

This generation was marginalized and looked down upon by mainstream society because of their language and ethnic background. Ironically, they got neither sympathy nor support from their parents who could not understand the modern ways of their offspring. Pilibosian did not share her poems with her parents because they would never have understood them. "For them it was part of another world they didn't feel part of because for the most part they were physical immigrants struggling to get by and mentally having a hard time adjusting" (293). "So there was always this wall between us, this lack of comprehension each of the other and of being able to communicate with each other except on a surface level" (68-9).

The ghettoization of Armenian survivors of the Genocide did not occur only in Europe or America, as one might imagine it did. Even in Middle Eastern countries, these refugees preferred to live close together in impenetrable communities. Perhaps a major factor here was the difference of religion: they were Christian Armenians in a sea of Muslims. In *The Immigrants' Daughter*, Mary Terzian describes the Armenian community in wartime and post-WWII Cairo, where the culture, life-style, and Islamic traditions were not drastically different from those of the Ottoman Empire. She writes that even though "Egyptians look[ed] favorably upon foreign settlers," the refugees among "the estimated 40,000 strong Armenian community living in Cairo" still preferred to live close to each other and clung to their "homeland mentality, refusing to accept change." They believed that change would work against their very being, their Armenianness, and diminish their sense of belonging to their