

were different in nature from the challenges faced by first-generation survivors. The children of refugee families were more exposed to the mainstream lifestyle, culture, and education as a matter of course, and thus they adapted to them more easily. But in many cases, these children were caught between two worlds, foreign to both and marginalized by both. And in many cases, this resulted in frustration, resignation, self-effacement, even hatred of one's people.

Virginia Haroutunian (*Orphan in the Sands*) was embarrassed by her parents' unpolished behavior. Whenever they spoke Armenian in public, it invited curious looks, which was really embarrassing the day they helped her move into her dormitory at the University of Michigan (64). But curiously, the 50 miles between home and school failed to reduce her dependence on her mother. It was a strange symbiosis. Virginia hated Victoria but followed her lead in every decision and couldn't live without her. She couldn't keep a boyfriend because she refused physical contact, but deep down, she thought Victoria would be proud of her for rejecting intimacy. When she was offered a job that would take her to California and give her a chance to be independent, she even turned that down when Victoria disapproved of the move (78-9).

Growing up in the 1930s in Racine, Wisconsin, David Kherdian personally experienced discrimination and prejudice on the part of the locals against the children of refugee families. His mother's belief and that of other Armenian parents in the superiority of the Armenian character and cultural heritage, as well as the youth group activities sponsored by the Armenian Church, only generated mixed