

2014-10-09

Fråga-svar

Armenier i Syrien

Fråga

Finns landinformation som beskriver hur armenier från Syrien levde där fram till den pågående konflikten, information gällande armenier från Aleppo (staden), levnadssätt, integration, språkkunskaper i arabiska, skolgång etc.?

Svar

Radio Free Europe Radio Liberty, RFERL (2014):

But according to Keith David Watenpaugh, a Middle East historian at the University of California at Davis, the population steadily rallied. Within the course of a generation, it had launched businesses and opened hospitals, libraries, and cultural centers, "Over that period of time, the Armenians went from being penniless refugees, a population made up mostly of women and children survivors, to very much a middle class," he says. "[They were] involved in all sorts of forms of trade, education, medicine, dentistry, and also more traditional Armenian professions like carpets and jewelry making and so on. So they've transformed Aleppo, and they've been transformed by Aleppo."

The community enjoyed broad cultural autonomy, with organizations like the Armenian General Benevolent Union and the Armenian Revolutionary Federation supporting Armenian-language schools, theaters, and sports clubs.

Even as a Christian minority in a Muslim-dominated city, Armenians have become an essential part of Aleppo's multicultural and commercially minded population, which includes Kurds, Circassians, and Arab Christians, as well as the country's majority Sunni Muslims.

And although Syrian Armenians have been forbidden from forming political parties or reaching the upper echelons of government, they are far from a ghetto community -- not assimilated, perhaps, but definitely integrated. Nearly all young Armenians speak fluent Arabic; many study in Arabic-language universities or serve in the Syrian military.

Aleppo's Armenian districts remain, for now, largely unaffected by the fighting in the city. Armenia's diaspora minister, Hranush Hakobian this week said neighborhoods such as Azize and Suleimanyeh remained under government control after briefly being seized by Syrian rebels on August 20.

Culturally, there are differences as well. Syrian Armenians speak Western Armenian, a dialect distinct from the Eastern Armenian spoken by people raised in Armenia proper. Their customary Middle Eastern cuisine has been replaced by more Russian-accented local fare.

EURASIANET (2012):

With unemployment one of Armenia's thorniest problems (unofficial jobless rates soar into the double digits), employment options are slim, and depend on locals' assistance. Many Syrian-Armenians work in catering or retail stores, where job vacancies are more frequent.

Language can be another obstacle; particularly when schools reopen in September. Syrian-Armenians use the Western Armenian dialect of Armenian, distinct from the Eastern Armenian dialect spoken locally.

There are also challenges connected with cultural assimilation. Like Iranian-Armenians, often referred to as "Persians," Syrian-Armenians can face discrimination.

Ministry representatives have not visited Syria since 2010, according to the ministry's website, which names "collective power" as the "salvation" of ethnic Armenians.

The criticism of the government is gaining a political dimension. Vartan Oskanian, an MP for the semi-oppositional Prosperous Armenia Party and a native of Aleppo, charged in early July that the Aleppo Armenians "do not feel the support of their homeland at all."

Minority Rights Group International (2008):

Ethnic Armenians, almost all of whom are Christians, live mainly in Aleppo, but also in Damascus (primarily in the Hay al-Arman district) and the Jazira. Most belong to the Armenian Apostolic or Orthodox Church (Gregorian), and some belong to the schismatic Armenian Catholic Church, and a few to the Evangelical Church. Armenians are by and large city-dwellers, and they are perhaps one of the least assimilated communities in Syria. They keep their traditions, and usually tend to avoid politics and public life...

Periotem [odaterad]:

Diocese of Aleppo

Although, the Armenians have been on the Syrian territories from the past times, but they have started to know Jerusalem and pay visit to its Holy Places at the end of fifth century and in the beginning of the seventh century the pilgrims have passed from historical Aleppo or Peria City by traveling from Armenia to Palestine for pilgrimage. For the Armenian Pilgrims Aleppo has been the start of a spiritual place. Later, it has become national-ecclesiastic lively station till it was transferred to an independent Diocese

National-Cultural

The Famous School as essential center of Science and Art is located in the churchyard of Saint Forty Martyrs Armenian Apostolic Church and Saint Asdvadzadzin Armenian Apostolic Church in Aleppo in the 14th and 17th Centuries and it plays an important role in the National - Cultural life of Diocese . The school which has built by donation of rich layer and tradesmen in Aleppo, and was under the patronage of some Catholicos of Sis has had writing , flourishing , miniature and book binding parts.

Educational

Some schools closed as a result of decrease of Armenian people in Aleppo or elsewhere in 1960s and 1970s, for example Mesrobian Armenian prelacy school in Garablous (1933-1944) , Vartanian A.G.B.U. schools (1935-1944), Khrimian Armenian Prelacy school in Ayn Arab (1927-1962), Avedis Sarafian A.G.B.U. schools (1950-1975), Armenian school at Shekh Maqsoud in Aleppo (1923-1979), Aramian Armenian Prelacy mixed school (1930-1977), Kermanigian Armenian prelacy school (1937-1974), Vartanian Armenian Prelacy school (1936-1980), Cilician school at Meydan street (1945-1964), Ousumnasirats – Levonian school (1945-1964) & others .

The main school building achievements of Diocese have realized in 1950s, 1960s, and after 1990 where A.G.B.U. ,A.S.C.R.A. & particularly Calouste Gulbenkian Institution have Supervisory role. Calouste Gulbenkian Institution continues its unprecedented role by supporting Armenian schools for example Good profits are donated to charity. A charity to Yeprad Armenian Prelacy kindergarten in Qamshly , Azadoutioun Armenian Prelacy school in Derik ,

Gulbenkian Armenian school in Aleppo , and to Nahadagats Armenian Prelacy school in Latakia .

Sports

Building a big training ground is one of (A.G.Ph.E.U.) plans in 1985.The public formal foundation has took place on 19th November in 1991 at the hands of Archbishop Souren Kataroyan. Whereas they have started preparatory constructional works on 4th October in 1992 (Design Armenian Architects Nshan Oghigian and kevork Sarkisian from Aleppo)
(A.G.Ph.E.U.) Aleppo section has participated in All (A.G.Ph.E.U.) 3 campings that occurred in Armenia. The first camping from 27 July to 7 August in 1994,The second one 12 July to 27 July in 1998,and the third one from 4 to 20 August in 2002.

Charitable Organizations

There have been active Orphanages in Aleppo in the past and especially the next days of the Armenian Genocide (Armenian Orphanage is a remarkable one) . There were House of widow , charity apartments where The Estonian Mother Miss Buel , armenophile the Danish Miss Karen Yeppe and others have played a distinguished role in the above mentioned places . Nowadays , the following Charitable Institutions and Associations (Unions) work in Aleppo and in different regions of the Diocese .

Press

The Armenian Syrian press especially the Armenian Aleppo one occupies it's location(position) in the history of Armenian Press, by tangible succession of around 125 published newspapers. Even Armenian Aleppo journalists have had their characteristical role in the development of the Syrian Local press.

Denna sammanställning av information/länkar är baserad på informationssökningar gjorda under en begränsad tid. Den är sammanställd utifrån noggrant utvalda och allmänt tillgängliga informationskällor. Alla använda källor refereras. All information som presenteras, med undantag av obestridda/uppenbara fakta, har dubbelkontrollerats om inget annat anges. Sammanställningen gör inte anspråk på att vara uttömmande och bör inte tillmätas exklusivt bevisvärde i samband med avgörandet av ett enskilt ärende. Informationen i sammanställningen återspeglar inte nödvändigtvis Migrationsverkets officiella ståndpunkt i en viss fråga och det finns ingen avsikt att genom sammanställningen göra politiska ställningstaganden. Refererade dokument bör läsas i sitt sammanhang.

Källförteckning

(länkarna hämtade 2014-10-09)

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