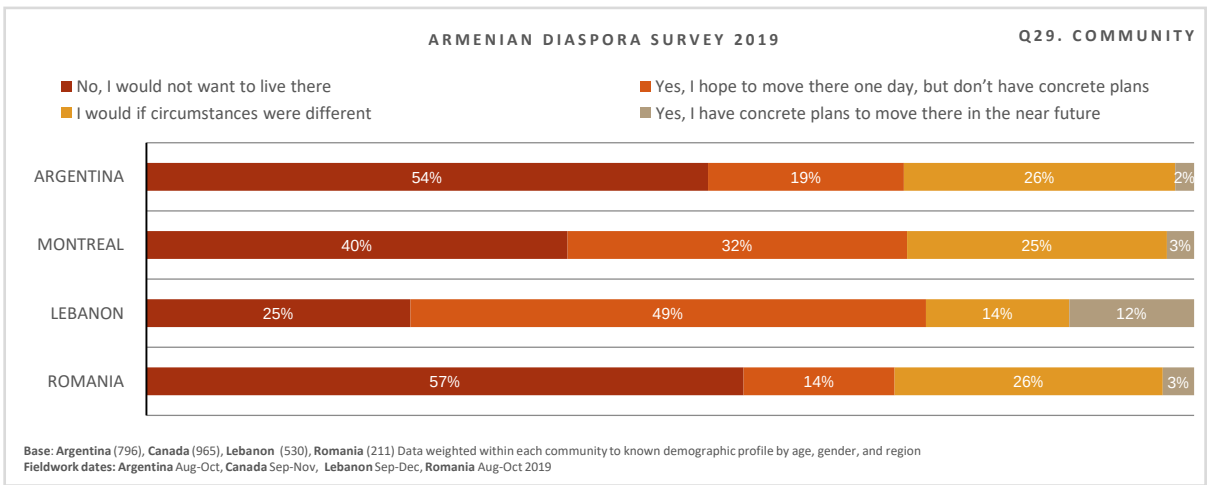


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 28: Have you ever visited the Republic of Armenia or Artsakh?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2653 NOT VALID=44	873	1002	535	243	426	488	938	800
	%	%	%	%	%	%	%	%	%
Once	22	22	25	21	12	23	21	21	23
2 or 3 times	19	17	21	23	12	23	21	17	20
more than 3 times	20	8	24	32	18	11	22	23	20
never, but I intend to visit sometime in the future	35	48	27	23	52	39	34	36	34
never, and I don't have intentions to visit	4	6	3	1	6	5	2	4	4
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 28: Have you ever visited the Republic of Armenia or Artsakh?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2653 NOT VALID=44	1303	1350	1957	695	526	574	1433
	%	%	%	%	%	%	%	%
Once	22	21	23	23	20	24	28	19
2 or 3 times	19	22	17	20	17	17	20	20
more than 3 times	20	21	18	21	18	33	18	16
never, but I intend to visit sometime in the future	35	32	38	34	40	23	31	41
never, and I don't have intentions to visit	4	4	4	3	6	3	3	4
TOTAL	100	100	100	100	100	100	100	100

Question 29: Have you considered living permanently in the Republic of Armenia?

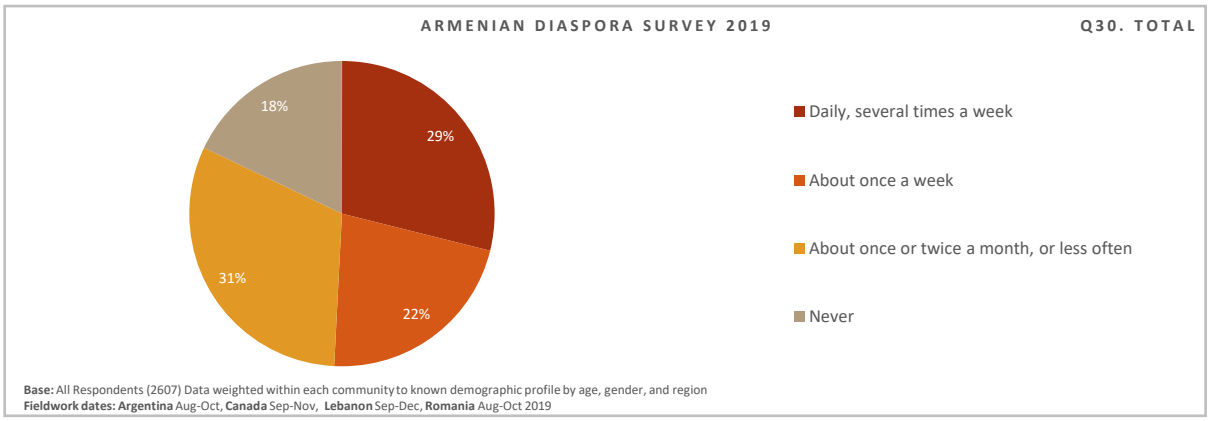


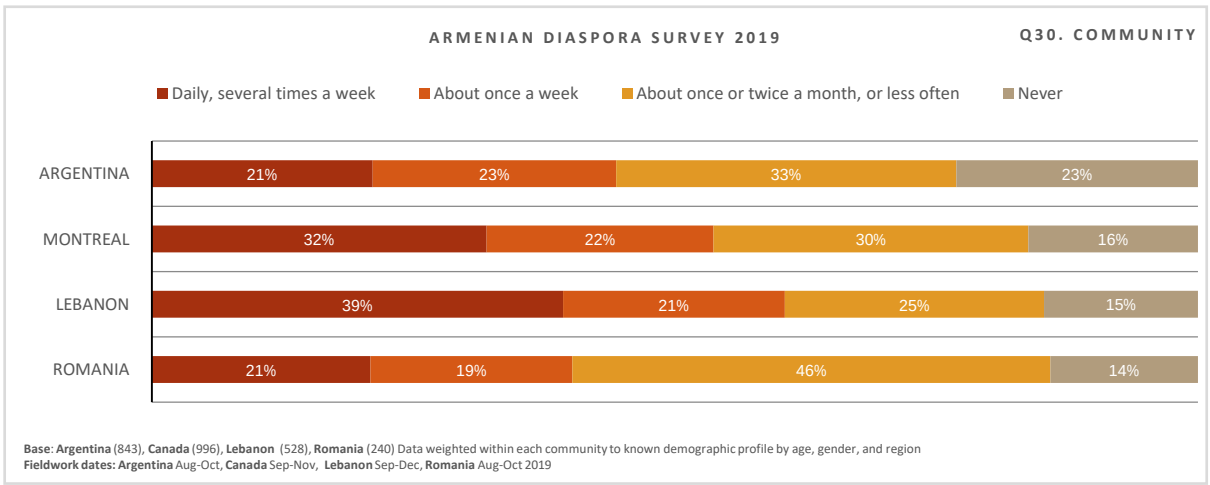


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 29: Have you considered living permanently in the Republic of Armenia?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2503 NOT VALID=194**	**796**	**965**	**530**	**211**	**411**	**483**	**900**	**709**
	%	%	%	%	%	%	%	%	%
Yes, I hope to move there one day, but don't have concrete plans	43	54	40	25	57	42	46	38	47
Yes, I have concrete plans to move there in the near future	30	19	32	49	14	32	26	32	29
No, I would not want to live there	23	26	25	14	26	20	23	27	19
I would if circumstances were different	4	2	3	12	3	5	6	3	5
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 29: Have you considered living permanently in the Republic of Armenia?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2503 NOT VALID=194**	**1239**	**1264**	**1873**	**630**	**506**	**542**	**1357**
Yes, I hope to move there one day, but don't have concrete plans	43	38	47	43	42	31	45	45
Yes, I have concrete plans to move there in the near future	30	33	28	29	32	38	27	29
No, I would not want to live there	23	25	21	25	16	25	26	22
I would if circumstances were different	4	4	5	3	9	7	2	5
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 30: How often do you follow current events in the Republic of Armenia and Artsakh in the media or online?

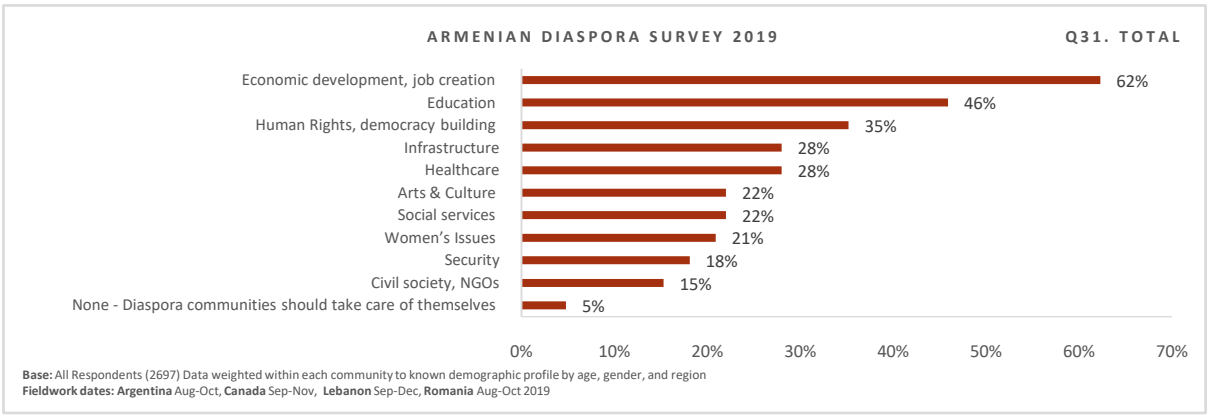




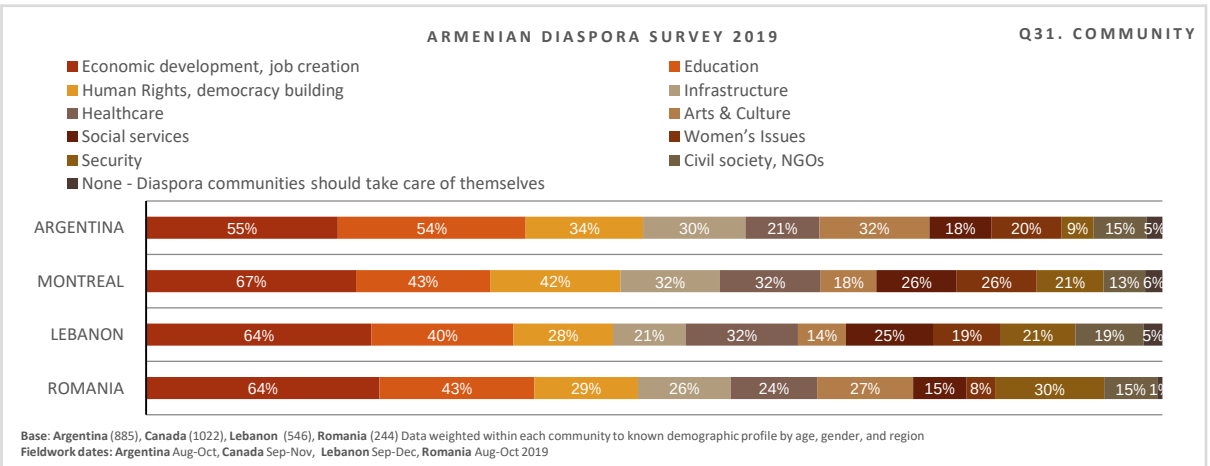
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
A30. How often do you follow current events in the Republic of Armenia and Artsakh in the media or online?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2607 NOT VALID=90	843	996	528	240	424	492	934	756
	%	%	%	%	%	%	%	%	%
Daily, several times a week	29	21	32	39	21	20	21	30	38
About once a week	22	23	22	21	19	15	29	21	23
About once or twice a month, or less often	31	33	30	25	46	43	29	32	25
Never	18	23	16	15	14	22	21	18	14
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
A30. How often do you follow current events in the Republic of Armenia and Artsakh in the media or online?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2670 NOT VALID=90	1304	1303	1931	677	525	573	1402
	%	%	%	%	%	%	%	%
Daily, several times a week	29	33	25	28	31	44	28	25
About once a week	22	22	22	21	24	24	23	21
About once or twice a month, or less often	31	31	32	33	26	22	31	34
Never	18	15	21	18	19	10	18	20
TOTAL	100	100	100	100	100	100	100	100

Question 31: Which of the following areas should diaspora communities support in the Republic of Armenia?



Base: All Respondents (2697) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

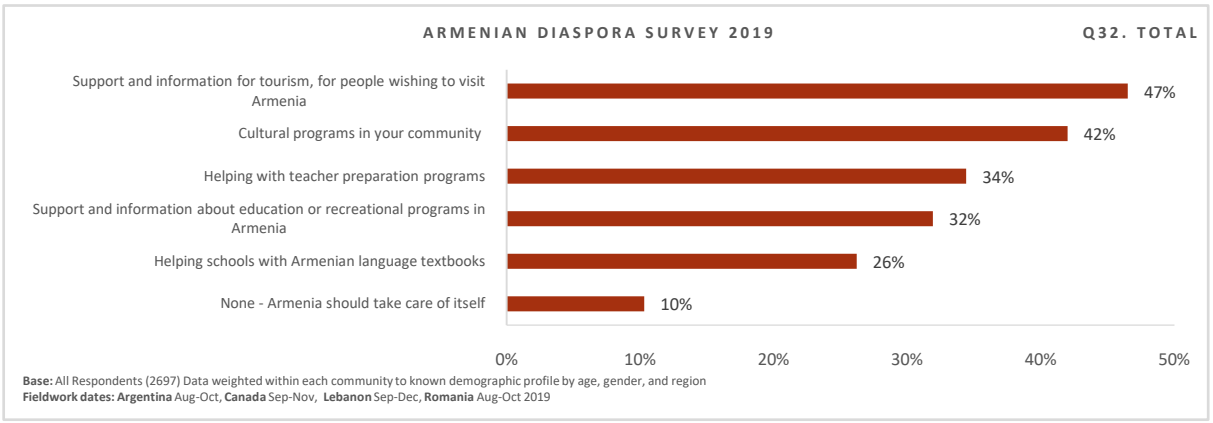


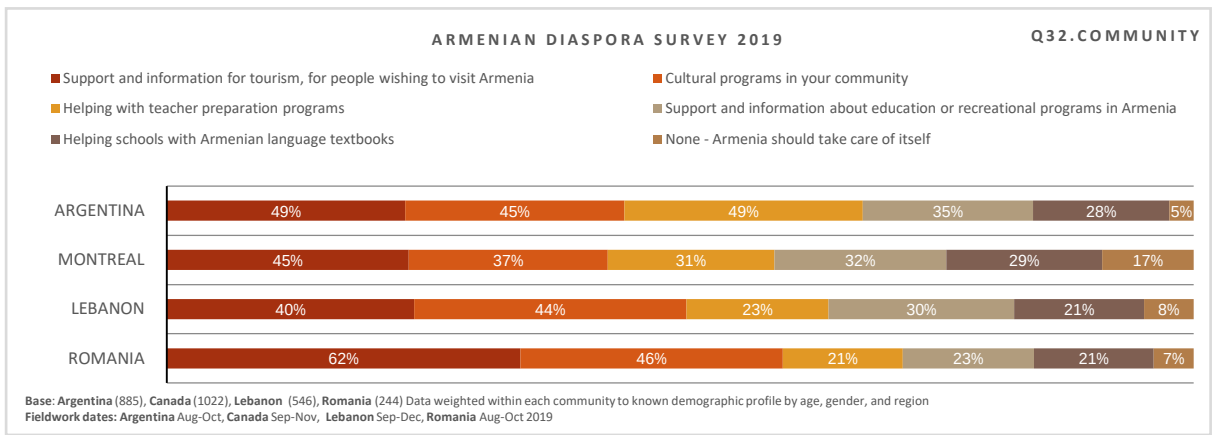
Base: **Argentina** (885), **Canada** (1022), **Lebanon** (546), **Romania** (244) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

QUESTION - Multicode		COMMUNITY				AGE			
Question 31: Which of the following areas should diaspora communities support in the Republic of Armenia?	**TOTAL**	**Argentina**	**Canada**	**Lebanon**	**Romania**	**16-24**	**25-34**	**35-54**	**55+**
BASE	**2697 NOT VALID=92**	**885**	**1022**	**546**	**244**	**430**	**499**	**947**	**821**
	%	**%**	**%**	**%**	**%**	**%**	**%**	**%**	**%**
Economic development, job creation	62	55	67	64	64	65	59	64	61
Education	46	54	43	40	43	58	47	45	40
Human Rights, democracy building	35	34	42	28	29	35	39	35	33
Infrastructure	28	30	32	21	26	25	31	28	29
Healthcare	28	21	32	32	24	23	23	31	30
Arts & Culture	22	32	18	14	27	33	24	21	18
Social services	22	18	26	25	15	19	24	24	20
Women's Issues	21	20	26	19	8	32	25	19	15
Security	18	9	21	21	30	16	16	18	21
Civil society, NGOs	15	15	13	19	15	23	18	17	8
None - Diaspora communities should take care of themselves	5	5	6	5	1	6	5	5	4

QUESTION - Multicode		GENDER		MODE		FIRST ARRIVED		
Question 31: Which of the following areas should diaspora communities support in the Republic of Armenia?	**TOTAL**	**Male**	**Female**	**Online**	**Offline**	**You**	**A parent**	**Grandparent / Earlier generation**
BASE	**2697 NOT VALID=92**	**1325**	**1372**	**1979**	**718**	**538**	**580**	**1437**
	%	**%**	**%**	**%**	**%**	**%**	**%**	**%**
Economic development, job creation	62	64	60	65	55	70	61	63
Education	46	47	45	48	40	37	47	49
Human Rights, democracy building	35	32	38	36	34	39	38	33
Infrastructure	28	36	21	32	18	29	32	27
Healthcare	28	27	29	28	27	28	33	26
Arts & Culture	22	26	19	24	18	14	18	28
Social services	22	23	21	23	18	26	26	20
Women's Issues	21	19	23	24	13	19	23	20
Security	18	19	17	15	26	24	18	16
Civil society, NGOs	15	15	16	18	8	12	13	18
None - Diaspora communities should take care of themselves	5	5	5	5	3	5	6	5

Question 32: And in which ways the Republic of Armenia could support your local community?





QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
Question 32: And in which ways the Republic of Armenia could support your local community?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2697 NOT VALID=115**	**885**	**1022**	**546**	**244**	**430**	**499**	**947**	**821**
	%	%	%	%	%	%	%	%	%
Support and information for tourism, for people wishing to visit Armenia	47	49	45	40	62	52	45	49	42
Cultural programs in your community	42	45	37	44	46	38	48	44	39
Helping with teacher preparation programs	34	49	31	23	21	38	28	37	33
Support and information about education or recreational programs in Armenia	32	35	32	30	23	44	37	31	24
Helping schools with Armenian language textbooks	26	28	29	21	21	26	21	29	26
None - Armenia should take care of itself	10	5	17	8	7	12	9	9	12

QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 32: And in which ways the Republic of Armenia could support your local community?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2697 NOT VALID=115**	**1325**	**1372**	**1979**	**718**	**538**	**580**	**1437**
	%	%	%	%	%	%	%	%
Support and information for tourism, for people wishing to visit Armenia	47	49	44	50	37	42	44	50
Cultural programs in your community	42	45	40	44	36	41	37	46
Helping with teacher preparation programs	34	35	34	37	28	35	36	34
Support and information about education or recreational programs in Armenia	32	31	33	37	19	29	32	35
Helping schools with Armenian language textbooks	26	25	27	26	27	30	33	23
None - Armenia should take care of itself	10	12	9	11	9	14	14	8

Question 33: If you were able to distribute money to support projects for Armenians anywhere in the world, what would you choose? Feel free to name up to three. Projects can be educational, cultural, social, infrastructural etc.

	Question 33: If you were able to distribute money to support projects for Armenians anywhere in the world, what would you choose? Feel free to name up to three. Projects can be educational, cultural, social, infrastructural etc.	**%**	**N**
1	EDUCATION	20%	704
2	SOCIAL SERVICES, HELPING VULNERABLE GROUPS - POOR FAMILIES, IN NEED, ELDERLY, HOMELESS, ORPHANS	12%	433
3	CULTURAL, ART, MUSIC, SPORTS PROJECTS	10%	334
4	DEVELOPMENT PROGRAMS, LEVELING UP THE QUALITY OF LIFE, CREATING JOBS, WORKPLACES	7%	228
5	ECONOMIC DEVELOPMENT, SUPPORTING BUSINESS, INVESTMENTS	6%	226
6	INFRASTRUCTURES, HOUSING	6%	206
7	HEALTH CARE	5%	166
8	PROJECTS ON KEEPING ARMENIAN IDENTITY, TRADITIONS, CUISINE, ARMENIAN LANGUAGE, INCL. WESTERN ARMENIAN; PRESERVING ARMENI	5%	158
9	HUMAN RIGHTS, FREEDOM OF MEDIA, DIVERSITY, GENDER	3%	117
10	ARMENIAN SOCIAL ORGANIZATIONS	3%	106
11	RESEARCH, SCIENCE, ACADEMIC ADVANCEMENT, TECHNOLOGY, SUPPORTING PROFESSIONALS	3%	102
12	DEFENSE OF ARMENIA AND NKR, SECURITY, MILITARY ASSISTENCE, HELPING SOLDIERS AND THEIR FAMILIES	3%	95
13	REPATRIATION PROJECTS, TOURISM	3%	93
14	ACTIVITES, CLUBS, CAMPS, EVENTS FOR THE CHILDREN, TEENS AND YOUTH	2%	80
15	BUILDING, SUPPORTING CHURCHES, RELIGION	2%	74
16	NETWORKING BETWEEN DIASPORA AND RA	2%	61
17	ASSISTING ORGANIZATIONS THAT WORK ON GENOCIDE RECOGNITION, AWARENESS RAISING, ARMENIAN ISSUES	2%	55
18	CREATION AND ACTIVATION OF COMMUNITY CENTERS, LOCAL PROJECTS	1%	49
19	FINANCING THE FUNDS, ORGANIZING CHARITIES	1%	45
20	LIBRARIES, BOOKS, NEWSPAPERS, AUDIO VIDEO MATERIALS	1%	36
21	POLITICAL SUPPORT, LOBBYING ARMENIA INTERESTS	1%	30
22	Don’t know	3%	103
	TOTAL	100%	**3,501**

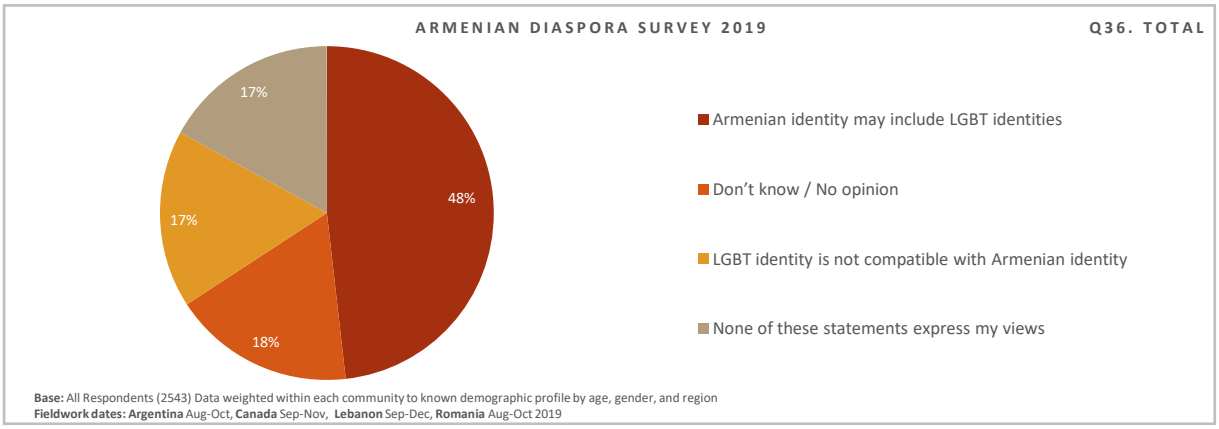
Question 34: Could you please name one contemporary Armenian person or achievement in any sphere of life, from the political to the cultural, that makes you proud?

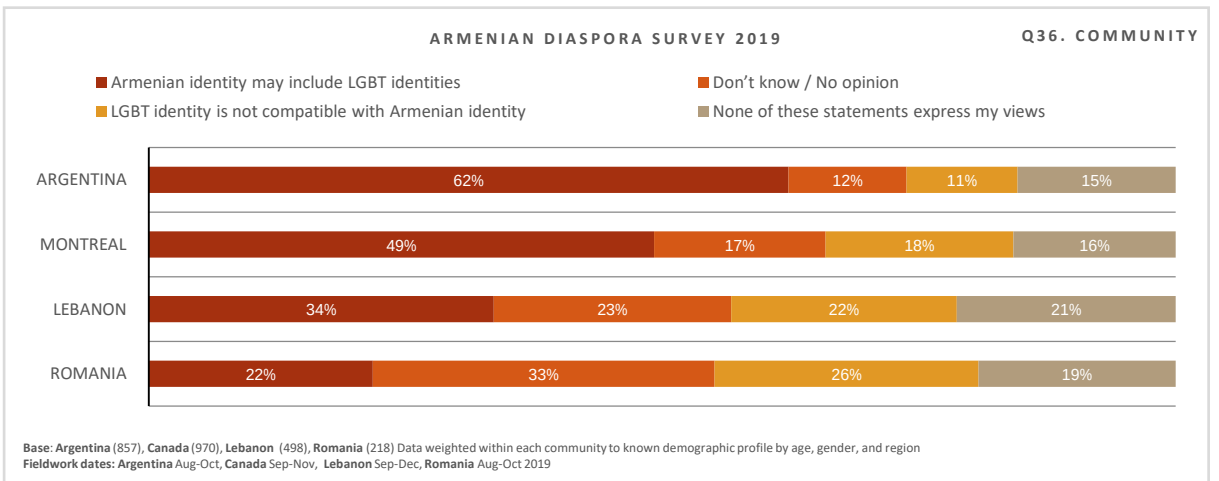
	Question 34: Could you please name one contemporary Armenian person or achievement in any sphere of life, from the political to the cultural, that makes you proud?	%	N
1	CHARLES AZNAVOUR	24%	402
2	NIKOL PASHINYAN	9%	145
3	SERJ TANKIAN	3%	45
4	HENRIKH MKHITARIAN	2%	37
5	GARO PAYLAN	2%	34
6	ARAM KHACHATRYAN	2%	30
7	KIM KARDASHIAN	2%	29
8	VELVET REVOLUTION	2%	29
9	ANCESTORS, PARENTS, FAMILY, ME	2%	26
10	KIRK KERKORIAN	1%	23
11	EDUARDO EURNEKIAN	1%	22
12	VARUJAN VOSGANIAN	1%	22
13	HRANT DINK	1%	18
14	ALEXIS OHANIAN	1%	16
15	ATOM EGOYAN	1%	15
16	KOMITAS	1%	15
17	TUMO	1%	15
18	CATHOLICOS ARAM I KESHISHIAN	1%	13
19	DANIEL STAMBOULIAN	1%	13
20	GENOCIDE RECOGNITION	1%	12
21	ARA MALIKIAN	1%	11
22	ALEX MANOOGIAN	1%	10
23	GEORGE BOUCHIKIAN	1%	10
24	LEVON ARONIAN	1%	10
25	MANY	1%	10
26	CALOUSTE GULBENKIAN	1%	9
27	WILLIAM SAROYAN	1%	9
28	ARF	0.5%	8
29	ARMEN SARKISSIAN	0.5%	8
30	SOAD	0.5%	8
31	VARUJAN PAMBUCCIAN	0.5%	8
32	NOUBAR AFEYAN	0.4%	6
33	GARRY KASPAROV	0.3%	5
34	HARRY TAVITIAN	0.3%	5
35	KARNIG SARKISSIAN	0.3%	5
36	RAIMOND DAMADIAN	0.3%	5
37	VIKTOR HAMBARDZUMYAN	0.3%	5
38	CÁTEDRA ARMENIA UNR	0.2%	4
39	DAVID NALBANDIAN	0.2%	4
40	GARABET IBRĂILEANU	0.2%	4
41	GAREGIN NJDEH	0.2%	4
42	LARA AHARONIAN	0.2%	4
43	LISBON 5	0.2%	4
44	MONTE	0.2%	4
45	TIGRAN HAMASYAN	0.2%	4
46	AGBU	0.2%	3
47	AGOP KIRMIZIAN	0.2%	3
48	ALIN DEMIRDJIAN	0.2%	3
49	ALL ARMENIAN FUND	0.2%	3
50	ARA GEVORKIAN	0.2%	3
50	OTHER	31.0%	512
	TOTAL	100%	**1,652**

Question 35: Name one Armenian person or organization (political, philanthropic, religious, cultural or other; locally in your community or transnationally) in the diaspora that you feel has done a good job of being a leader since the year 2000. Please do not mention anybody before 2000.

	Question 35: Name one Armenian person or organization (political, philanthropic, religious, cultural or other; locally in your community or transnationally) in the diaspora that you feel has done a good job of being a leader since the year 2000. Please do not mention anybody before 2000.	%	N
1	AGBU	12.5%	179
2	ARF	7.1%	101
3	CHARLES AZNAVOUR	6.5%	93
4	EDUARDO EURNEKIAN	4.5%	65
5	HOMENETMEN	4.3%	61
6	HOM	3.7%	53
7	ARS	3.3%	47
8	ALL ARMENIAN FUND	3.0%	43
9	FUNDACIÓN CALOUSTE GULBENKIAN	3.0%	43
10	KIRK KERKORIAN	2.2%	31
11	NIKOL PASHINYAN	2.2%	31
12	HAY DOUN	1.9%	27
13	HAMAZKAYIN	1.7%	25
14	SERJ TANKIAN / SOAD	1.7%	24
15	CATHOLICOS ARAM I KESHISHIAN	1.5%	22
16	ARMENIAN NATIONAL COUNCIL, HAY TAD	1.5%	21
17	AURORA FOUNDATION	1.4%	20
18	BIRTHRIGHT ARMENIA	1.3%	19
19	VARUJAN VOSGANIAN	1.2%	17
20	TUMO	1.1%	16
21	KIM KARDASHIAN	0.8%	12
22	CENTRO ARMENIO DE ARGENTINA	0.8%	11
23	ARMENIAN APOSTOLIC CHURCH	0.8%	11
24	GARO PAYLAN	0.8%	11
25	HAKOB BAGRATUNI	0.8%	11
26	FUNDACIÓN LUISA HAIRABEDIAN	0.7%	10
27	HENRIKH MKHITARIAN	0.7%	10
28	DANIEL STAMBOULIAN	0.7%	10
29	RUBEN VARDANYAN	0.6%	9
30	MHER KARAKACHIAN	0.6%	9
31	UAR	0.6%	8
32	SAM SIMONYAN	0.6%	8
33	GEORGE BOUCHIKIAN	0.6%	8
34	KARAGOZIAN	0.6%	8
35	ARMENIAN COLLEGE KHRIMIAN	0.4%	6
36	HAIGAZIAN UNIVERSITY	0.4%	6
37	HRANT DINK	0.3%	5
38	SOURP HAGOP	0.3%	5
39	VARUJAN PAMBUCCIAN	0.3%	5
40	NOUBAR AFEYAN	0.3%	5
41	MANY	0.3%	4
42	BENEVOLENT ORGANIZATIONS	0.3%	4
43	BISHOP BAGRAT GALESTANYAN	0.3%	4
44	BERGE SETRAKIAN	0.3%	4
45	KOHAR	0.3%	4
46	ANCESTORS, PARENTS, FAMILY, ME	0.2%	3
47	COLECTIVIDAD ARMENIA DE ROSARIO	0.2%	3
48	VICKEN ATTARIAN	0.2%	3
49	HAGOP DER KHATCHADOURIAN	0.2%	3
50	ALL	0.2%	3
	TOTAL	100%	**1,652**

Question 36: Some Armenians believe that LGBT identities are not compatible with Armenian identity. Other Armenians believe Armenian identity includes LGBT identities. If you have to choose between these two opinions, which would be closer to your views:





QUESTION - Single code		COMMUNITY				AGE			
A36. Some Armenians believe that LGBT identities are not compatible with Armenian identity. Other Armenians believe Armenian identity includes LGBT identities. If you have to choose between these two opinions, which would be closer to your views:	**TOTAL**	**Argentina**	**Canada**	**Lebanon**	**Romania**	**16-24**	**25-34**	**35-54**	**55+**
BASE	**2543 NOT VALID=154**	**857**	**970**	**498**	**218**	**422**	**480**	**918**	**724**
	%	**%**	**%**	**%**	**%**	**%**	**%**	**%**	**%**
Armenian identity may include LGBT identities	48	62	49	34	22	67	55	46	36
Don't know / No opinion	18	12	17	23	33	9	10	20	26
LGBT identity is not compatible with Armenian identity	17	11	18	22	26	15	13	18	20
None of these statements express my views	17	15	16	21	19	9	21	17	19
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code		GENDER		MODE		FIRST ARRIVED		
A36. Some Armenians believe that LGBT identities are not compatible with Armenian identity. Other Armenians believe Armenian identity includes LGBT identities. If you have to choose between these two opinions, which would be closer to your views:	**TOTAL**	**Male**	**Female**	**Online**	**Offline**	**You**	**A parent**	**Grandparent / Earlier generation**
BASE	**2543 NOT VALID=154**	**1259**	**1285**	**1933**	**610**	**501**	**563**	**1390**
	%	**%**	**%**	**%**	**%**	**%**	**%**	**%**
Armenian identity may include LGBT identities	48	48	48	55	26	36	52	52
Don't know / No opinion	18	16	19	14	30	22	16	17
LGBT identity is not compatible with Armenian identity	17	19	16	14	28	26	17	14
None of these statements express my views	17	17	17	17	17	17	15	18
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 37: What is your current place of residence? – If it is a village, please indicate nearest biggest city

	Question 37: What is your current place of residence? – If it is a village, please indicate nearest biggest city	%	N
1	CANADA	38%	992
2	ARGENTINA	33%	859
3	LEBANON	20%	511
4	ROMANIA	9%	223
5	SYRIA	0.1%	3
6	UNITED STATES	0.1%	2
7	IRAQ	0.1%	2
8	ARMENIA	0%	1
9	PANAMA	0%	1
10	TURKEY	0%	1
11	ETHIOPIA	0%	1
12	EGYPT	0%	1
13	SAUDI ARABIA	0%	1
14	GERMANY	0%	1
15	FRANCE	0%	1
	TOTAL	100%	**2,600**

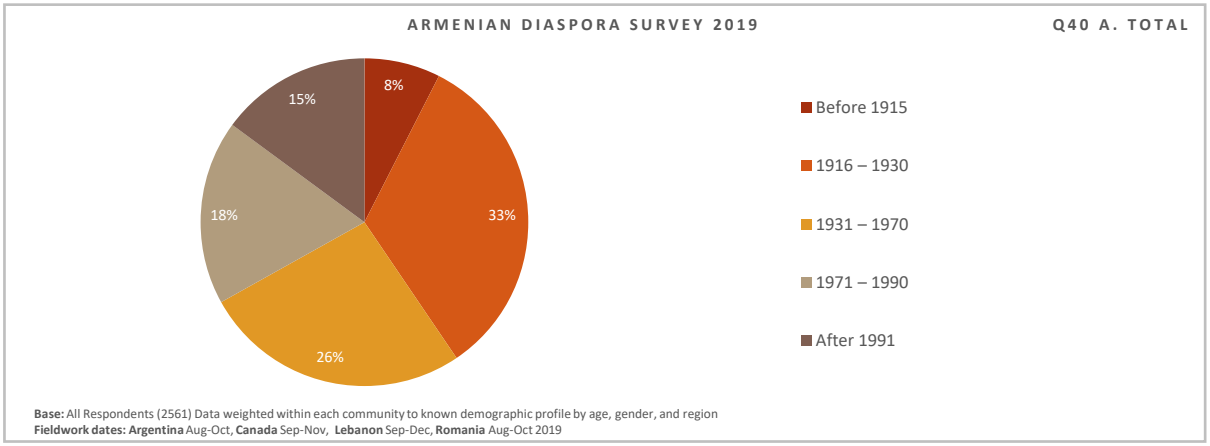
Question 38: And in which city and country were you born? If it is a village, please indicate nearest biggest city

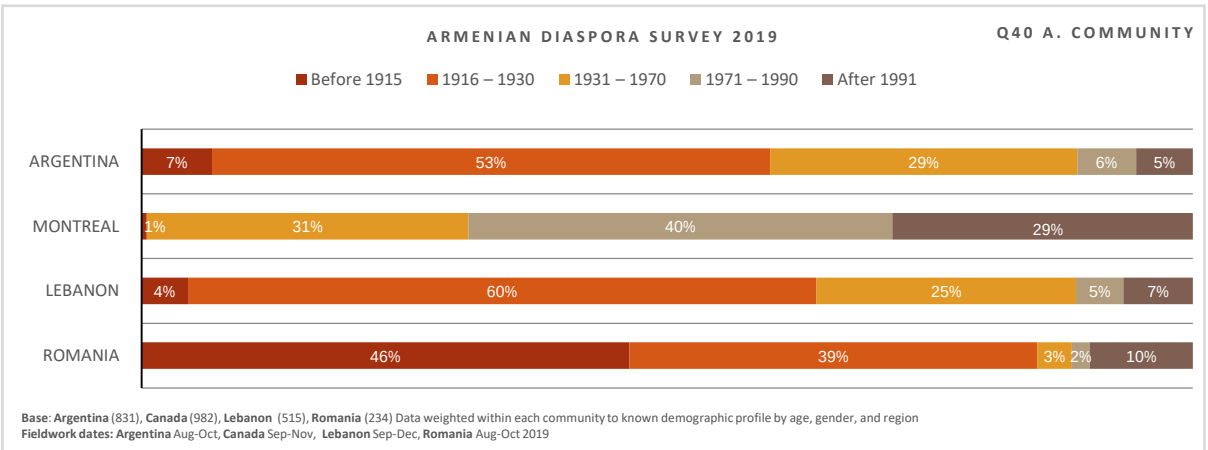
	Question 38: And in which city and country were you born? If it is a village, please indicate nearest biggest city	%	N
1	ARGENTINA	30%	763
2	LEBANON	26%	666
3	CANADA	10%	265
4	SYRIA	8%	211
5	ROMANIA	8%	199
6	ARMENIA	6%	148
7	EGYPT	6%	143
8	TURKEY	2%	61
9	IRAQ	1%	25
10	IRAN	1%	18
11	FRANCE	1%	13
12	GREECE	0.5%	12
13	URUGUAY	0.3%	9
14	UAE	0.3%	7
15	USA	0.2%	6
16	KUWAIT	0.2%	6
17	ETHIOPIA	0.2%	5
18	BULGARIA	0.1%	3
19	CYPRUS	0.1%	3
20	ISRAEL	0.1%	3
21	RUSSIA	0.1%	2
22	GERMANY	0.1%	2
23	UKRAINE	0.1%	2
24	VENEZUELA	0%	1
25	SPAIN	0%	1
26	BRAZIL	0%	1
27	BELGIUM	0%	1
28	SWITZERLAND	0%	1
29	AZERBAIJAN	0%	1
30	USSR	0%	1
31	SAUDI ARABIA	0%	1
32	NORWAY	0%	1
33	MOLDOVA	0%	1
34	JORDAN	0%	1
35	GEORGIA	0%	1
36	PALESTINE	0%	1
37	LIBYA	0%	1
	TOTAL	100%	**2,586**

Question 39: Many Armenians hold citizenship in more than one country. Please indicate the countries where you are a citizen or hold a passport:

	Question 39: Many Armenians hold citizenship in more than one country. Please indicate the countries where you are a citizen or hold a passport:	%	N
1	CANADA	30%	870
2	LEBANON	20%	564
3	ARGENTINA	18%	530
4	ARMENIA	13%	359
5	ROMANIA	5%	151
6	SYRIA	5%	150
7	USA	1%	36
8	EGYPT	1%	35
9	FRANCE	1%	25
10	TURKEY	1%	23
11	ITALY	1%	20
12	IRAN	1%	17
13	SPAIN	0.5%	14
14	GREECE	0.5%	13
15	IRAQ	0.4%	11
16	HUNGARY	0.3%	10
17	URUGUAY	0.3%	8
18	RUSSIA	0.1%	4
19	UK	0.1%	4
20	BELGIUM	0.1%	3
21	VENEZUELA	0.1%	2
22	BRAZIL	0.1%	2
23	AUSTRALIA	0.1%	2
24	BULGARIA	0.1%	2
25	ISRAEL	0.1%	2
26	PALESTINE	0.1%	2
27	CYPRUS	0.1%	2
28	OMAN	0%	1
29	JORDAN	0%	1
30	MOLDOVA	0%	1
31	GERMANY	0%	1
32	ETHIOPIA	0%	1
33	ALGERIA	0%	1
34	PANAMA	0%	1
35	SWEDEN	0%	1
	TOTAL	100%	**2,869**

Question 40: A. When did the first Armenian member(s) of your family from either parent's side settle in Argentina/Canada/Lebanon/Romania?

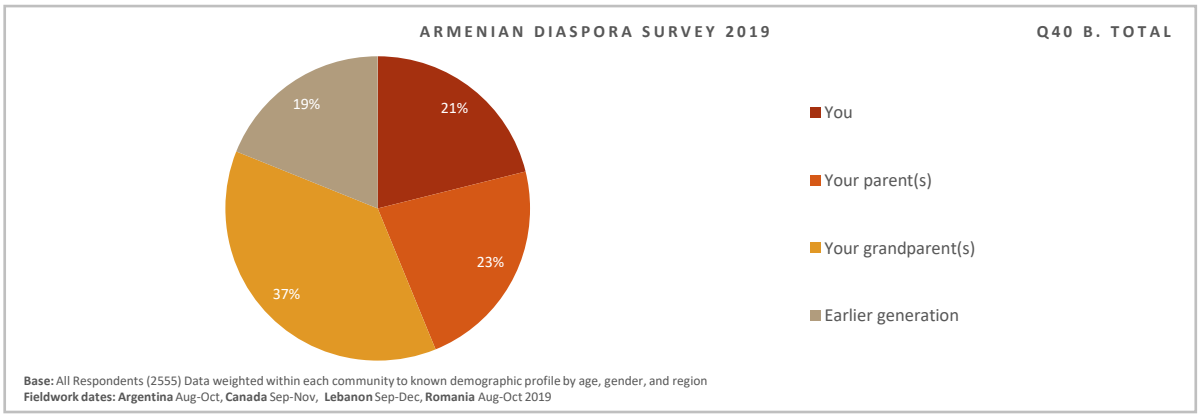


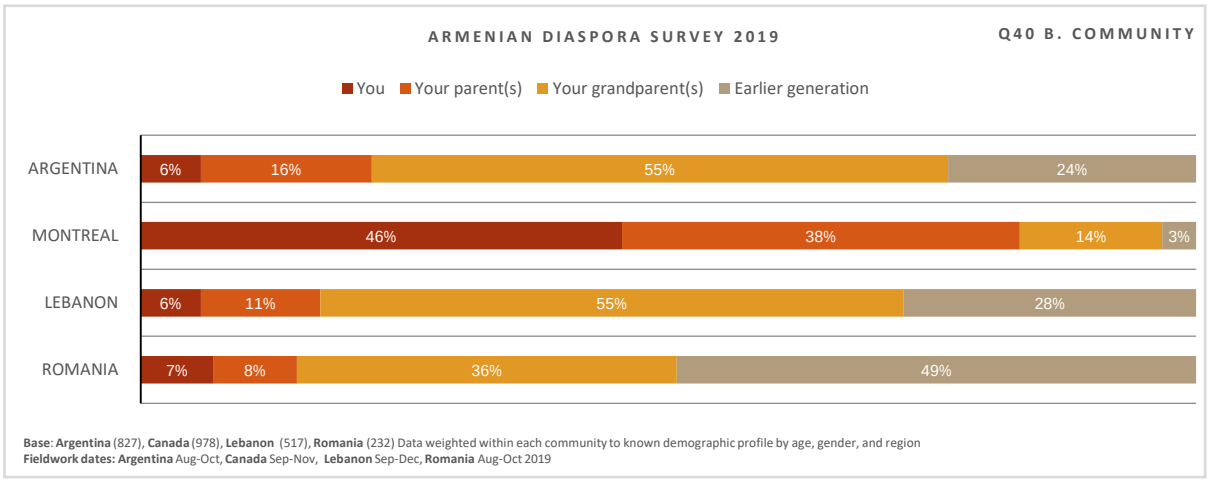


QUESTION - Single code		COMMUNITY				AGE			
Question 40: A. When did the first Armenian member(s) of your family from either parent's side settle in Argentina/ Canada/ Lebanon/ Romania?	**TOTAL**	**Argentina**	**Canada**	**Lebanon**	**Romania**	**16-24**	**25-34**	**35-54**	**55+**
BASE	**2561 NOT VALID=136**	**831**	**982**	**515**	**234**	**397**	**477**	**913**	**774**
	%	**%**	**%**	**%**	**%**	**%**	**%**	**%**	**%**
Before 1915	8	7	1	4	46	6	5	8	10
1916 – 1930	33	53	0	60	39	37	38	33	28
1931 – 1970	26	29	31	25	3	18	25	26	33
1971 – 1990	18	6	40	5	2	23	16	16	20
After 1991	15	5	29	7	10	16	17	18	10
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code		GENDER		MODE		FIRST ARRIVED		
Question 40: A. When did the first Armenian member(s) of your family from either parent's side settle in Argentina/ Canada/ Lebanon/ Romania?	**TOTAL**	**Male**	**Female**	**Online**	**Offline**	**You**	**A parent**	**Grandparent / Earlier generation**
BASE	**2561 NOT VALID=136**	**1259**	**1302**	**1920**	**642**	**519**	**578**	**1425**
	%	**%**	**%**	**%**	**%**	**%**	**%**	**%**
Before 1915	8	8	7	5	16	0	1	13
1916 – 1930	33	34	32	35	27	1	12	53
1931 – 1970	26	24	28	27	25	18	39	25
1971 – 1990	18	20	17	20	14	30	34	8
After 1991	15	14	16	14	18	52	14	1
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 40: B. And who was this?

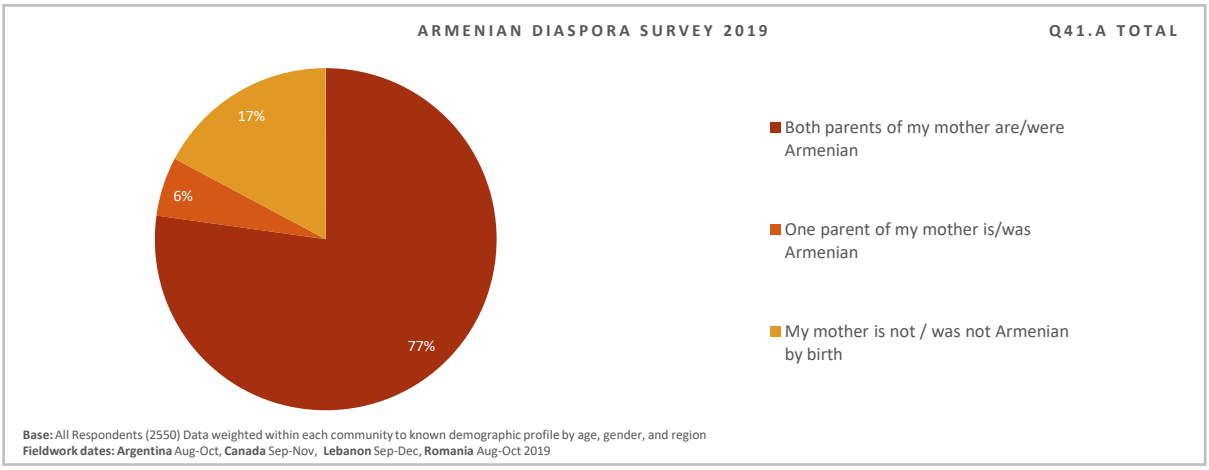


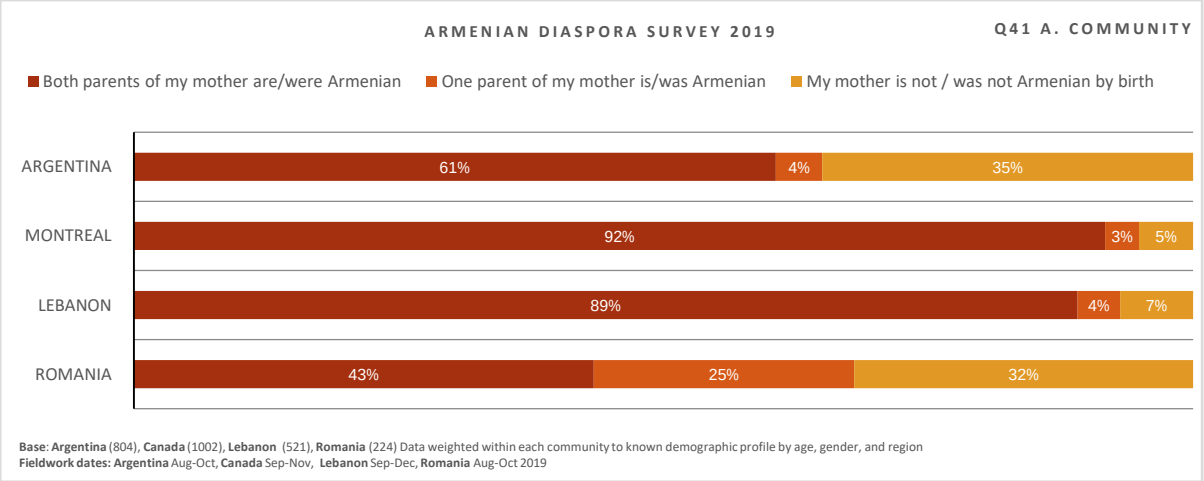


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 40: B. And who was this		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2555 NOT VALID=142	827	978	517	232	399	486	913	757
	%	%	%	%	%	%	%	%	%
You	21	6	46	6	7	6	12	22	34
Your parent(s)	23	16	38	11	8	22	18	21	29
Your grandparent(s)	37	55	14	55	36	29	42	44	31
Earlier generation	19	24	3	28	49	44	28	14	6
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 40: B. And who was this		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2555 NOT VALID=142	1259	1296	1924	630	538	580	1437
	%	%	%	%	%	%	%	%
You	21	22	21	19	27	100	0	0
Your parent(s)	23	21	25	24	18	0	100	0
Your grandparent(s)	37	39	36	38	34	0	0	66
Earlier generation	19	19	19	18	22	0	0	34
TOTAL	100	100	100	100	100	100	100	100

Question 41: Are/were your parents Armenian? A. Mother

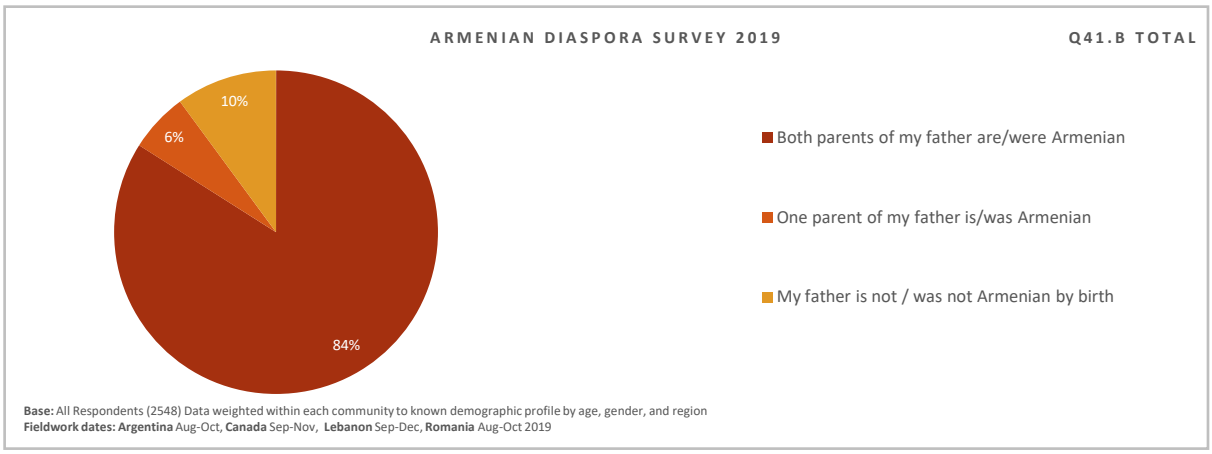


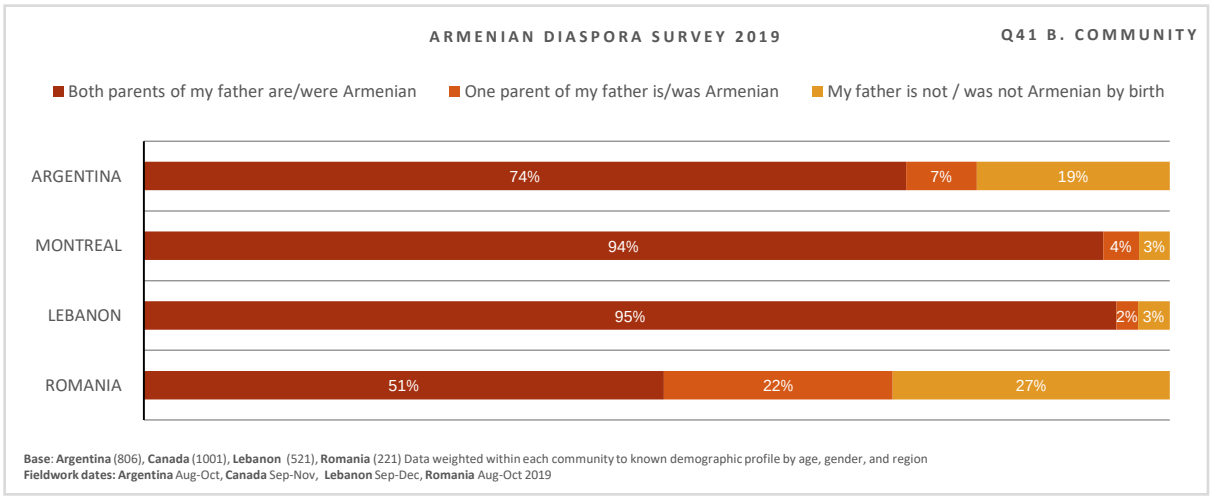


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 41: Are/were your parents Armenian? A. Mother		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2550 NOT VALID=147	804	1002	521	224	384	487	10	773
	%	%	%	%	%	%	%	%	%
Both parents of my mother are/were Armenian	77	61	92	89	43	66	71	77	87
One parent of my mother is/was Armenian	6	4	3	4	25	8	5	5	6
My mother is not / was not Armenian by birth	17	35	5	7	32	26	24	18	7
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 41: Are/were your parents Armenian? A. Mother		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2550 NOT VALID=147	1264	1285	1892	658	534	567	1379
	%	%	%	%	%	%	%	%
Both parents of my mother are/were Armenian	77	77	78	77	77	91	89	67
One parent of my mother is/was Armenian	6	5	7	5	9	3	4	7
My mother is not / was not Armenian by birth	17	19	16	18	14	6	6	25
TOTAL	100	100	100	100	100	100	100	100

Question 41: Are/were your parents Armenian? B. Father

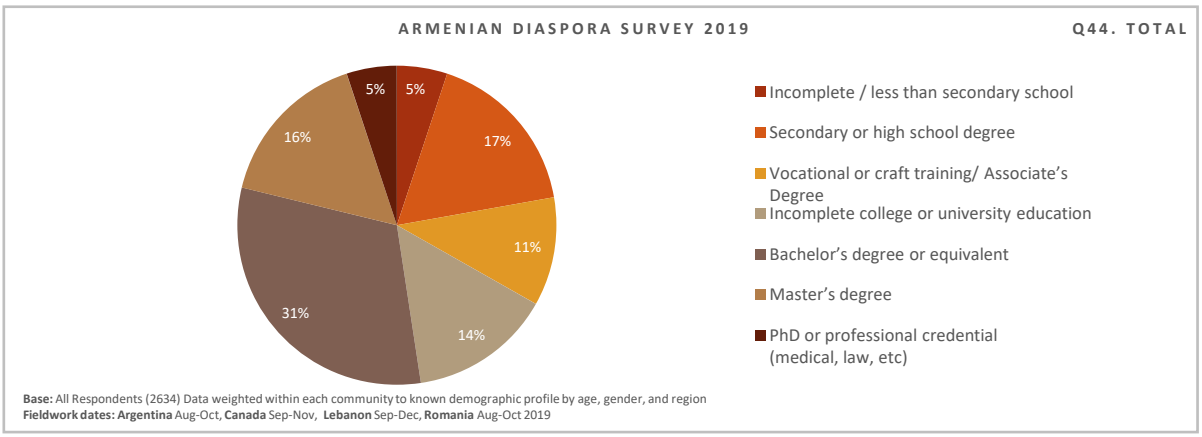


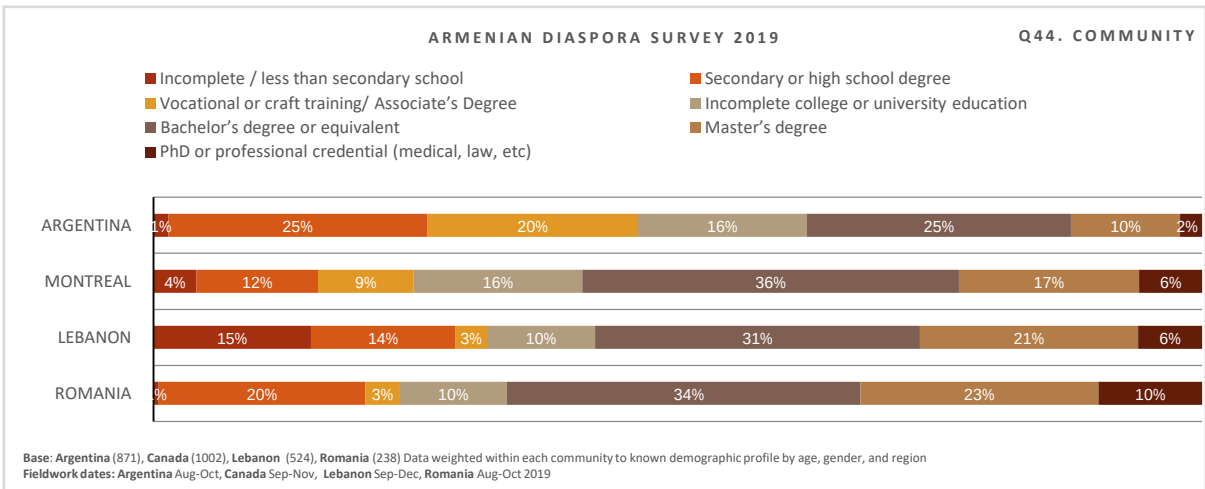


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
A41. Are/were your parents Armenian? B. Father		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2548 NOT VALID=149**	**806**	**1001**	**521**	**221**	**386**	**486**	**918**	**758**
	%	%	%	%	%	%	%	%	%
Both parents of my father are/were Armenian	84	74	94	95	51	75	76	85	92
One parent of my father is/was Armenian	6	7	4	2	22	5	12	6	3
My father is not / was not Armenian by birth	10	19	3	3	27	19	12	9	5
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
A41. Are/were your parents Armenian? B. Father		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2548 NOT VALID=149**	**1273**	**1275**	**1896**	**651**	**536**	**575**	**1365**
	%	%	%	%	%	%	%	%
Both parents of my father are/were Armenian	84	84	84	84	85	96	93	77
One parent of my father is/was Armenian	6	5	7	6	6	3	3	8
My father is not / was not Armenian by birth	10	11	9	10	10	2	4	15
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 44: What is your highest level of formal education completed?

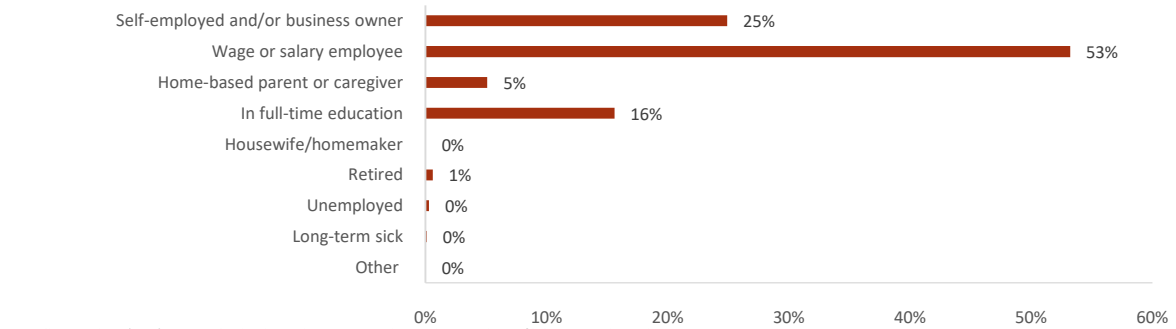




QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 44: What is your highest level of formal education completed?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2634 NOT VALID=63	871	1002	524	238	419	495	927	793
	%	%	%	%	%	%	%	%	%
Incomplete / less than secondary school	5	1	4	15	1	5	2	4	9
Secondary or high school degree	17	25	12	14	20	32	9	10	23
Vocational or craft training/ Associate's Degree	11	20	9	3	3	18	8	11	10
Incomplete college or university education	14	16	16	10	10	28	12	10	14
Bachelor's degree or equivalent	31	25	36	31	34	15	40	39	25
Master's degree	16	10	17	21	23	2	26	22	11
PhD or professional credential (medical, law, etc)	5	2	6	6	10	1	3	6	8
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 44: What is your highest level of formal education completed?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2634 NOT VALID=63	1289	1345	1959	675	535	577	1432
	%	%	%	%	%	%	%	%
Incomplete / less than secondary school	5	5	6	1	16	6	7	4
Secondary or high school degree	17	15	19	13	29	15	14	18
Vocational or craft training/ Associate's Degree	11	10	12	12	9	9	9	13
Incomplete college or university education	14	15	14	16	11	11	20	14
Bachelor's degree or equivalent	31	31	31	35	20	32	32	31
Master's degree	16	17	16	19	9	21	12	16
PhD or professional credential (medical, law, etc)	5	7	4	5	5	6	5	5
TOTAL	100	100	100	100	100	100	100	100

Question 45: What is/was your primary occupation?



Base: All Respondents (2592) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

Base: Argentina (862), **Canada** (996), **Lebanon** (515), **Romania** (219) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 45: What is/was your primary occupation?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2592 NOT VALID=105**	**862**	**996**	**515**	**219**	**400**	**490**	**921**	**782**
	%	%	%	%	%	%	%	%	%
Self-employed and/or business owner	25	31	26	14	20	3	24	28	33
Wage or salary employee	53	41	59	60	62	22	59	64	53
Home-based parent or caregiver	5	5	3	11	1	0	3	5	9
In full-time education	16	23	10	14	14	73	14	2	3
Housewife/homemaker	0	0	0	0	1	0	0	0	0
Retired	1	0	1	0	2	0	0	0	2
Unemployed	0	0	0	1	0	1	1	0	0
Long-term sick	0	0	0	0	0	0	0	0	0
Other	0	0	0	0	1	0	0	0	0
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 45: What is/was your primary occupation?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2592 NOT VALID=105**	**1275**	**1317**	**1937**	**655**	**529**	**574**	**1403**
	%	%	%	%	%	%	%	%
Self-employed and/or business owner	25	35	15	27	19	30	31	21
Wage or salary employee	53	48	58	53	54	54	48	55
Home-based parent or caregiver	5	1	9	3	12	8	9	3
In full-time education	16	15	16	16	13	6	12	20
Housewife/homemaker	0	0	0	0	0	0	0	0
Retired	1	1	0	0	1	2	1	0
Unemployed	0	1	0	0	0	0	0	0
Long-term sick	0	0	0	0	0	0	0	0
Other	0	0	0	0	1	0	0	0
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

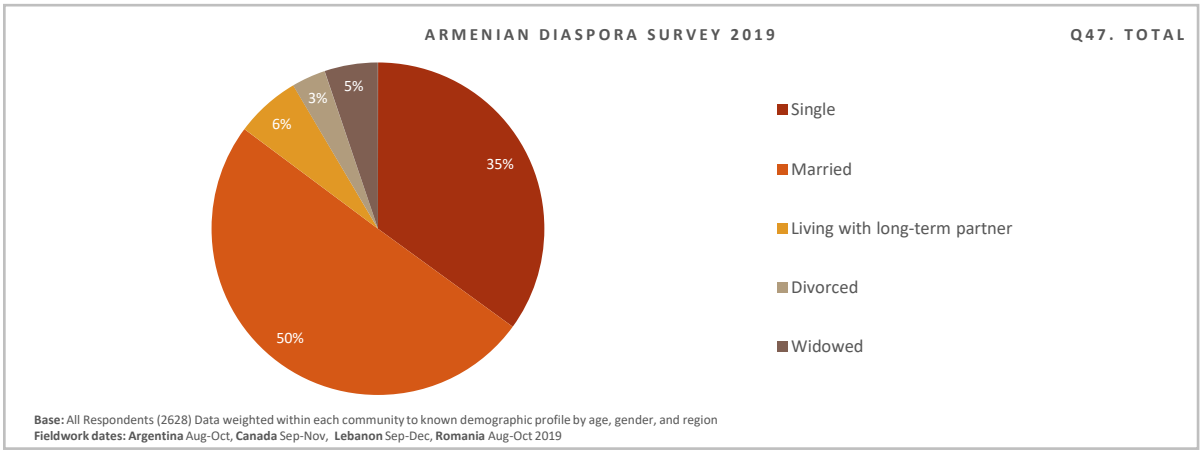
Question 46: What work do you do or what work have you done? Please include work as homemaker, full or part- time home-based parent or caregiver. If retired, state former occupation(s). Please list current or most recent occupation first.
2 Digit coding

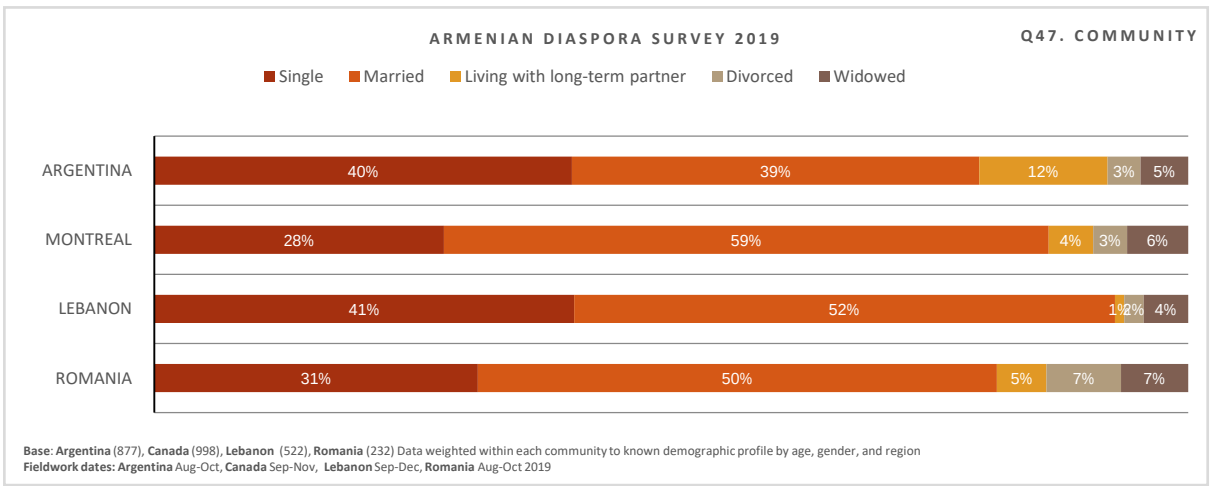
	Question 46: What work do you do or what work have you done? Please include work as homemaker, full or part- time home-based parent or caregiver. If retired, state former occupation(s). Please list current or most recent occupation first. 2 Digit Coding	**%**	**N**
1	Teaching Professionals	15%	492
2	Legal, Social and Cultural Professionals	10%	334
3	Business and Administration Associate Professionals	9%	301
4	Sales Workers	8%	275
5	Science and Engineering Professionals	8%	266
6	Business and Administration Professionals	7%	222
7	Chief Executives, Senior Officials and Legislators	5%	170
8	Health Professionals	5%	154
9	Handicraft and Printing Workers	3.9%	129
10	General and Keyboard Clerks	3%	109
11	Personal Services Workers	3%	89
12	Information and Communications Technology Professionals	3%	83
13	Other Clerical Support Workers	3%	82
14	Science and Engineering Associate Professionals	2%	66
15	Health Associate Professionals	2%	58
16	Administrative and Commercial Managers	2%	53
17	Food Processing, Woodworking, Garment and Other Craft and Related Trades Workers	1.5%	49
18	Hospitality, Retail and Other Services Managers	1%	48
19	Customer Services Clerks	1%	48
20	Legal, Social, Cultural and Related Associate Professionals	1%	36
21	Personal Care Workers	1%	24
22	Production and Specialized Services Managers	1%	23
23	Metal, Machinery and Related Trades Workers	0.7%	22
24	Building and Related Trades Workers	0.6%	18
25	Electrical and Electronics Trades Workers	0.6%	18
26	Drivers and Mobile Plant Operators	0.5%	17
27	Food Preparation Assistants	0.5%	16
28	Labourers in Mining, Construction, Manufacturing and Transport	0.4%	14
29	Protective Services Workers	0.4%	13
30	Market-oriented Skilled Agricultural Workers	0.2%	8
31	Cleaners and Helpers	0.1%	3
32	Subsistence Farmers, Fishers, Hunters and Gatherers	0.1%	2
33	Stationary Plant and Machine Operators	0.1%	2
34	Agricultural, Forestry and Fishery Labourers	0.1%	2
35	Refuse Workers and Other Elementary Workers	0.1%	2
36	Military	0.1%	2
37	Market-oriented Skilled Forestry, Fishery and Hunting Workers	0%	-
38	Assemblers	0%	-
39	Street and Related Sales and Services Workers	0%	-
40	Information and Communications Technicians	0%	11
41	Numerical and Material Recording Clerks	0%	11
	TOTAL	100%	**3,272**

Question 46: 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). Please list current or most recent occupation first.
1 Digit coding

	Question 46: 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). Please list current or most recent occupation first. 1 Digit Coding	%	N
1	Professionals	47%	1,551
2	Technicians and Associate Professionals	14%	472
3	Services And Sales Workers	12%	401
4	Managers	9%	294
5	Clerical Support Workers	8%	250
6	Craft and Related Trades Workers	7%	236
7	Elementary Occupations	1%	37
8	Plant and Machine Operators and Assemblers	1%	19
9	Skilled Agricultural, Forestry and Fishery Workers	0.30%	10
10	Military	0.10%	2
	TOTAL	100%	**3,272**

Question 47: What is your current marital status?

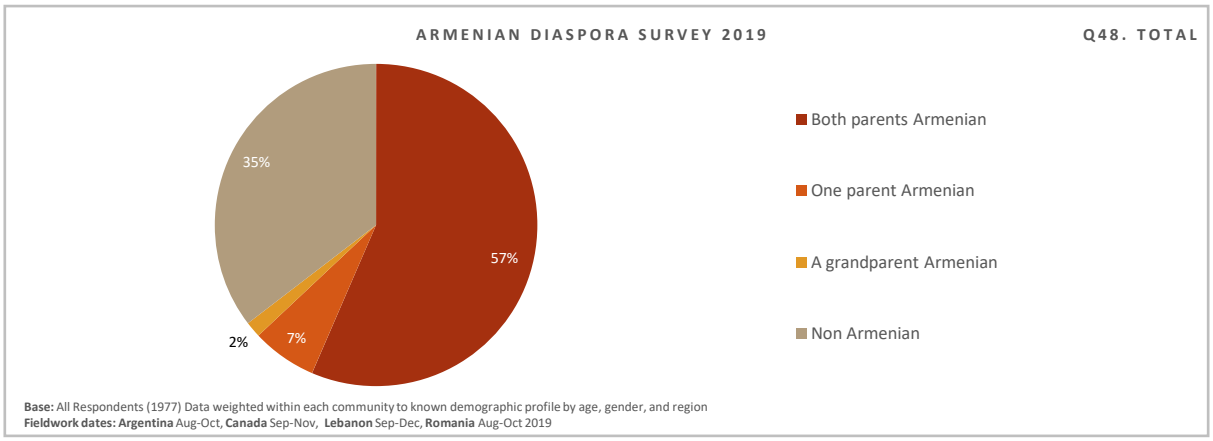


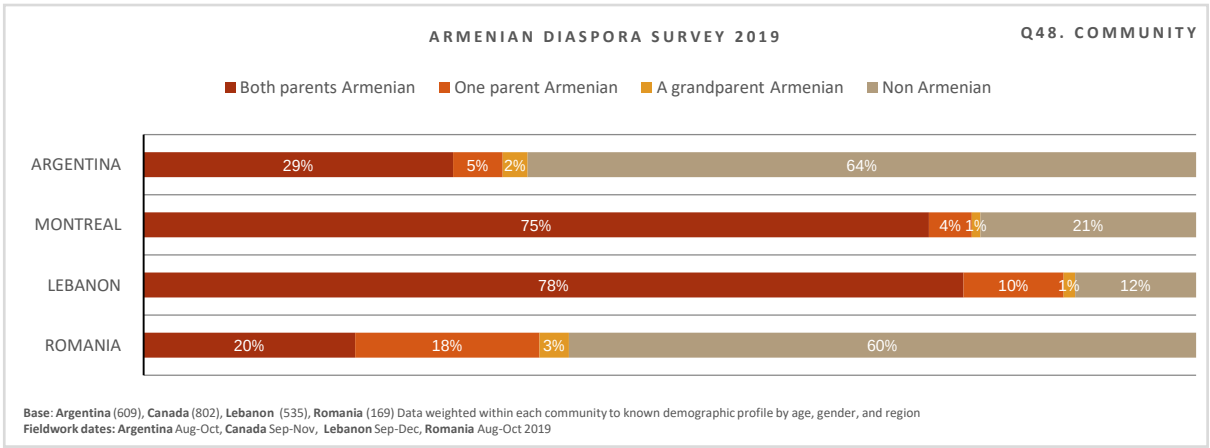


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Question 47: What is your current marital status?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2628 NOT VALID=69	877	998	522	232	409	490	934	796
	%	%	%	%	%	%	%	%	%
Single	35	40	28	41	31	89	63	15	13
Married	50	39	59	52	50	2	24	74	63
Living with long-term partner	6	12	4	1	5	9	11	5	3
Divorced	3	3	3	2	7	0	0	5	5
Widowed	5	5	6	4	7	0	2	1	15
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Question 47: What is your current marital status?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2628 NOT VALID=69	1288	1340	1949	680	532	568	1430
	%	%	%	%	%	%	%	%
Single	35	34	36	38	27	14	33	43
Married	50	54	47	49	54	73	50	42
Living with long-term partner	6	7	6	8	2	2	6	8
Divorced	3	3	4	3	4	4	3	3
Widowed	5	3	8	2	14	7	9	3
TOTAL	100	100	100	100	100	100	100	100

Question 48: If married or in long-term relationship, which best describes your current/most recent spouse's/partner's ancestry?

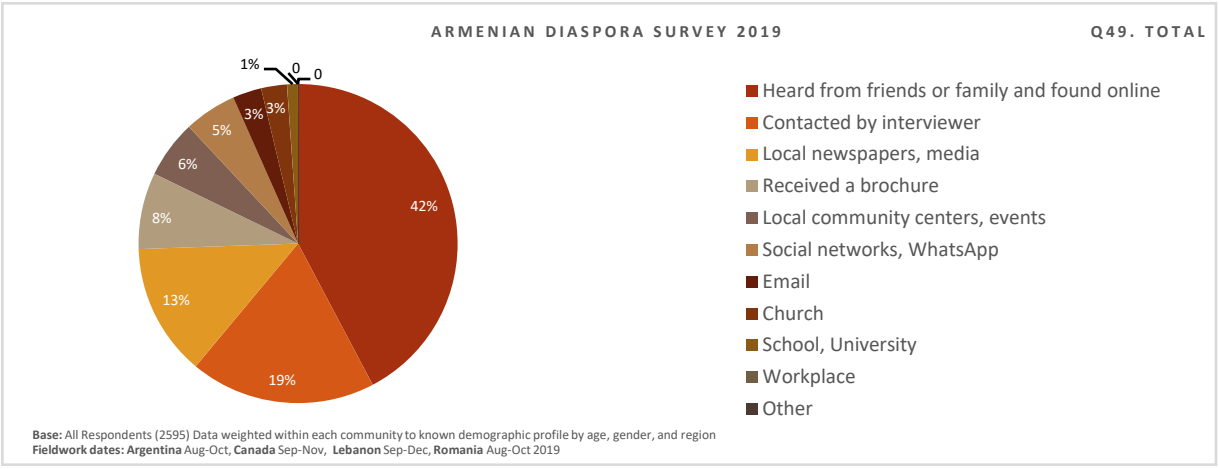


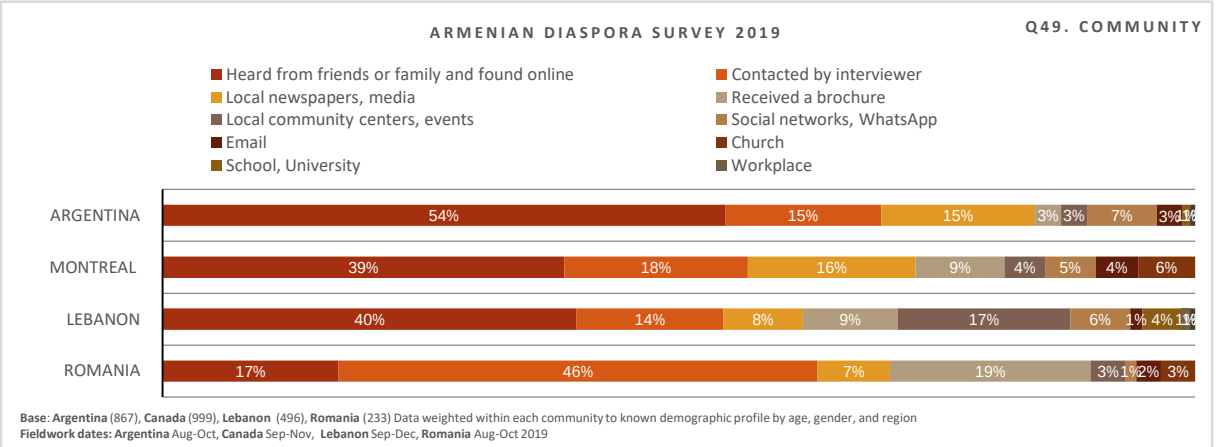


QUESTION - Single code		COMMUNITY				AGE			
Question 48: If married or in long-term relationship, which best describes your current/most recent spouse's/partner's ancestry?	**TOTAL**	**Argentina**	**Canada**	**Lebanon**	**Romania**	**16-24**	**25-34**	**35-54**	**55+**
BASE	**1977 NOT VALID=720**	**609**	**802**	**535**	**169**	**180**	**312**	**822**	**663**
	%	**%**	**%**	**%**	**%**	**%**	**%**	**%**	**%**
Both parents Armenian	57	29	75	78	20	33	53	54	68
One parent Armenian	7	5	4	10	18	7	4	9	5
A grandparent Armenian	2	2	1	1	3	1	1	2	2
Non Armenian	35	64	21	12	60	59	42	36	26
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code		GENDER		MODE		FIRST ARRIVED		
Question 48: If married or in long-term relationship, which best describes your current/most recent spouse's/partner's ancestry?	**TOTAL**	**Male**	**Female**	**Online**	**Offline**	**You**	**A parent**	**Grandparent / Earlier generation**
BASE	**1977 NOT VALID=720**	**995**	**982**	**1489**	**488**	**477**	**419**	**1016**
	%	**%**	**%**	**%**	**%**	**%**	**%**	**%**
Both parents Armenian	57	55	59	52	72	81	66	41
One parent Armenian	7	8	5	6	10	4	4	8
A grandparent Armenian	2	2	2	2	1	1	1	2
Non Armenian	35	36	35	41	17	14	29	49

Question 49: And finally, could you tell us where you learned about our survey?

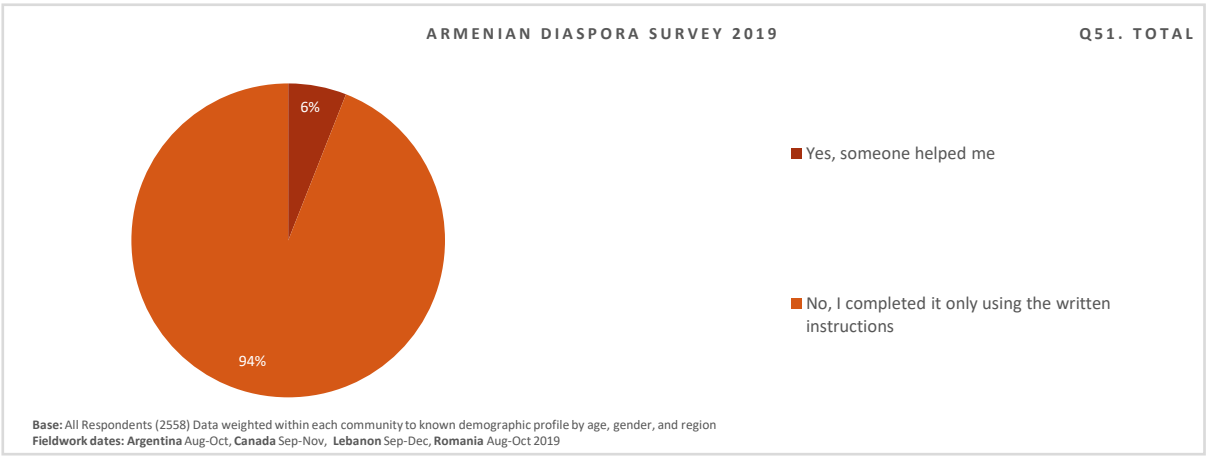


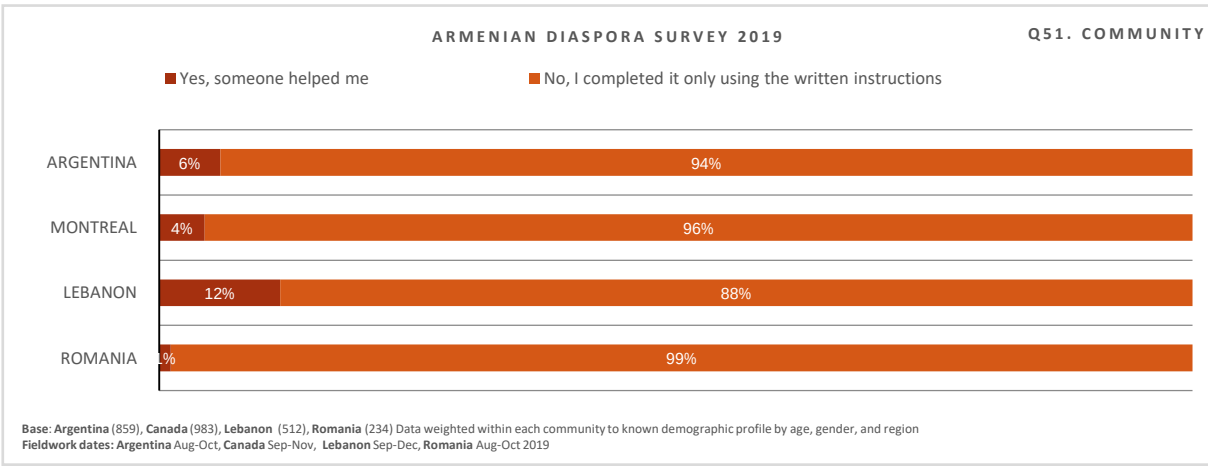


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
A49. And finally, could you tell us where you learned about our survey?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2595 NOT VALID=102**	**867**	**999**	**496**	**233**	**417**	**489**	**917**	**771**
	%	%	%	%	%	%	%	%	%
Heard from friends or family and found online	42	54	39	40	17	51	52	42	32
Contacted by interviewer	19	15	18	14	46	21	16	16	22
Local newspapers, media	13	15	16	8	7	14	13	13	14
Received a brochure	8	3	9	9	19	4	5	7	11
Local community centers, events	6	3	4	17	3	1	3	7	9
Social networks, WhatsApp	5	7	5	6	1	3	7	7	4
Email	3	3	4	1	2	0	2	4	3
Church	3	0	6	0	3	1	1	3	4
School, University	1	1	0	4	0	4	1	1	1
Workplace	0	0	0	1	0	0	0	1	0
Other	0	1	0	1	0	1	0	0	0
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
A49. And finally, could you tell us where you learned about our survey?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2595 NOT VALID=102**	**1271**	**1324**	**1959**	**636**	**528**	**573**	**1393**
	%	%	%	%	%	%	%	%
Heard from friends or family and found online	42	42	43	51	15	32	45	46
Contacted by interviewer	19	18	20	13	38	19	14	19
Local newspapers, media	13	16	11	15	7	16	15	12
Received a brochure	8	8	8	5	16	12	5	7
Local community centers, events	6	4	7	2	17	8	8	5
Social networks, WhatsApp	5	5	6	7	0	5	7	5
Email	3	3	3	4	0	3	3	3
Church	3	4	2	2	5	6	3	1
School, University	1	1	1	1	2	0	0	2
Workplace	0	0	1	0	0	0	0	0
Other	0	0	0	0	1	0	0	0
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 51: Did anyone help you to complete the survey?

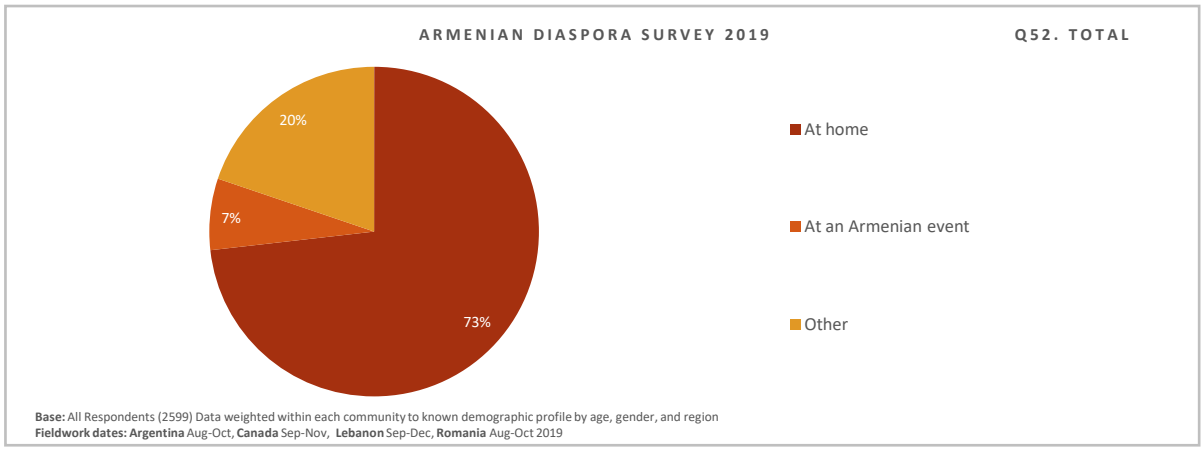


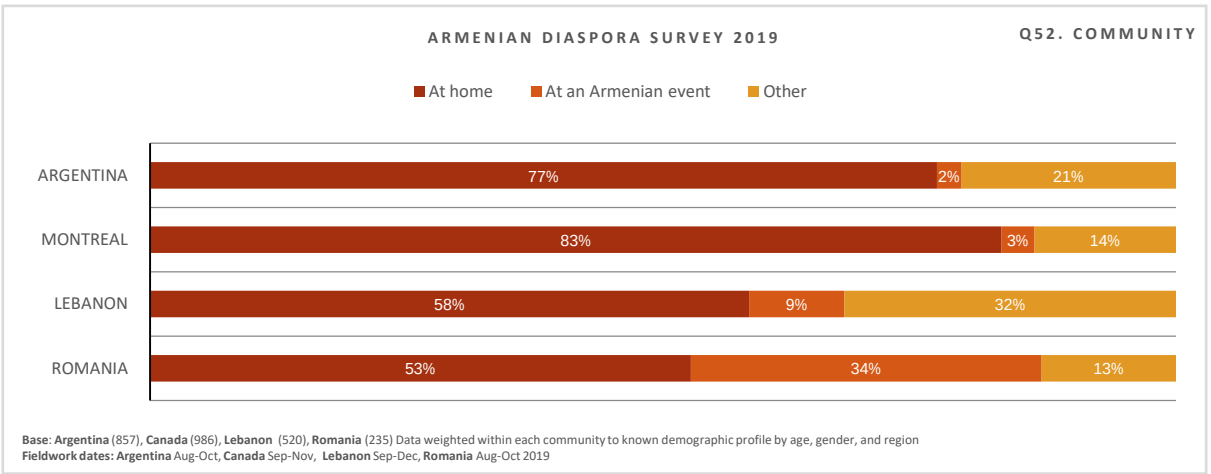


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
A51. Did anyone help you to complete the survey?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2558 NOT VALID=109**	**859**	**983**	**512**	**234**	**410**	**487**	**931**	**760**
	%	**%**	**%**	**%**	**%**	**%**	**%**	**%**	**%**
Yes, someone helped me	6	6	4	12	1	6	6	4	8
No, I completed it only using the written instructions	94	94	96	88	99	94	94	96	92
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
A51. Did anyone help you to complete the survey?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2558 NOT VALID=109**	**1269**	**1319**	**1946**	**642**	**515**	**566**	**1402**
	%	**%**	**%**	**%**	**%**	**%**	**%**	**%**
Yes, someone helped me	6	6	6	3	16	8	7	5
No, I completed it only using the written instructions	94	94	94	97	84	92	93	95
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Question 52: Could you please tell us where you completed the survey?

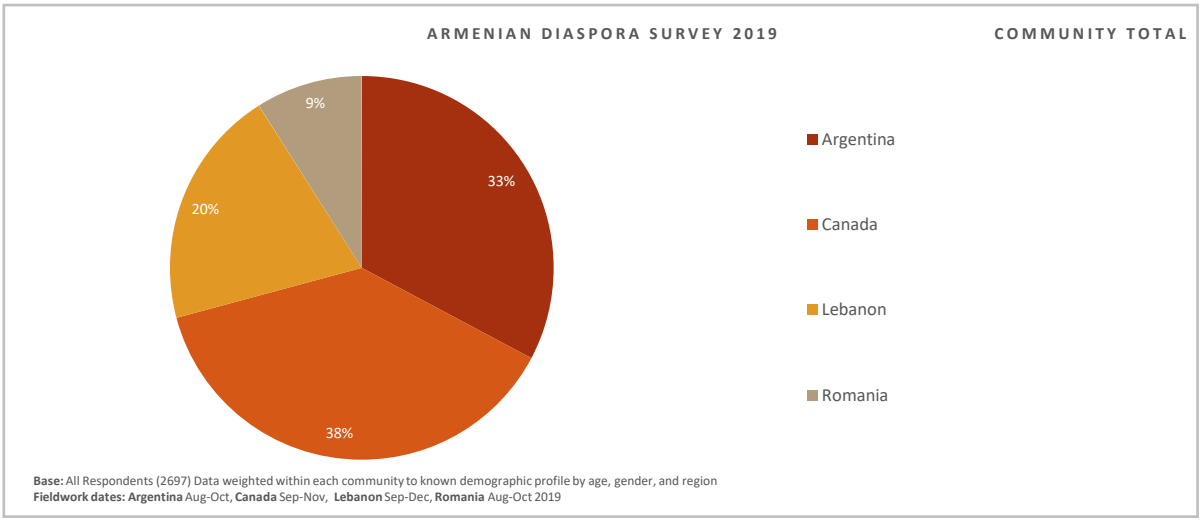




QUESTION - Single code	TOTAL	COMMUNITY				AGE			
A52. Could you please tell us where you completed the survey?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2599 NOT VALID=98**	**857**	**986**	**520**	**235**	**410**	**483**	**931**	**775**
	%	%	%	%	%	%	%	%	%
At home	73	77	83	58	53	74	73	75	72
At an Armenian event	7	2	3	9	34	8	6	7	7
Other	20	21	14	32	13	19	21	18	22
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
A52. Could you please tell us where you completed the survey?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2599 NOT VALID=98**	**1272**	**1327**	**1943**	**656**	**526**	**564**	**1405**
	%	%	%	%	%	%	%	%
At home	73	75	72	85	39	77	77	72
At an Armenian event	7	6	8	1	24	6	4	9
Other	20	20	20	14	37	17	19	20
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

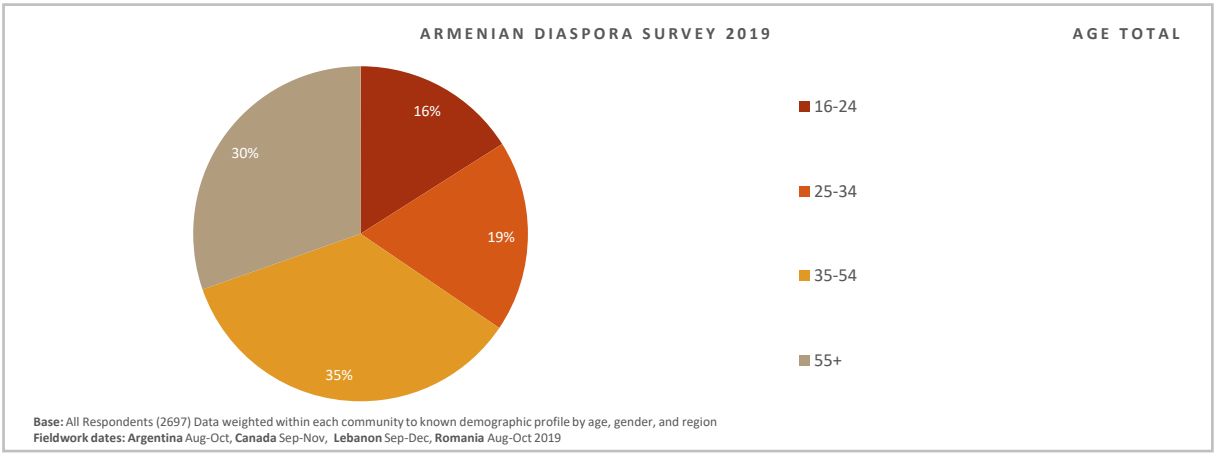
Community



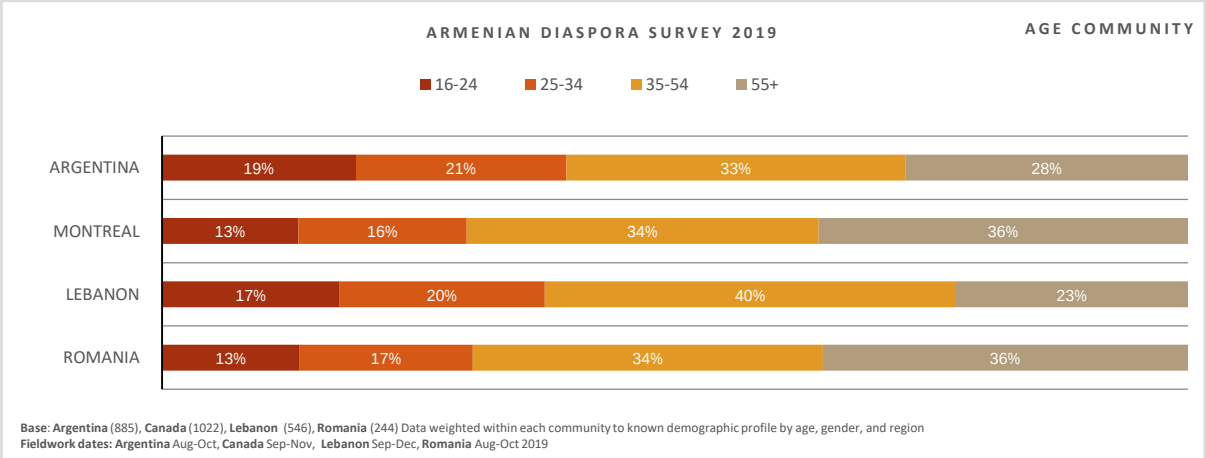
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Community		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2697 NOT VALID=0**	**885**	**1022**	**546**	**244**	**430**	**499**	**947**	**821**
	%	%	%	%	%	%	%	%	%
Argentina	33	100	0	0	0	39	36	31	30
Canada	38	0	100	0	0	32	34	37	45
Lebanon	20	0	0	100	0	22	22	23	15
Romania	9	0	0	0	100	8	8	9	11
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Community		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2697 NOT VALID=0**	**1325**	**1372**	**1979**	**718**	**538**	**580**	**1437**
	%	%	%	%	%	%	%	%
Argentina	33	33	33	38	19	9	23	45
Canada	38	38	38	42	28	83	64	11
Lebanon	20	21	20	16	32	6	10	30
Romania	9	9	9	5	21	3	3	14
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Age



Base: All Respondents (2697) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

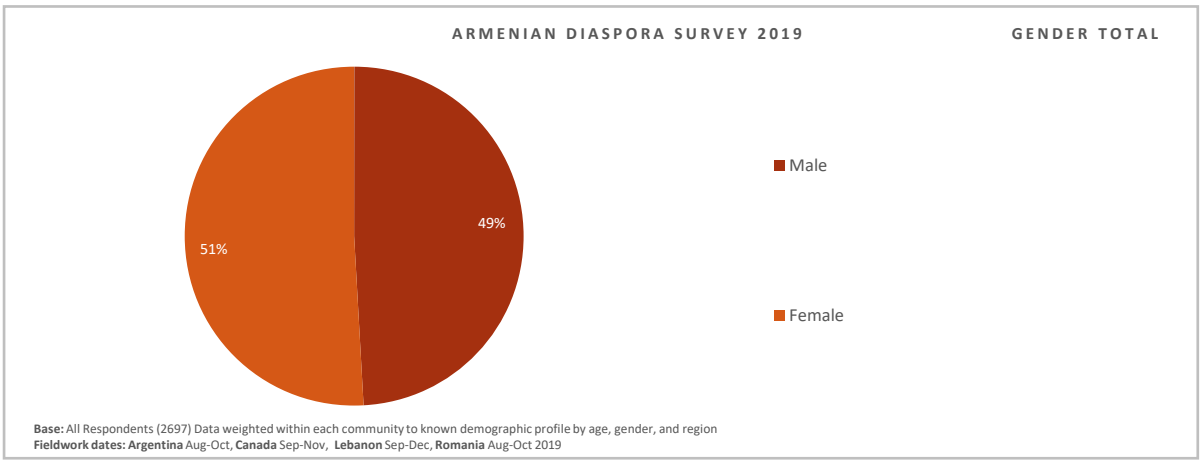


Base: **Argentina** (885), **Canada** (1022), **Lebanon** (546), **Romania** (244) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

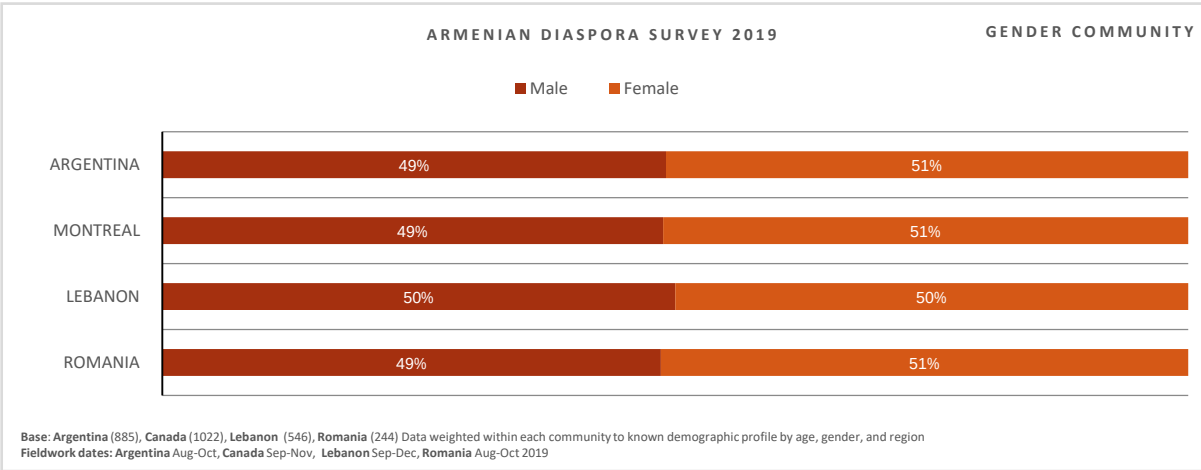
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Age		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	2697 NOT VALID=0	885	1022	546	244	430	499	947	821
	%	%	%	%	%	%	%	%	%
16-24	16	19	13	17	13	100	0	0	0
25-34	19	21	16	20	17	0	100	0	0
35-54	35	33	34	40	34	0	0	100	0
55+	30	28	36	23	36	0	0	0	100
TOTAL	100	100	100	100	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Age		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	2697 NOT VALID=0	1325	1372	1979	718	538	580	1437
	%	%	%	%	%	%	%	%
16-24	16	16	16	17	12	5	15	20
25-34	19	18	19	22	10	11	15	24
35-54	35	34	36	38	28	37	32	37
55+	30	32	29	23	50	48	37	20
TOTAL	100	100	100	100	100	100	100	100

Gender



Base: All Respondents (2697) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

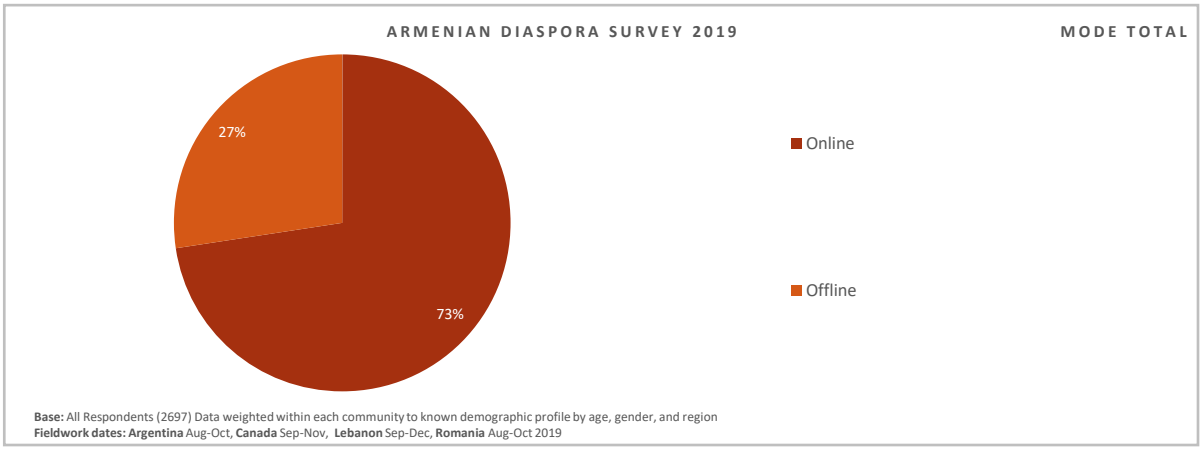


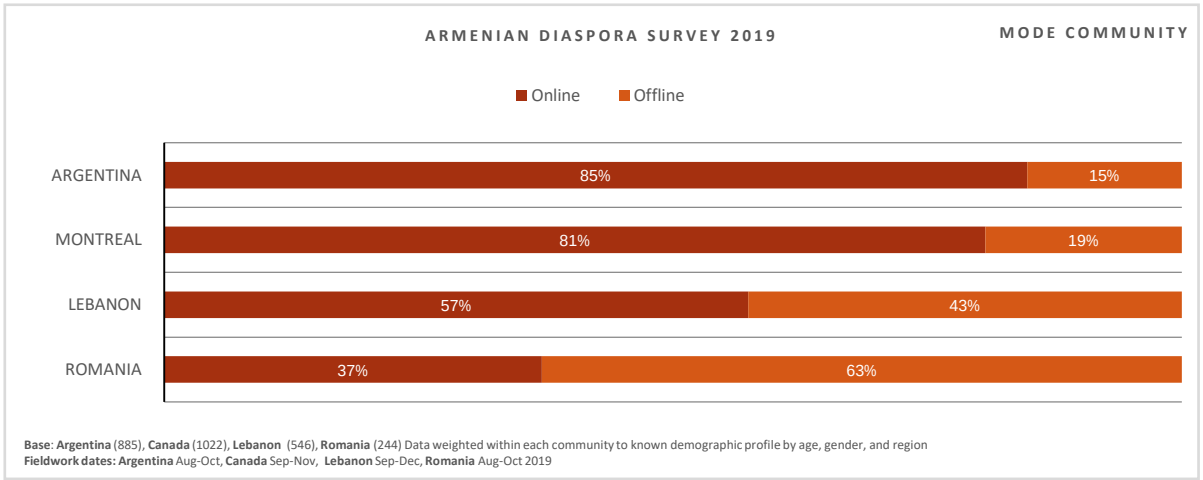
Base: **Argentina** (885), **Canada** (1022), **Lebanon** (546), **Romania** (244) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Gender		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	**2697 NOT VALID=0**	**885**	**1022**	**546**	**244**	**430**	**499**	**947**	**821**
	%	%	%	%	%	%	%	%	%
Male	49	49	49	50	49	48	48	48	52
Female	51	51	51	50	51	52	52	52	49
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Gender		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	**2697 NOT VALID=0**	**1325**	**1372**	**1979**	**718**	**538**	**580**	**1437**
	%	%	%	%	%	%	%	%
Male	49	100	0	52	40	50	45	51
Female	51	0	100	48	60	50	55	49
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Mode



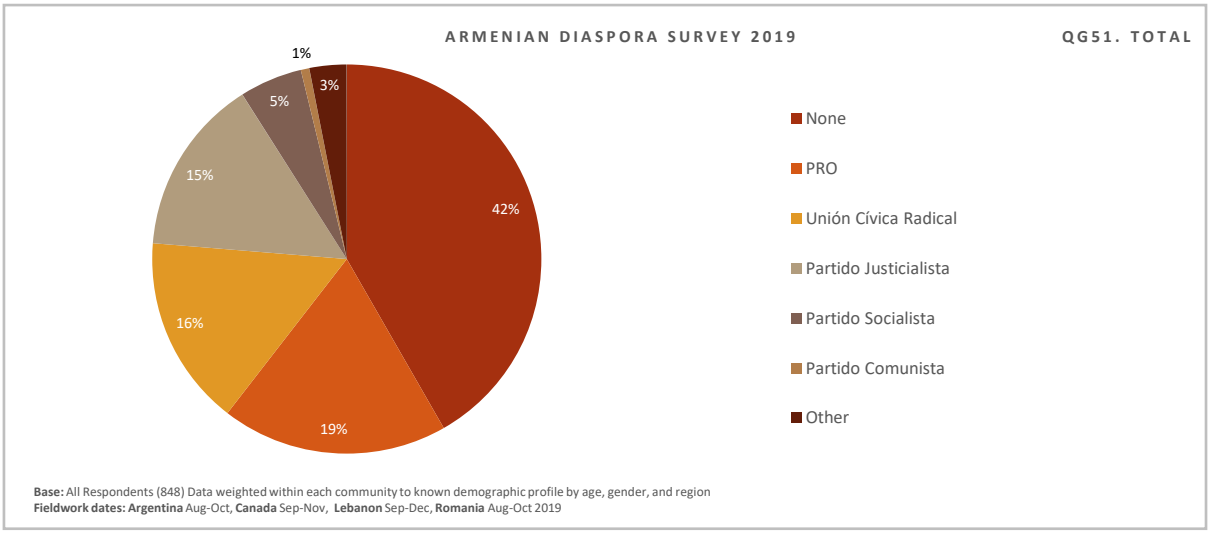


QUESTION - Single code	TOTAL	COMMUNITY				AGE			
Mode		**Argentina**	**Canada**	**Lebanon**	**Romania**	**16-24**	**25-34**	**35-54**	**55+**
BASE	**2697 NOT VALID=0**	**885**	**1022**	**546**	**244**	**430**	**499**	**947**	**821**
	%	**%**	**%**	**%**	**%**	**%**	**%**	**%**	**%**
Online	73	85	81	57	37	80	85	79	56
Offline	27	15	19	43	63	20	15	21	44
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
Mode		**Male**	**Female**	**Online**	**Offline**	**You**	**A parent**	**Grandparent / Earlier generation**
BASE	**2697 NOT VALID=0**	**1325**	**1372**	**1979**	**718**	**538**	**580**	**1437**
	%	**%**	**%**	**%**	**%**	**%**	**%**	**%**
Online	73	78	69	100	0	68	81	76
Offline	27	22	31	0	100	32	19	24
TOTAL	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

Country Specific Questions - Argentina

Question G51: With which Argentine political party do you identify yourself best?

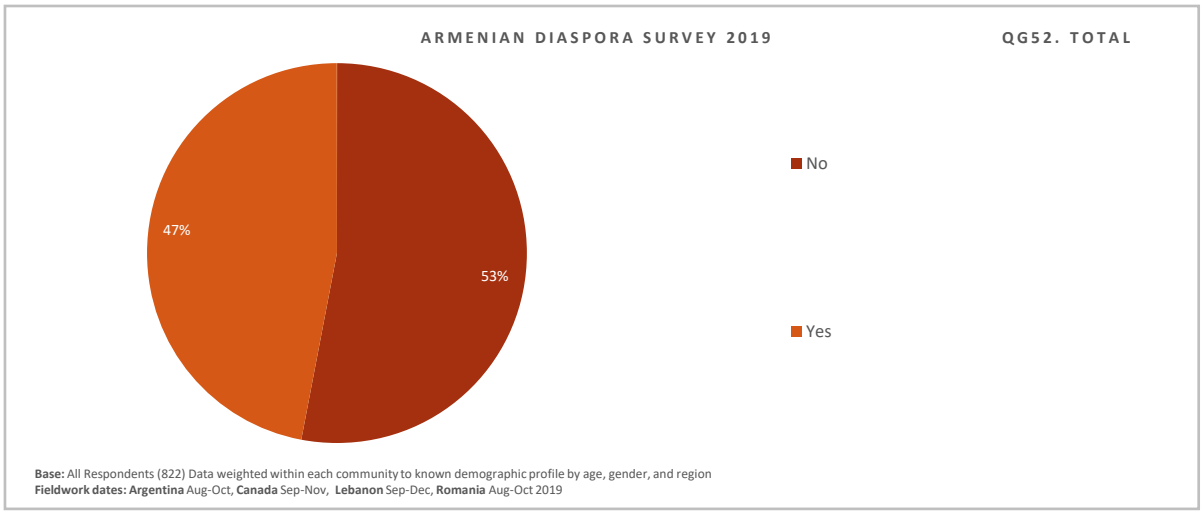


COUNTRY SPECIFIC QUESTIONS									
ARGENTINA									
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
G51: With which Argentine political party do you identify yourself best?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	848 NOT VALID=37	848				162	178	284	224
	%	%	%	%	%	%	%	%	%
None	42	42	-	-	-	52	35	44	37
PRO	19	19	-	-	-	9	30	20	15
Unión Cívica Radical	16	16	-	-	-	4	14	10	33
Partido Justicialista	15	15	-	-	-	22	9	20	8
Partido Socialista	5	5	-	-	-	6	8	4	5
Partido Comunista	1	1	-	-	-	2	1	0	1
Other	3	3	-	-	-	5	3	3	2
TOTAL	100	100	0	0	0	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
G51: With which Argentine political party do you identify yourself best?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	848 NOT VALID=37	424	424	736	112	42	129	622
	%	%	%	%	%	%	%	%
None	42	34	49	41	45	73	31	41
PRO	19	18	20	21	8	15	29	19
Unión Cívica Radical	16	16	15	15	19	6	26	14
Partido Justicialista	15	21	9	15	15	1	9	17
Partido Socialista	5	6	4	5	8	3	4	6
Partido Comunista	1	1	0	1	1	0	0	1
Other	3	4	2	3	4	3	2	3
TOTAL	100	100	100	100	100	100	100	100

Country Specific Questions - Argentina

Question G52: Do / did you know any Armenian who is not involved in the community, is not in any institution and / or does not participate in community activities?

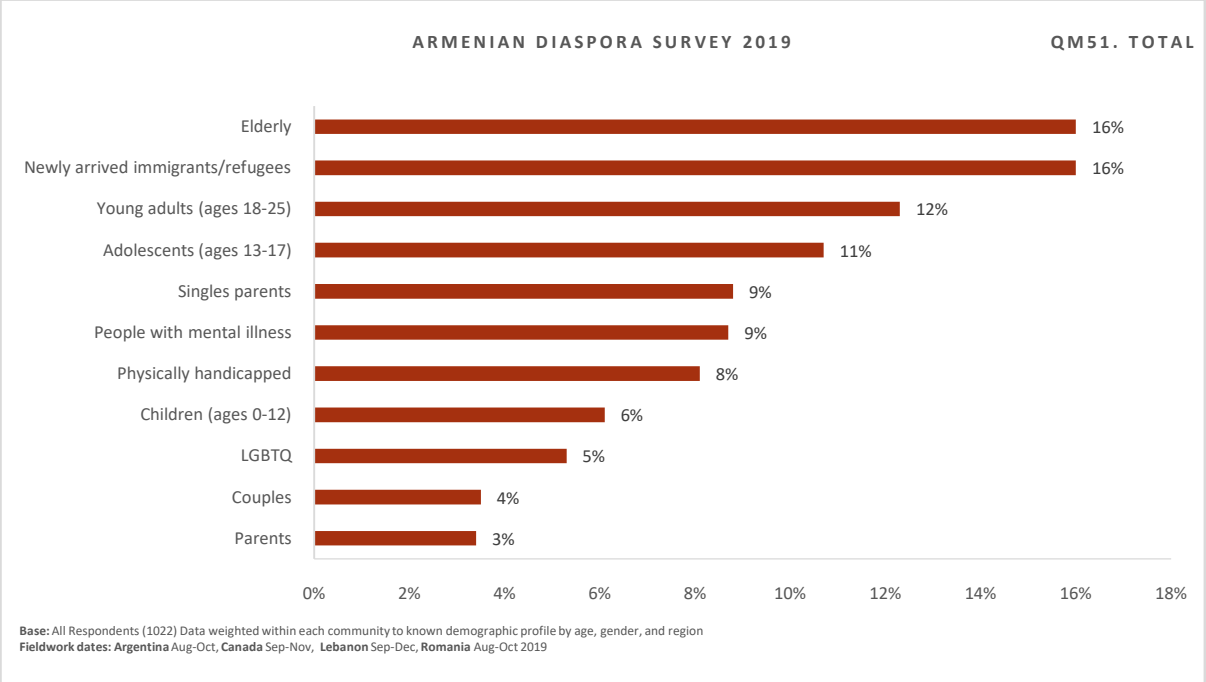


COUNTRY SPECIFIC QUESTIONS									
ARGENTINA									
QUESTION - Single code		COMMUNITY				AGE			
G52. Do / did you know any Armenian who is not involved in the community, is not in any institution and / or does not participate in community activities?	TOTAL	Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	822 NOT VALID=63	822				160	170	284	208
	%	%	%	%	%	%	%	%	%
No	53	53	-	-	-	66	56	43	54
Yes	47	47	-	-	-	34	44	57	47
TOTAL	100	100	0	0	0	100	100	100	100

QUESTION - Single code		GENDER		MODE		FIRST ARRIVED		
G52. Do / did you know any Armenian who is not involved in the community, is not in any institution and / or does not participate in community activities?	TOTAL	Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	822 NOT VALID=63	413	409	721	101	42	128	612
	%	%	%	%	%	%	%	%
No	53	56	50	55	36	70	50	52
Yes	47	44	50	45	64	30	50	48
TOTAL	100	100	100	100	100	100	100	100

Country Specific Questions - Montreal

Question M51: In your view, which of the following groups of people in the Greater Canada Armenian community is in most pressing need of social support services?



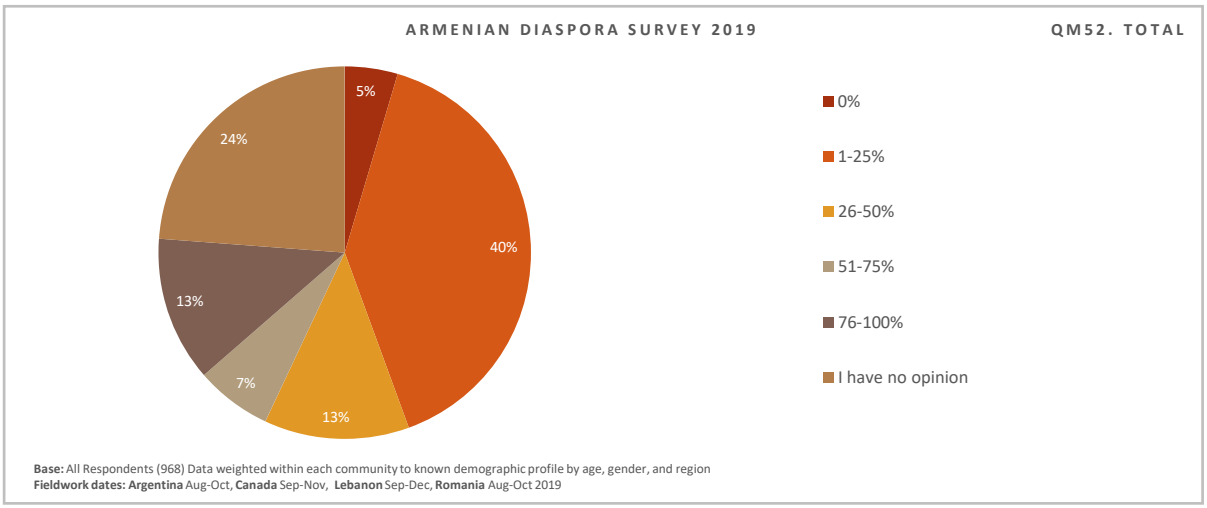
Base: All Respondents (1022) Data weighted within each community to known demographic profile by age, gender, and region
Fieldwork dates: Argentina Aug-Oct, **Canada** Sep-Nov, **Lebanon** Sep-Dec, **Romania** Aug-Oct 2019

COUNTRY SPECIFIC QUESTIONS									
MONTREAL									
QUESTION - Multicode		COMMUNITY				AGE			
M51. In your view, which of the following groups of people in the Greater Montreal Armenian community is in most pressing need of social support services?	TOTAL	Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	1022 NOT VALID=89		1022			137	167	351	367
	%	%	%	%	%	%	%	%	%
Elderly	16	-	16	-	-	10	11	17	22
Newly arrived immigrants/refugees	16	-	16	-	-	14	14	15	17
Young adults (ages 18-25)	12	-	12	-	-	12	14	11	12
Adolescents (ages 13-17)	11	-	11	-	-	9	10	12	10
Singles parents	9	-	9	-	-	9	10	9	7
People with mental illness	9	-	9	-	-	11	11	9	6
Physically handicapped	8	-	8	-	-	7	9	7	9
Children (ages 0-12)	6	-	6	-	-	7	6	6	6
LGBTQ	5	-	5	-	-	12	9	4	1
Couples	4	-	4	-	-	3	4	4	3
Parents	3	-	3	-	-	4	3	4	3

QUESTION - Multicode		GENDER		MODE		FIRST ARRIVED		
M51. In your view, which of the following groups of people in the Greater Montreal Armenian community is in most pressing need of social support services?	TOTAL	Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	1022 NOT VALID=89	499	523	824	198	446	369	163
	%	%	%	%	%	%	%	%
Elderly	16	16	16	18	11	33	29	5
Newly arrived immigrants/refugees	16	16	15	18	8	34	26	5
Young adults (ages 18-25)	12	11	13	14	7	30	19	4
Adolescents (ages 13-17)	11	11	11	12	7	26	16	4
Singles parents	9	7	11	11	4	16	19	3
People with mental illness	9	7	11	10	4	14	17	4
Physically handicapped	8	7	9	9	5	16	16	3
Children (ages 0-12)	6	6	6	7	5	14	9	3
LGBTQ	5	3	7	7	1	5	13	3
Couples	4	3	4	4	3	7	6	1
Parents	3	3	4	4	3	7	6	1

Country Specific Questions – Montreal

Question M52: What proportion of the human and financial resources of Canada's Armenian community should be allocated to the education of the history of the Armenian genocide amongst Quebec's and Canada's population?

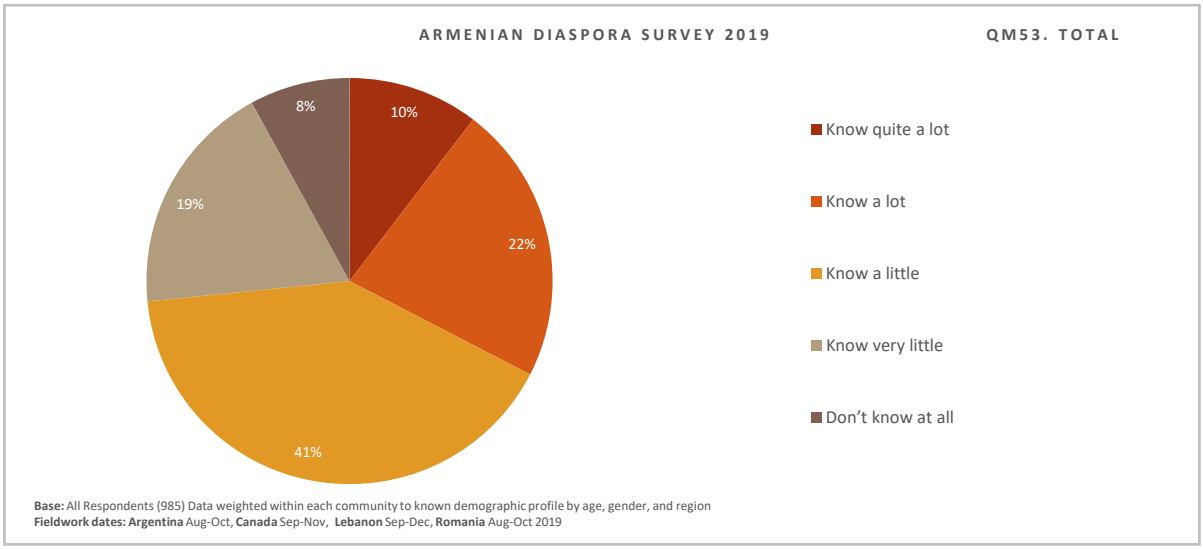


COUNTRY SPECIFIC QUESTIONS MONTREAL QUESTION - Single code		COMMUNITY				AGE			
M52. What proportion of the human and financial resources of Montreal's Armenian community should be allocated to the education of the history of the Armenian genocide amongst Quebec's and Canada's population?	TOTAL	Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	968 NOT VALID=54	-	968	-	-	124	162	341	342
	%	%	%	%	%	%	%	%	%
0%	5	-	5	-	-	1	7	5	4
1-25%	40	-	40	-	-	45	50	42	31
26-50%	13	-	13	-	-	14	12	14	12
51-75%	7	-	7	-	-	2	4	5	11
76-100%	13	-	13	-	-	15	10	13	14
I have no opinion	24	-	24	-	-	24	18	22	28
TOTAL	100	0	100	0	0	100	100	100	100

QUESTION - Single code		GENDER		MODE		FIRST ARRIVED		
M52. What proportion of the human and financial resources of Montreal's Armenian community should be allocated to the education of the history of the Armenian genocide amongst Quebec's and Canada's population?	TOTAL	Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	968 NOT VALID=54	480	488	791	176	426	355	160
	%	%	%	%	%	%	%	%
0%	5	5	4	5	2	4	6	4
1-25%	40	47	33	44	20	35	45	45
26-50%	13	11	15	12	14	12	12	16
51-75%	7	5	9	5	13	8	6	4
76-100%	13	11	14	11	20	15	12	8
I have no opinion	24	22	26	22	31	26	19	24
TOTAL	100	100	100	100	100	100	100	100

Country Specific Questions - Montreal

Question M53: How much would you say you know about issues faced by Canada's First Nations?

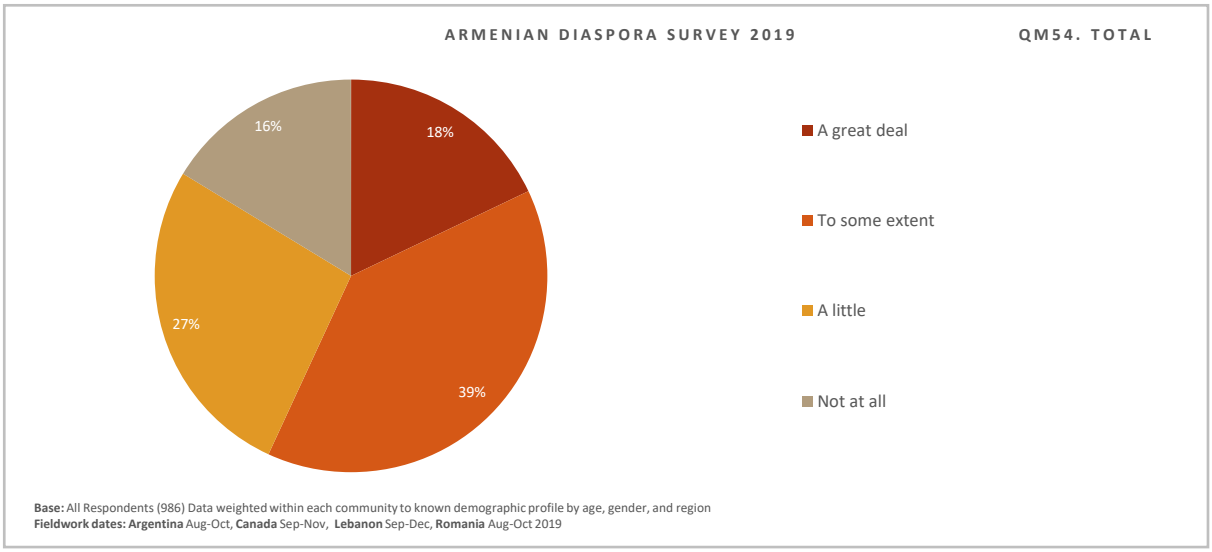


COUNTRY SPECIFIC QUESTIONS MONTREAL QUESTION - Single code M53. How much would you say you know about issues faced by Canada's First Nations?	TOTAL	COMMUNITY				AGE			
		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	985 NOT VALID=37	-	985	-	-	128	164	341	351
	%	%	%	%	%	%	%	%	%
Know quite a lot	10	-	10	-	-	21	11	10	7
Know a lot	22	-	22	-	-	20	23	23	22
Know a little	41	-	41	-	-	38	40	41	42
Know very little	19	-	19	-	-	13	18	19	21
Don't know at all	8	-	8	-	-	8	8	8	9
TOTAL	100	0	100	0	0	100	100	100	100

QUESTION - Single code M53. How much would you say you know about issues faced by Canada's First Nations?	TOTAL	GENDER		MODE		FIRST ARRIVED		
		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	985 NOT VALID=37	487	498	803	182	435	361	161
	%	%	%	%	%	%	%	%
Know quite a lot	10	9	12	12	6	8	12	15
Know a lot	22	21	23	24	13	20	28	19
Know a little	41	42	39	41	42	42	39	41
Know very little	19	21	16	18	20	21	17	17
Don't know at all	8	7	9	5	20	9	5	9
TOTAL	100	100	100	100	100	100	100	100

Country Specific Questions - Montreal

Question M54: To what extent do you consider yourself to belong to Quebecois society?

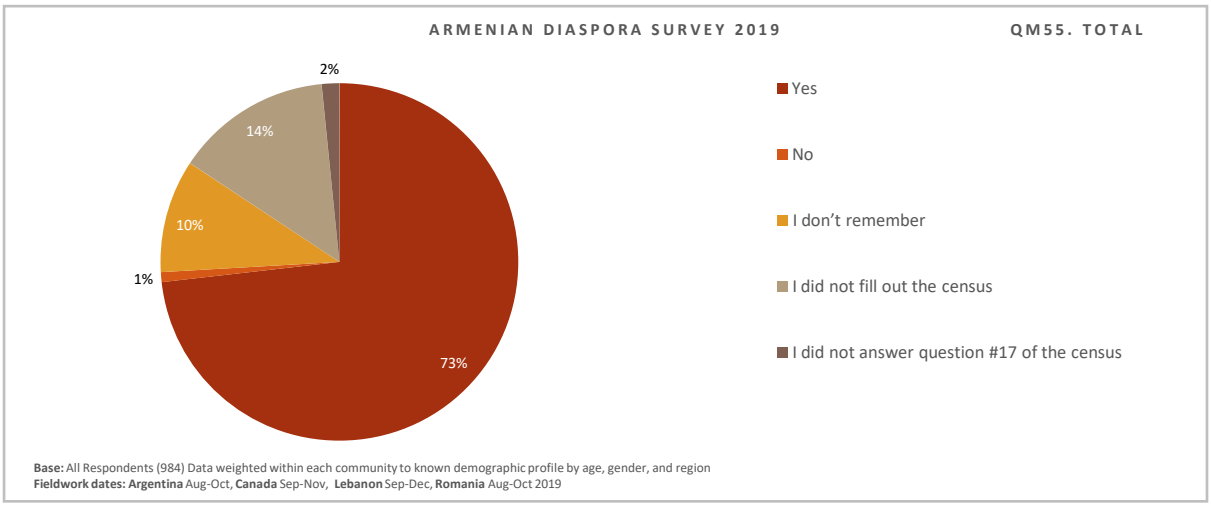


COUNTRY SPECIFIC QUESTIONS									
MONTREAL									
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
M54. To what extent do you consider yourself to belong to Quebecois society?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	986 NOT VALID=36	-	986	-	-	131	163	341	351
	%	%	%	%	%	%	%	%	%
A great deal	18	-	18	-	-	8	22	19	19
To some extent	39	-	39	-	-	36	31	38	45
A little	27	-	27	-	-	35	25	28	24
Not at all	16	-	16	-	-	21	23	15	13
TOTAL	100	0	100	0	0	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
M54. To what extent do you consider yourself to belong to Quebecois society?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	986 NOT VALID=36	483	503	804	181	434	363	161
	%	%	%	%	%	%	%	%
A great deal	18	21	15	18	16	16	20	18
To some extent	39	39	39	37	47	42	36	37
A little	27	26	28	27	26	29	27	24
Not at all	16	15	18	17	12	14	17	22
TOTAL	100	100	100	100	100	100	100	100

Country Specific Questions - Montreal

Question M55: In the 2016 Canadian census, question #17 asks for ethnic or cultural origins of respondents' ancestors. Did you identify your ancestors as being Armenian?

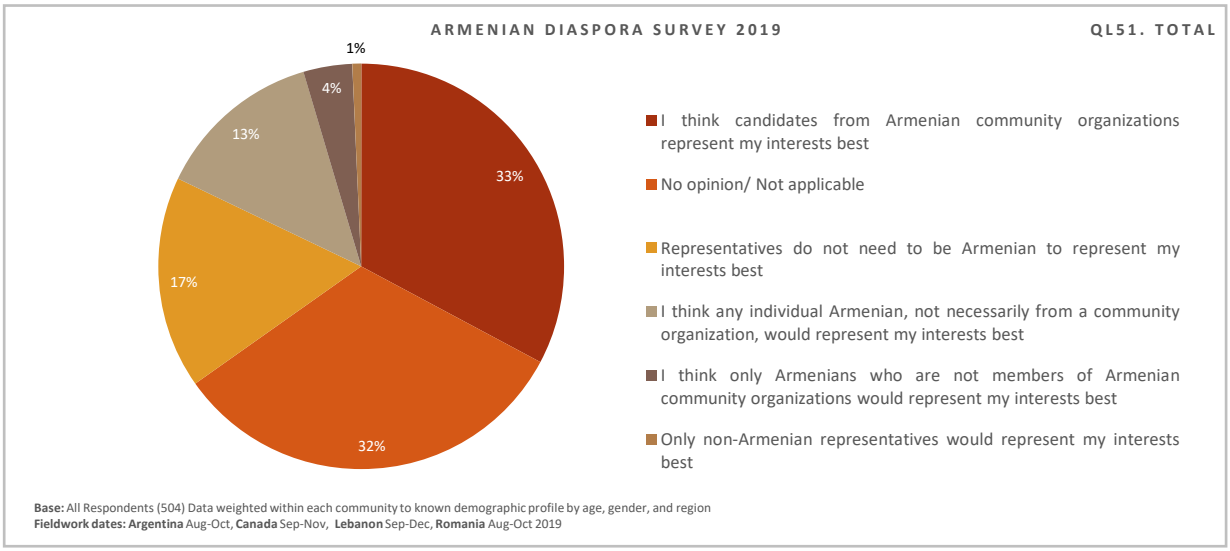


COUNTRY SPECIFIC QUESTIONS									
MONTREAL									
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
M55. In the 2016 Canadian census, question #17 asks for ethnic or cultural origins of respondents' ancestors. Did you identify your ancestors as being Armenian?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	984 NOT VALID=38	-	984	-	-	130	162	343	349
	%	%	%	%	%	%	%	%	%
Yes	73	-	73	-	-	51	62	75	85
No	1	-	1	-	-	0	3	0	1
I don't remember	10	-	10	-	-	11	14	12	7
I did not fill out the census	14	-	14	-	-	38	19	10	6
I did not answer question #17 of the census	2	-	2	-	-	0	2	3	1
TOTAL	100	0	100	0	0	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
M55. In the 2016 Canadian census, question #17 asks for ethnic or cultural origins of respondents' ancestors. Did you identify your ancestors as being Armenian?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	9984 NOT VALID=38	481	503	802	182	430	363	162
	%	%	%	%	%	%	%	%
Yes	73	75	72	74	70	75	77	64
No	1	2	0	1	2	1	1	2
I don't remember	10	9	11	10	12	10	10	13
I did not fill out the census	14	12	15	14	12	13	13	18
I did not answer question #17 of the census	2	2	2	1	3	3	0	3
TOTAL	100	100	100	100	100	100	100	100

Country Specific Questions - Lebanon

Question L51: Which statement would be closest to how you feel about people representing your interests in the Lebanese parliament?

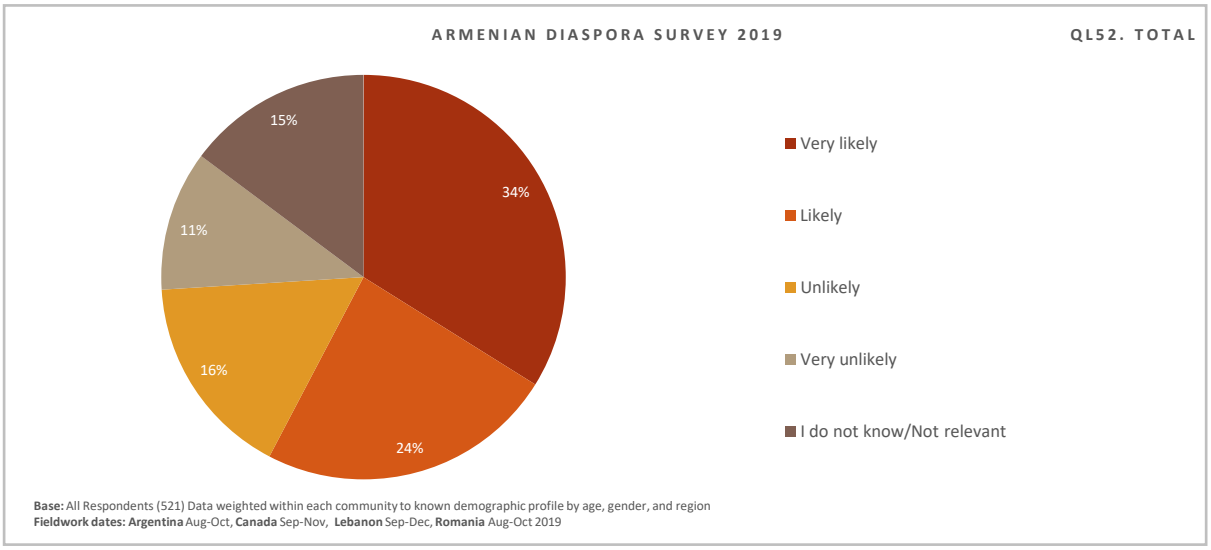


COUNTRY SPECIFIC QUESTIONS LEBANON									
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
L51. Which statement would be closest to how you feel about people representing your interests in the Lebanese parliament?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	504 NOT VALID=42	-	-	504	-	89	102	210	103
	%	%	%	%	%	%	%	%	%
I think candidates from Armenian community organizations represent my interests best	33	-	-	33	-	25	21	37	42
No opinion/ Not applicable	32	-	-	32	-	33	36	34	24
Representatives do not need to be Armenian to represent my interests best	17	-	-	17	-	26	17	13	17
I think any individual Armenian, not necessarily from a community organization, would represent my interests best	13	-	-	13	-	9	16	14	13
I think only Armenians who are not members of Armenian community organizations would represent my interests best	4	-	-	4	-	6	7	2	2
Only non-Armenian representatives would represent my interests best	1	-	-	1	-	0	2	0	1
TOTAL	100	0	0	100	0	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
L51. Which statement would be closest to how you feel about people representing your interests in the Lebanese parliament?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	504 NOT VALID=42	248	256	304	200	22	58	420
	%	%	%	%	%	%	%	%
I think candidates from Armenian community organizations represent my interests best	33	38	28	29	40	41	42	31
No opinion/ Not applicable	32	23	41	27	40	25	37	32
Representatives do not need to be Armenian to represent my interests best	17	18	16	22	9	28	9	17
I think any individual Armenian, not necessarily from a community organization, would represent my interests best	13	15	12	17	8	6	10	14
I think only Armenians who are not members of Armenian community organizations would represent my interests best	4	5	3	4	4	0	1	5
Only non-Armenian representatives would represent my interests best	1	1	0	1	0	0	1	1
TOTAL	100	100	100	100	100	100	100	100

Country Specific Questions - Lebanon

Question L52: How likely is it that you would move out of Lebanon in the coming 5 years?

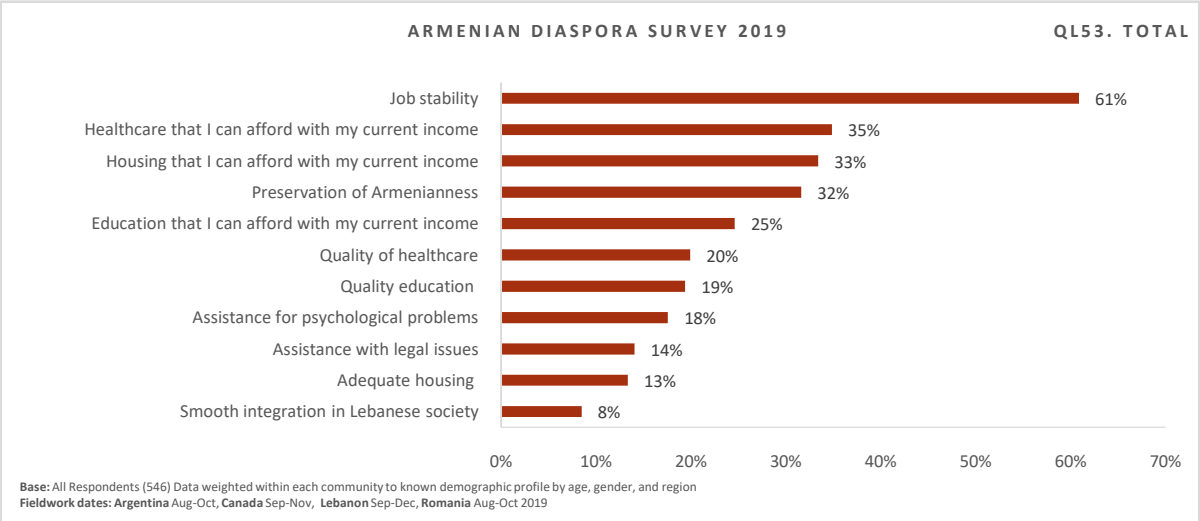


COUNTRY SPECIFIC QUESTIONS LEBANON									
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
L52. How likely is it that you would move out of Lebanon in the coming 5 years?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	521 NOT VALID=25	-	-	521	-	93	106	218	104
	%	%	%	%	%	%	%	%	%
Very likely	34	-	-	34	-	42	54	21	34
Likely	24	-	-	24	-	32	24	25	13
Unlikely	16	-	-	16	-	11	9	21	20
Very unlikely	11	-	-	11	-	3	3	14	21
I do not know/Not relevant	15	-	-	15	-	13	10	19	12
TOTAL	100	0	0	100	0	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
L52. How likely is it that you would move out of Lebanon in the coming 5 years?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	521 NOT VALID=25	252	268	311	210	30	58	427
	%	%	%	%	%	%	%	%
Very likely	34	38	31	34	35	40	23	35
Likely	24	23	24	27	19	0	20	26
Unlikely	16	15	17	18	13	20	17	16
Very unlikely	11	8	14	10	14	15	22	9
I do not know/Not relevant	15	16	13	12	20	26	19	13
TOTAL	100	100	100	100	100	100	100	100

Country Specific Questions - Lebanon

Question L53: As an Armenian living in Lebanon, which of the following needs do you find the most pressing?

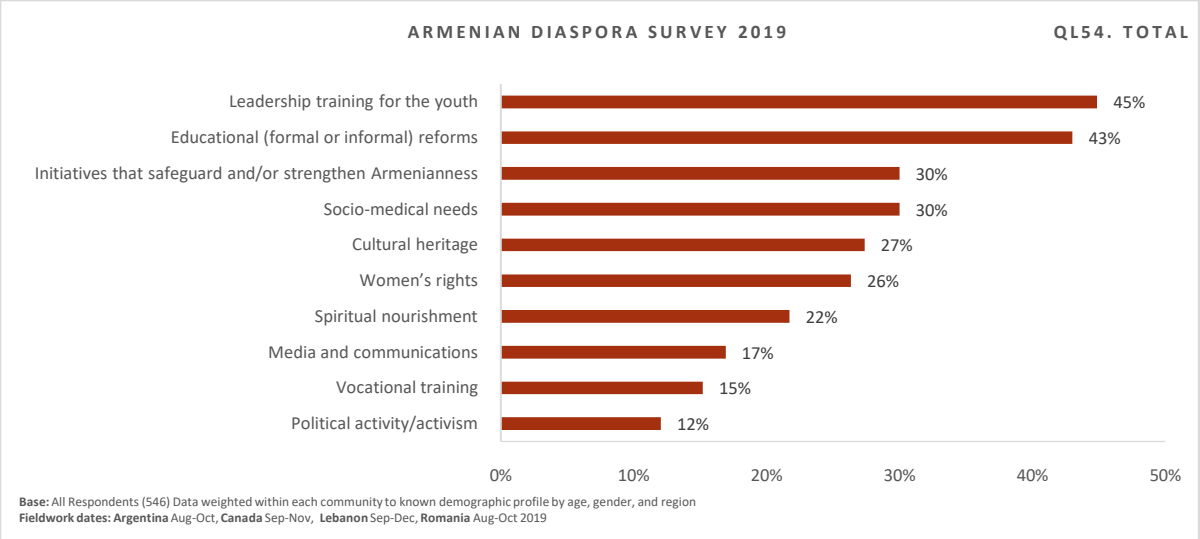


COUNTRY SPECIFIC QUESTIONS LEBANON QUESTION - Multicode L53. As an Armenian living in Lebanon, which of the following needs do you find the most pressing?	TOTAL	COMMUNITY				AGE			
		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	546 NOT VALID=31			546		95	109	219	123
	%	%	%	%	%	%	%	%	%
Job stability	61	-	-	61	-	64	62	65	49
Healthcare that I can afford with my current income	35	-	-	35	-	29	40	32	41
Housing that I can afford with my current income	33	-	-	33	-	26	48	32	29
Preservation of Armenianness	32	-	-	32	-	31	34	35	24
Education that I can afford with my current income	25	-	-	25	-	36	18	29	14
Quality of healthcare	20	-	-	20	-	23	28	19	12
Quality education	19	-	-	19	-	28	21	10	28
Assistance for psychological problems	18	-	-	18	-	26	23	13	13
Assistance with legal issues	14	-	-	14	-	18	14	15	8
Adequate housing	13	-	-	13	-	10	28	11	6
Smooth integration in Lebanese society	8	-	-	8	-	13	14	7	3

COUNTRY SPECIFIC QUESTIONS LEBANON QUESTION - Multicode L53. As an Armenian living in Lebanon, which of the following needs do you find the most pressing?	TOTAL	GENDER		MODE		FIRST ARRIVED		
		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	546 NOT VALID=31	273	273	313	233	30	58	429
	%	%	%	%	%	%	%	%
Job stability	61	63	59	69	50	60	39	67
Healthcare that I can afford with my current income	35	33	37	33	38	41	40	35
Housing that I can afford with my current income	33	30	36	32	36	56	47	32
Preservation of Armenianness	32	36	28	44	15	5	26	36
Education that I can afford with my current income	25	29	20	29	19	26	6	28
Quality of healthcare	20	21	19	20	19	35	10	21
Quality education	19	20	18	19	20	5	28	21
Assistance for psychological problems	18	14	21	21	13	3	23	18
Assistance with legal issues	14	18	10	19	7	4	12	15
Adequate housing	13	14	12	16	10	9	22	13
Smooth integration in Lebanese society	8	10	7	13	3	0	1	10

Country Specific Questions - Lebanon

Question L54: In your view, on which issues should the resources for the development of the Armenian community in Lebanon be spent?

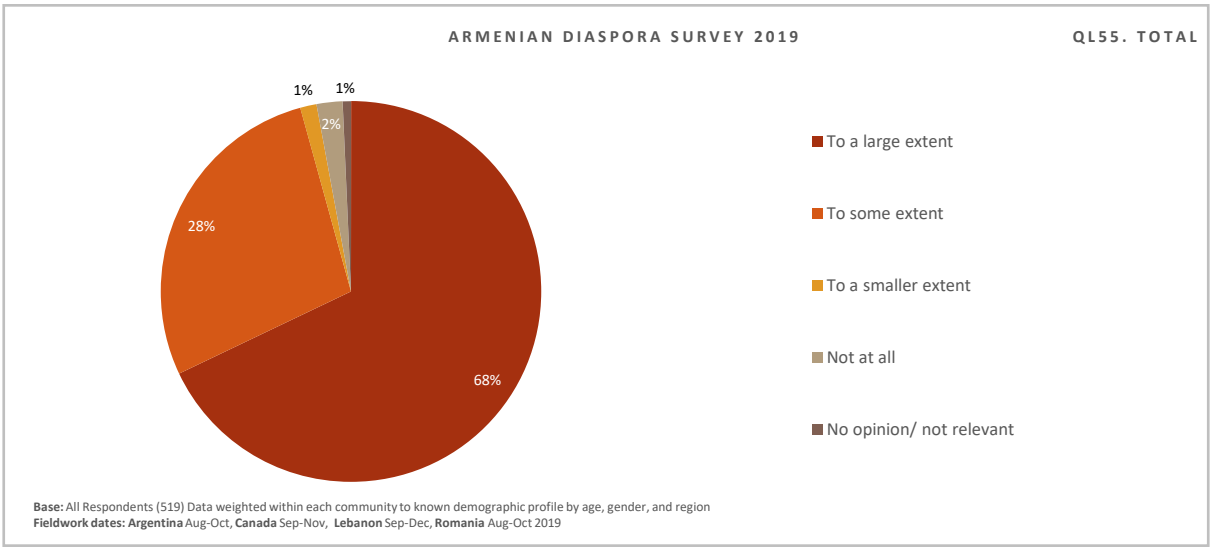


COUNTRY SPECIFIC QUESTIONS LEBANON QUESTION - Multicode	TOTAL	COMMUNITY				AGE			
L54. In your view, on which issues should the resources for the development of the Armenian community in Lebanon be spent?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	546 NOT VALID=18			546		95	109	219	123
	%	%	%	%	%	%	%	%	%
Leadership training for the youth	45	-	-	45	-	46	43	46	44
Educational (formal or informal) reforms	43	-	-	43	-	55	58	37	33
Initiatives that safeguard and/or strengthen Armenianness	30	-	-	30	-	21	40	34	23
Socio-medical needs	30	-	-	30	-	27	29	34	28
Cultural heritage	27	-	-	27	-	28	32	29	19
Women's rights	26	-	-	26	-	34	24	23	28
Spiritual nourishment	22	-	-	22	-	17	15	24	28
Media and communications	17	-	-	17	-	20	17	20	9
Vocational training	15	-	-	15	-	19	15	19	5
Political activity/activism	12	-	-	12	-	19	11	14	4

COUNTRY SPECIFIC QUESTIONS LEBANON QUESTION - Multicode	TOTAL	GENDER		MODE		FIRST ARRIVED		
L54. In your view, on which issues should the resources for the development of the Armenian community in Lebanon be spent?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	546 NOT VALID=18	273	273	313	233	30	58	429
	%	%	%	%	%	%	%	%
Leadership training for the youth	45	48	42	51	36	33	43	48
Educational (formal or informal) reforms	43	48	39	54	28	10	25	50
Initiatives that safeguard and/or strengthen Armenianness	30	32	29	37	22	33	40	31
Socio-medical needs	30	29	31	28	34	18	44	31
Cultural heritage	27	30	25	35	17	5	15	32
Women's rights	26	16	36	23	31	68	47	22
Spiritual nourishment	22	17	27	23	20	22	48	19
Media and communications	17	23	11	22	10	15	5	20
Vocational training	15	17	13	20	9	16	10	17
Political activity/activism	12	16	9	16	6	15	4	14

Country Specific Questions - Lebanon

Question L55: To what extent is speaking the Armenian language a necessary element for engagement in the Armenian community?

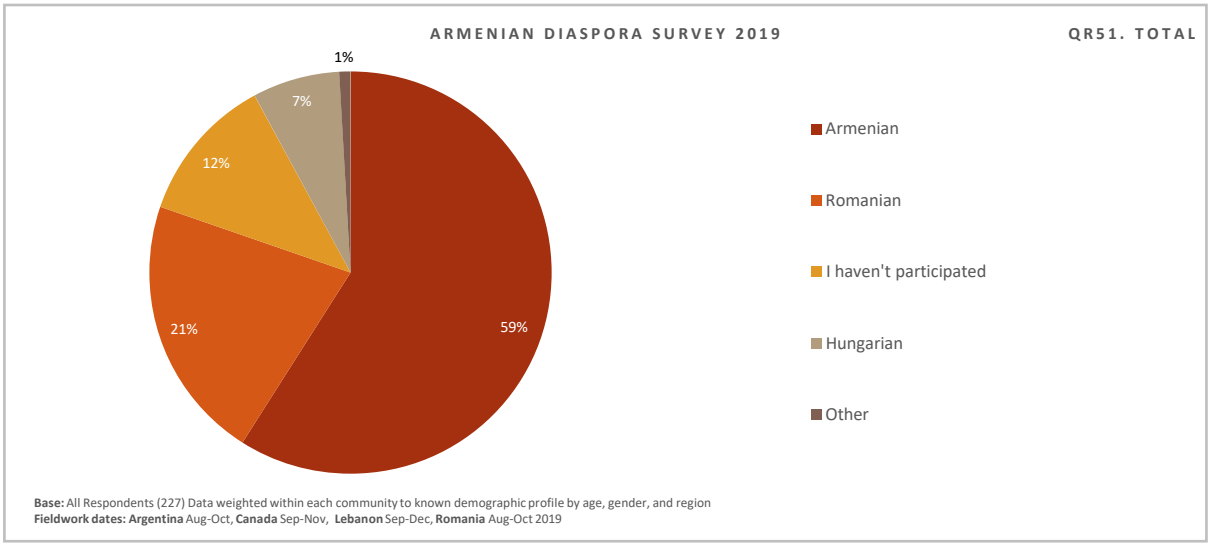


COUNTRY SPECIFIC QUESTIONS LEBANON QUESTION - Single code L55. To what extent is speaking the Armenian language a necessary element for engagement in the Armenian community?	TOTAL	COMMUNITY				AGE			
		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	519 NOT VALID=27	-	-	519	-	92	104	218	106
	%	%	%	%	%	%	%	%	%
To a large extent	68	-	-	68	-	55	63	71	77
To some extent	28	-	-	28	-	34	37	27	16
To a smaller extent	1	-	-	1	-	4	0	1	1
Not at all	2	-	-	2	-	4	0	1	7
No opinion/ not relevant	1	-	-	1	-	3	0	0	0
TOTAL	100	0	0	100	0	100	100	100	100

QUESTION - Single code L55. To what extent is speaking the Armenian language a necessary element for engagement in the Armenian community?	TOTAL	GENDER		MODE		FIRST ARRIVED		
		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	519 NOT VALID=27	254	265	310	209	30	58	423
	%	%	%	%	%	%	%	%
To a large extent	68	64	72	65	71	81	81	65
To some extent	28	30	26	32	22	20	17	30
To a smaller extent	1	2	1	2	1	0	2	2
Not at all	2	4	1	1	5	0	1	3
No opinion/ not relevant	1	1	1	1	0	0	0	1
TOTAL	100	100	100	100	100	100	100	100

Country Specific Questions - Romania

Question R51: What origin have you mentioned when asked at the last official census (2011)?

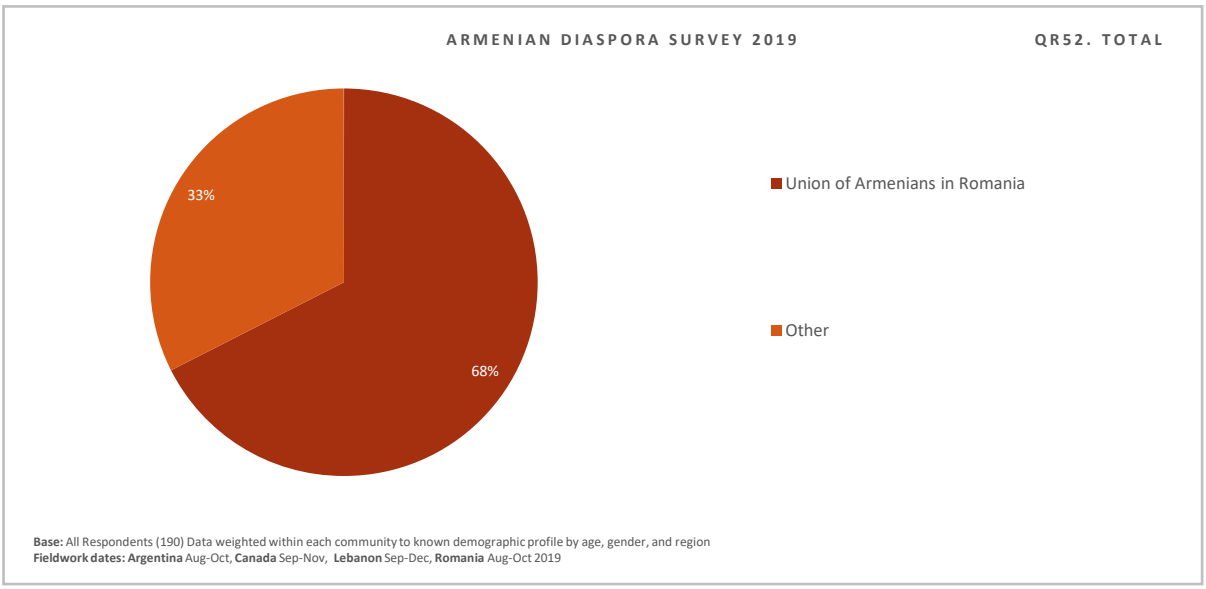


COUNTRY SPECIFIC QUESTIONS ROMANIA									
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
R51. What origin have you mentioned when asked at the last official census (2011)?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	227 NOT VALID=17				227	26	40	80	82
	%	%	%	%	%	%	%	%	%
Armenian	59	-	-	-	59	52	53	58	66
Romanian	21	-	-	-	21	7	33	20	22
I haven't participated	12	-	-	-	12	42	14	7	6
Hungarian	7	-	-	-	7	0	0	16	4
Other	1	-	-	-	1	0	0	0	2
TOTAL	100	0	0	0	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
R51. What origin have you mentioned when asked at the last official census (2011)?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	227 NOT VALID=17	110	118	83	144	16	14	188
	%	%	%	%	%	%	%	%
Armenian	59	67	51	61	58	51	64	60
Romanian	21	14	28	11	27	15	9	23
I haven't participated	12	9	14	14	11	34	27	8
Hungarian	7	8	6	15	3	0	0	8
Other	1	1	1	0	1	0	0	1
TOTAL	100	100	100	100	100	100	100	100

Country Specific Questions - Romania

Question R52: Which party did you vote for in the last elections (2016)?



COUNTRY SPECIFIC QUESTIONS									
ROMANIA									
QUESTION - Single code	TOTAL	COMMUNITY				AGE			
R52. Which party did you vote for in the last elections (2016)?		Argentina	Canada	Lebanon	Romania	16-24	25-34	35-54	55+
BASE	190 NOT VALID=54				190	17	33	66	74
	%	%	%	%	%	%	%	%	%
Union of Armenians in Romania	68	-	-	-	68	82	70	60	70
Other	33	-	-	-	33	18	30	40	30
TOTAL	100	0	0	0	100	100	100	100	100

QUESTION - Single code	TOTAL	GENDER		MODE		FIRST ARRIVED		
R52. Which party did you vote for in the last elections (2016)?		Male	Female	Online	Offline	You	A parent	Grandparent / Earlier generation
BASE	190 NOT VALID=54	91	99	71	119	8	11	166
	%	%	%	%	%	%	%	%
Union of Armenians in Romania	68	70	65	56	74	72	85	66
Other	33	30	35	44	26	28	15	35
TOTAL	100	100	100	100	100	100	100	100

1833. ՄԱՐՏԻ

Appendix 1
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. As part of this survey, we will ask you questions related to your ethnic origin, political opinions, religious and spiritual beliefs. You may refuse to answer any questions, or to take part in the survey at all. The detailed Privacy policy is available on ADS website: https://www.armeniandiasporasurvey.com/privacypolicy

- 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

- Data from the completed questionnaires will be made available on a website dedicated to the Survey, to scholars and researchers in aggregate and anonymised form. It will not be possible to identify individual respondents.

- 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 that have spread out from an original, historical center but continue to create connections with each other through family, institutional 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.*

Do you want to continue to the survey?

1. Yes – please continue to the next question.

2. No – thank you for your interest. Please return the questionnaire to an ADS team member.

Section I. Being Armenian

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.

A1. Which of the following best describes how you think of yourself? Please select one answer.

1. Armenian
2. Canadian/Argentinian/Lebanese/Romanian
3. Armenian-Canadian/Argentinian/Lebanese/Romanian
4. Canadian/Argentinian/Lebanese/Romanian -Armenian
5. Canadian/Argentinian/Lebanese/Romanian of Armenian origin
6. Half Armenian or partly Armenian
7. Armenian-by-Choice (ABC)
8. Other [_____]

A2. In which ways do you define your Armenian identity? Please select up to <u>three</u> that are most important to you.

1. Family
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. The Genocide
10. Pride in Armenian history
11. Armenian culture (food, dance, music, etc.)
12. Other [_____]

A3. Approximately what proportion of your <u>friends</u> are Armenian?

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

A4. And thinking of your Armenian friends, what proportion of them has roots in the same region as you?

1. None
2. Not many
3. About half
4. Most
5. All
6. Not applicable to me / not relevant

A5. Can you share the geographic locations that you consider part of your identity as an Armenian? Feel free to mention as many as you want.

[_____] [_____]

[_____] 9. Don't know / not applicable

A6. Approximately what proportion of your romantic partners is/has been Armenian?

1. None
2. Not many
3. About half
4. Most
5. All
6. I'd prefer not to answer this question
7. Don't know / not applicable

A7. Which of the following have you learned or tried to learn, whether just by watching and participating as you grew up or through classes? Please select 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 [_____]

Section II. Language and communications

The following questions are about language and how we communicate.

A8. How would you assess your fluency in speaking Armenian?

1. Fluent
2. Intermediate
3. Basic
4. I know some words and phrases
5. I don't speak Armenian

A9.

1. Which languages do you speak with your <u>spouse/partner</u>? If you speak (spoke) more than one language, feel free to select more than one.	**2. If more than one language: And which one is (was) the <u>dominant language</u> in your communication?**
1. Eastern Armenian	1. Eastern Armenian
2. Western Armenian	2. Western Armenian
3. English	3. English
4. Spanish	4. Spanish
5. French	5. French
6. Arabic	6. Arabic
7. Russian	7. Russian
8. Turkish	8. Turkish

9. Persian	9. Persian
10. Romanian	10. Romanian
11. Other (please specify _____	11. Other (please specify)_____
12. Not applicable	12. Not applicable

3. And which languages do you (or did you) speak with your <u>parents</u>? If you speak (spoke) more than one language, feel free to select more than one.	**4. If more than one language: And which one is (was) the <u>dominant language</u> in your communication?**
1. Eastern Armenian	1. Eastern Armenian
2. Western Armenian	2. Western Armenian
3. English	3. English
4. Spanish	4. Spanish
5. French	5. French
6. Arabic	6. Arabic
7. Russian	7. Russian
8. Turkish	8. Turkish
9. Persian	9. Persian
10. Romanian	10. Romanian
11. Other (please specify _____	11. Other (please specify) _____
12. Not applicable	12. Not applicable

5. How about your <u>grandparents</u>, which languages do you (or did you) speak with them? If you speak (spoke) more than one language, or spoke different languages with different grandparents, feel free to select more than one.	**6**. If more than one language: **And which one is (was) the <u>dominant language</u> in your communication?**
1. Eastern Armenian	1. Eastern Armenian
2. Western Armenian	2. Western Armenian
3. English	3. English
4. Spanish	4. Spanish
5. French	5. French

6. Arabic	6. Arabic
7. Russian	7. Russian
8. Turkish	8. Turkish
9. Persian	9. Persian
10. Romanian	10. Romanian
11. Other (please specify) _____	11. Other (please specify) _____
12. Not applicable	12. Not applicable
	13. No single dominant language / different languages with different grandparents

7. And finally, which languages do you speak with <u>your children</u>? If you speak more than one language, feel free to select more than one.	**8.** If more than one language: **And which one is the <u>dominant language</u> in your communication?**
1. Eastern Armenian	1. Eastern Armenian
2. Western Armenian	2. Western Armenian
3. English	3. English
4. Spanish	4. Spanish
5. French	5. French
6. Arabic	6. Arabic
7. Russian	7. Russian
8. Turkish	8. Turkish
9. Persian	9. Persian
10. Romanian	10. Romanian
11. Other (please specify)_____	11. Other (please specify) _____
12. Not applicable	12. Not applicable
	13. No single dominant language/ different languages with different children

Section III. Your community

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

A10. What are the biggest challenges to the strength of your Armenian community? Please select up to three that you feel are the most important.

1. Desire/pressure to assimilate
2. Career demands
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 (please specify) [_____]

A11. Which activities are needed in your local Armenian community? Please select up to <u>three</u> 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 [_____]

A12. Are you actively involved with any Armenian political parties or movements?

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

A13. Do you regularly attend any Armenian cultural, charitable, professional, compatriotic, scouting, sport, or youth related events? If yes, please list up to <u>three</u>.

1. Organization 1 [_____] (SKIP to A15)
2. Organization 2 [_____]
3. Organization 3 [_____]
4. No organizational Activities / I am not active in any Armenian organization (CONTINUE TOA15)

ASK THOSE WHO DO NOT REGULARLY ATTEND ANY ARMENIAN EVENTS (CODE 4 AT A13).
OTHERS GO TO A15.

A14. If not, could you please specify the reasons? Select all that apply.

1. I don't have enough time
2. The events/organizations don't interest me, are not relevant to me
3. Long distance to events and meetings
4. I don't feel welcome when I attend
5. I don't trust the organizers of these events
6. I don't receive timely information about relevant or interesting events
7. Other [_____]

ASK ALL

A15. Did you attend an Armenian Day School or after-school/weekend classes as a child? If so, for how long?

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

A16. Would you send, or did you send, your children to Armenian day school or after-school/weekend classes/programs?

1. Definitely yes
2. Probably yes
3. Probably no
4. Definitely no
5. Not applicable to me / not relevant

A17. What do you want Armenian schools to provide for children? Please select up to <u>three</u> you find most important.

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. Other expectation [_____]
10. I don't have any particular expectations [SINGLE CHOICE]
11. Not applicable / not relevant to me[SINGLE CHOICE]

Section IV. Religion and spirituality

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

A18. 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 [_____]

A19. 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

A20. 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, it is not important to me

A21. Should women have the opportunity to be ordained in Armenian churches?

1. Yes, they should have an opportunity to become Deacons
2. Yes, they should have an opportunity to become Priests/ministers
3. No, women should not be ordained in Armenian churches
4. I don't have an opinion on this matter

A22. In your opinion, can someone be of another faith and be Armenian? If yes, please select all that you feel one could be.

1. Atheist
2. Buddhist
3. Jehovah's Witness
4. Jewish
5. Muslim
6. Seventh Day Adventist
7. Other (please specify) _____
8. Don't know / No opinion
9. Irrelevant question, Armenian can only be Christian

A23. How important is Christianity to Armenian identity today?

1. Very important
2. Fairly important
3. Not very important
4. Not important at all
5. Don't know / No opinion

Section V. Community engagement

These questions ask about your political engagement in your community.

A24. Did you vote in the last national elections in Canada/Argentina/Lebanon/Romania?*

1. Yes
2. No
3. I was not eligible to vote in the last national elections

[*In the versions of the questionnaire for Lebanon this question is about parliamentary elections]

A25. Which of the following comes closest to describing your political views?

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

A26. Which of the following do you consider your homeland? Please 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 (please specify) [_____]

Section VI. Republic of Armenia and Artsakh

The following questions ask about the Republic of Armenia (RoA) &Artsakh/NagornoKarabakh (NK).

A27. What kind of active connections do you currently have in the Republic of Armenia or Artsakh? Please select all that apply.

1. Family
2. Friends, social life
3. Business, economic investment
4. Educational, cultural activities
5. Own property
6. Other (please specify) [_____]
7. I do not have any active connections

A28. Have you ever visited the Republic of Armenia or Artsakh?

1. Once
2. 2 or 3 times
3. more than 3 times
4. never, but I intend to visit sometime in the future
5. never, and I don't have intentions to visit

A29. Have you considered living permanently in the Republic of Armenia?

1. Yes, I hope to move there one day, but don't have concrete plans
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. Could you please elaborate? [_____]

A30. How often do you follow current events in the Republic of Armenia and Artsakh in the media or online?

1. Daily, several times a week
2. About once a week
3. About once or twice a month, or less often
4. Never

A31. Which of the following areas should diaspora communities support in the Republic of 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. None - Diaspora communities should take care of themselves
12. Other, please specify [_____]

A32. And in which ways the Republic of Armenia could support your local community?

1. Helping schools with Armenian language textbooks
2. Helping with teacher preparation programs
3. Cultural programs in your community
4. Support and information for tourism, for people wishing to visit Armenia
5. Support and information about education or recreational programs in Armenia
6. None - Armenia should take care of itself
7. Other (please specify) _____

Section VII. Armenian people and Armenian projects

***Some final thoughts*.**

A33. If you were able to distribute money to support projects for Armenians anywhere in the world, what would you choose? Feel free to name up to three.

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

A34. Could you please name one contemporary Armenian person or achievement in any sphere of life, from the political to the cultural, that makes you proud?

[_____]

Could you explain why?

[_____]

A35. Name one Armenian person or organization (political, philanthropic, religious, cultural or other; locally in your community or transnationally) in the diaspora that you feel has done a good job of being a leader since the year 2000.

[_____]

A36. Some Armenians believe that LGBT identities are not compatible with Armenian identity. Other Armenians believe Armenian identity includes LGBT identities.If you have to choose between these two opinions, which would be closer to your views:

1. LGBT identity is not compatible with Armenian identity
2. Armenian identity may include LGBT identities
3. None of these statements express my views
4. Don't know / No opinion

Section VIII. Socio-demographics

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

A37. What is your current place of residence?

a. City [_____]

b. Country [_____]

A38. And in which city and country were you born?

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

A39. 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 [_____]

A40. When did the first Armenian member(s) of your family from either parent's side settle in Canada?

A. In what year did you/they arrive?

1. Before 1915
2. 1916 – 1930
3. 1931 – 1970
4. 1971 – 1990
5. After 1991

B. And who was this?

1. You
2. Your parent(s)
3. Your grandparent(s)
4. Earlier generation

A41. Are/were your parents Armenian?

A. Your mother

1. Both parents of my mother are/were Armenian
2. One parent of my mother is/was Armenian
3. My mother is not / was not Armenian by birth

B. Your father

1. Both parents of my father are/were Armenian
2. One parent of my father is/was Armenian
3. My father is not / was not Armenian by birth

A42. Year of your birth? [_____]

A43. Your gender

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

A44. What is your highest level of formal education completed?

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

A45. What is/was your primary occupation?

1. Self-employed and/or business owner
2. Wage or salary employee
3. Home-based parent or caregiver
4. In full-time education
5. Other (please specify) [_____]

A46. 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). Please list current or most recent occupation first.

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

A47. What is your current marital status?

1. Single
2. Married
3. Living with long-term partner
4. Divorced
5. Widowed

A48. 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 _____
5. He/she is not Armenian. Could you specify his/her ancestry? [_____]

A49. And finally, could you tell us where you learned about our survey?

1. Contacted by interviewer
2. Heard from friends or family and found online
3. Local newspapers, media
4. Received a brochure
5. other (please specify) [_____]

A50. What question is missing from this questionnaire? And how would you answer it?

Question [_____]

[_____]

Answer [_____]

[_____]

A51. Did anyone help you to complete the survey?*

[*Questions A51, A52 and A53 were asked after country-specific questions, see bleow]

1. Yes, someone helped me
2. No, I completed it only using the written instructions

A52. Could you please tell us where you completed the survey?

1. At an Armenian event
2. At home
3. Other (please describe the location) [_____]

A53. In which city or village do you currently live?

[_____]

Country Specific Questions

ARGENTINA

G51. With which Argentine political party do you identify yourself best?

1. PartidoJusticialista
2. Unión Cívica Radical
3. PartidoSocialista
4. PartidoComunista
5. PRO

6. Other (please specify) _____
7. None

G52. Do / did you know any Armenian who is not involved in the community, is not in any institution and / or does not participate in community activities?

1. Yes (please specify the number) _____
2. No

If you answered yes to this question, we would appreciate if you could encourage him/her to take the survey.

CANADA

M51. In your view, which of the following groups of people in the Greater Montreal Armenian community is in most pressing need of social support services?

1. Children (ages 0-12)
2. Adolescents (ages 13-17)
3. Young adults (ages 18-25)
4. Couples
5. Parents
6. Elderly
7. Physically handicapped
8. People with mental illness
9. LGBTQ
10. Newly arrived immigrants/refugees
11. Singles parents
12. Other (please specify) _____

M52. The Armenian genocide was recognized by Canada's federal parliament in 2004. In your view, what proportion of the human and financial resources of Montreal's Armenian community should be allocated to the education of the history of the Armenian genocide amongst Quebec's and Canada's population?

1. 0%
2. 1-25%
3. 26-50%
4. 51-75%
5. 76-100%
6. I have no opinion

M53. How much would you say you know about issues faced by Canada's First Nations?

1. Know quite a lot
2. Know a lot
3. Know a little
4. Know very little
5. Don't know at all

M54. To what extent do you consider yourself to belong to Quebecois society?

1. A great deal
2. To some extent
3. A little
4. Not at all

M55. In the 2016 Canadian census, question #17 asks for ethnic or cultural origins of respondents' ancestors. Did you identify your ancestors as being Armenian?

1. Yes
2. No
3. I don't remember
4. I did not fill out the census
5. I did not answer question #17 of the census

LEBANON

L51. Which statement would be closest to how you feel about people representing your interests in the Lebanese parliament?

1. I think candidates from Armenian community organizations represent my interests best
2. I think any individual Armenian, not necessarily from a community organization, would represent my interests best
3. I think only Armenians who are not members of Armenian community organizations would represent my interests best
4. Representatives do not need to be Armenian to represent my interests best
5. Only non-Armenian representatives would represent my interests best
6. No opinion/ Not applicable

L52. How likely is it that you would move out of Lebanon in the coming 5 years?

1. Very likely
2. Likely
3. Unlikely
4. Very unlikely
5. I do not know/Not relevant

L53. As an Armenian living in Lebanon, which of the following needs do you find the most pressing? Please select up to <u>three</u> that you feel are the most important.

1. Assistance for psychological problems
2. Healthcare that I can afford with my current income
3. Assistance with legal issues
4. Housing that I can afford with my current income
5. Quality of healthcare
6. Job stability
7. Adequate housing
8. Smooth integration in Lebanese society
9. Education that I can afford with my current income
10. Preservation of Armenianness
11. Quality education
12. Other [_____]

L54. In your view, on which issues should the resources for the development of the Armenian community in Lebanon be spent? Please select up to <u>three</u> that you feel are the most important.

1. Cultural heritage
2. Educational (formal or informal) reforms
3. Socio-medical needs
4. Women's rights
5. Vocational training

6. Initiatives that safeguard and/or strengthen Armenianness
7. Leadership training for the youth
8. Media and communications
9. Political activity/activism
10. Spiritual nourishment
11. Other [_____]

L55. To what extent is speaking the Armenian language a necessary element for engagement in the Armenian community?

1. To a large extent
2. To some extent
3. To a smaller extent
4. Not at all
5. No opinion/ not relevant

ROMANIA

R51. What origin have you mentioned when asked at the last official census (2011)?

1. Armenian
2. Romanian
3. Hungarian
4. Other (please specify) [_____]
5. I haven't participated at the last official census

R52. Which party did you vote for in the last elections (2016)?

1. Union of Armenians in Romania
2. Other (please specify) [_____]

Than you very much for participating.
The results of the survey will be shared with the public through ADS website.
For Last year's results, please visit:
www.armeniandiasporasurvey.com

Appendix 2
Qualitative Interview Guide

Introduction

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 Armenians around the world in the 21st century. Each person makes a difference.

This interview is designed to gather information for research purposes. Our objective 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 confidential.
- There are no right or wrong answers to any of the questions.
- Data from the completed interviews will be made available on a website dedicated to the Survey, to scholars and researchers in aggregate and anonymised form. It will not be possible to identify individual respondents.
- I would like to record our conversation, to make it easier to refer back to the recording when analysing this and other interviews I conduct for this project. Do I have your permission to start the recording?

* * *

General questions (warm up, 5 min)

How long have you lived in this city/town? Were you born here? How about your parents, grandparents?

A. Identity (15-20 min)

I would like to start our conversation with questions about feeling Armenian, Armenian language and culture.

1. Armenian identity

We'll start with a simple question: in what way do you identify as Armenian? Is it the only ethnic identity that you have or feel, or do you feel that you can be Armenian, Canadian, Lebanese, Romanian at the same time, maybe to different extents? Does it change depending on the situation? In what situations does being Armenian feel more important to you? In which situations does it feel less important? Why is it?

Do you feel that you "have to" be or feel Armenian, do Armenian things? Is there a sense of obligation linked to your feeling Armenian or doing things which you are supposed to do as an Armenian? What are some examples of Armenian things? Do you feel you could or should do more to be a better Armenian or more Armenian? What would it be? Can you opt out of being Armenian?

2. Roots/"Local" identity

What other places related to Armenia could be part of your identity? Do you associate yourself with some places—regions, neighbourhoods, areas? Is it a place where you grew up, a place where you spent a significant period of your life, a place where you parents or ancestors are from, or a place significant to you as an Armenian? Do you feel closer to a certain group of Armenians, for example, people who have migrated from the same or nearby countries? Or whose ancestors come from the same villages or towns as yours?

3. Language

How well do you speak Armenian, if at all? How would you rate your knowledge of Armenian? Do you try to speak exclusively Armenian with Armenians, or you use other languages? What other languages do you speak? Did you speak Armenian in your family? Did you speak an Armenian dialect, even if only a few words? Which dialect was it? Was it different with your parents, grandparents, siblings?

Do you have children? If yes, do you speak Armenian with them? Why or why not? Does it differ depending on the situation? How do you combine it with speaking the country's official language(s)?

Can you read in Armenian? How often do you read in Armenian? What other languages do you read in? What kind of things do you read in Armenian—news, magazines, communications with friends, books?

How important is it for Armenians to know the language? In what ways is the Armenian language important to you—if it is, could you elaborate why?

4. Religion and church

In what ways is religion or the church important to you?

Do you consider yourself Christian? Armenian Christian? Does feeling as an "Armenian Christian" mean belonging to an Armenian church? Do you think it is possible to be Armenian and be Muslim? What about other non-Christian religions? Is being Christian fundamental to being/feeling Armenian? Why do you say that?

How do you practice Christianity (or other belief system/spiritual system you believe in)? What is Armenian about it, if it is? Is there—or should there be—a special role for any of the Armenian churches or denominations? How do you think Christianity is expressed in everyday life in your community? Among Armenians worldwide?

When did you last attend a church service? Was it an Armenian church? What was it for—regular Sunday service, religious holiday service (Christmas, Easter, other holidays?),

Armenian community event or remembrance, special occasion (wedding, christening), or other occasion?

5. Mixed marriages
Do people in your community often marry outside the community? How often does it happen with Armenians from outside your community? How often are spouses non-Armenians? Do you see it as a threat to the Armenian community or an opportunity? If you see it as a threat, why is it? What would be the impact of such marriages? Do you think the community can/should do something to discourage marriages outside the community?

B. Political engagement (10-15 min)

I would like to talk about your political participation in the Armenian community and in the country where you live.

1. Armenian community/diaspora politics
Are you a member of Armenian community organisations? Which ones? Would you say that the organisation is political, cultural, charitable? If you are a member of several organisations, would you say that one plays more of an umbrella role?

Are you a member of an Armenian political party? Or a community organisation that might or might not have a political affiliation? How often do you attend events organised by the party/organisation? How does membership of a party/organisation affect the life of an Armenian in your community?

Do you feel that diaspora leaders and institutions represent you or understand your concerns and interests?

Do you support financially, or by any other means, community organisations? Do you do it through a regular donation?

2. National/local politics (not specifically Armenian)
Are you a member of any (non-Armenian) political party in this or other countries? Did you vote in the last general elections, local elections? Do you see other ways for yourself to engage in the political life of the country? What about other Diaspora Armenians in your country? Do you engage with non-Armenian issues in this country, through any type of political or civil society engagement?

3. Armenian related political issues
As you know, many Armenians engage with Armenian-related issues. Some call it "Armenian Cause," some refer to it as "Hay Tad," sometimes it is called, more broadly, lobbying.

In your view, what issues do you think are important to pursue for Armenians, in this community, this country and worldwide?

How would you define the "Armenian Cause"? What does it mean to you? What do you think should be included in the "Armenian Cause"?

INTERVIEWER: Time permitting, probe the following issues to see if the respondent perceives these issues to be part of the "Armenian Cause":

Genocide recognition, land claims, Artsakh (and Azerbaijan more generally),
Economic improvement of Armenia and Karabakh,
Strengthening (militarily or otherwise) of Armenia and Karabakh,
Human rights/minority issues,
Protecting Armenians elsewhere,
Defending other Christians (in Middle East or elsewhere),
Protecting culture, religion, identity against "undesirable" elements, from *odars*,
Diaspora "assimilation" or other diaspora issues: preserving identity in diaspora,
Improving local conditions/services for Armenians,
Lobbying on all or any of the issues above, anything else?

C. Community engagement (10 min)

Some people choose to actively engage with the Armenian community where they live, while others choose not to. Where would you say you are now?

[Those who do not engage often, do not often engage socially with Armenians] Why is that? Would you like to engage more or not? Is there a particular type of events which you attend or want to attend? What are the reasons for not engaging fully—is it lack of time, lack of interest in Armenian affairs, anything about the Armenian identity, change in the direction of your own life? Is national or ethnic identity important to you? Has the level of your engagement changed over the years? If yes, what was the factor for the change?

Do you remember any community event where you noticed that someone was not made welcome or did not feel comfortable being there? Have you ever had experience when you felt you were not welcome? What happened, how did you feel about it? Do you think it was intentional or not intentional? Was it a one-off occurrence or it happened more than once?

Do you have many Armenian friends? Would you say most of your friends and acquaintances in this city/location are Armenian or non-Armenian? How about your closest friends? If you think about the time you spend socially, would you say you spend most of your time with Armenians or non-Armenians?

Do you participate in Armenian events, attend community centres, church? How often do you do this? How many times have you been to such events in the last 2 years? Would you like to attend more or fewer?

D. Connections with Armenia and diaspora communities elsewhere (15 min)

1. Armenia (Hayastan) as a homeland, Armenia as a country

Have you been to Armenia? If yes, when was the last time? Do you plan to travel to Armenia any time soon? Have you visited "historic Armenia" or ancestral lands (in present-day Turkey)?

What is your connection with Armenia—social, personal, business, investment? Do you follow Armenian news, news about Armenia? Do you have friends or relatives living in Armenia? Were most of them born in Armenia?

Do you know Armenian communities elsewhere, outside of your city? Have you spent time living in any other communities?

Thinking about the relations between diaspora and Armenia—is it important for the diaspora to support Armenia? What are the best ways for this? Is it important for Armenia to support the diaspora? If so, in what way?

What does "homeland" mean to you? Is it important in any way? What does Armenian heritage mean to you?

How would you want Armenia to change as a country?

2. Karabakh/Artsakh
What do you think would be the ideal resolution of Karabakh/Artsakh conflict? How do you think the Government of Armenia should handle the conflict, what does it have to do that it is not doing now? What can the Armenian Diaspora do for Karabakh/Artsakh?

3. Donating
If you were able to distribute funds to any organisations or institutions, non-Armenian or Armenian, what would be your priorities?

If only giving money to Armenian organizations, what would they be? Or,if you were going to create an organisation, what would it be?

Basic info to be collected

Name (including maiden name, nicknames, etc)
Gender
Year of birth
Place of birth
Citizenship(s)
Current work – or where a student (and major)
Type of work
District/region of residence

Thank you very much for your participation in our research. Your views and opinions are of interest and valuable for understanding the Armenian community. You can read about our survey on www.armeniandiasporasurvey.com. The findings of this research will be published on the same website, sometime in 2020.

armenian Diaspora survey
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Studiu privind Diaspora Armeană
استـــــتبيان الأرمن فـــي الشـــتات

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