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Chaldeans In Michigan

Russell M. Magnaghi



Chaldeans In Michigan:

Chaldean Iraqi American Association of Michigan Jacob Bacall,2018 The Chaldean Iraqi American Association of Michigan more commonly known as CIAAM was not simply an association of just a group of early immigrants who escaped prosecution or were merely looking for better life for their family and loved ones They were indeed good hearted individuals who strived to build a solid foundation for a well rounded community in this new land for the immigrants the United States of America The CIAAM exemplifies the success of immigrants that have migrated to Detroit from Iraq providing a place for social gatherings community discussions family celebrations and education to those yearning to learn more about the Chaldeans of Mesopotamia their successful migration to America and the contributions they are making in Michigan Today CIAAM has more than 900 active families as members strengthening the recreational social and business bonds among the large family of Michigan Chaldeans

Chaldeans in Detroit Jacob Bacall,2014 In greater Detroit Chaldeans from present day Iraq have established a strong presence and a thriving community Chaldeans pronounced Kal de an are a distinct ethnic group from present day Iraq with roots stretching back to Abraham the biblical patriarch of Judaism Christianity and Islam who was from the Ur of the Chaldees Chaldeans are Catholic with their own patriarch and they speak a dialect of Aramaic the language of Jesus Christ Chaldeans began immigrating to the United States at the beginning of the 20th century when Iraq was known as Mesopotamia the Greek word meaning land between two rivers the Tigris and the Euphrates Lured by Henry Ford s promise of 5 per day many Chaldeans went to work in Detroit s automotive factories They soon followed their entrepreneurial instincts to open their own businesses typically grocery markets and corner stores Religious persecution has caused tens of thousands of Chaldeans to relocate to Michigan Today the Greater Detroit area has the largest concentration of Chaldeans outside of Iraq 150 000 people

Chaldeans in Michigan Mary C. Sengstock,2005 The Michigan Chaldean community consists of more than 100 000 people of Iraqi descent who live in the Detroit Metropolitan area The earliest Chaldeans arrived in Detroit area about 1910 Unlike most Iraqis Chaldeans are Christians members of a special rite of the Roman Catholic Church Called the Chaldean rite from which they derive their name

The Chaldeans Yasmeen Hanoosh,2020-11-26 Modern Chaldeans are an Aramaic speaking Catholic Syriac community from northern Iraq not to be confused with the ancient Mesopotamian civilization of the same name First identified as Chaldean by the Catholic Church in the sixteenth century this misnomer persisted developing into a distinctive and unique identity In modern times the demands of assimilation in the US together with increased hostility and sectarian violence in Iraq gave rise to a complex and transnational identity Faced with Islamophobia in the US Chaldeans were at pains to emphasize a Christian identity and appropriated the ancient pre Islamic history of their namesake as a means of distinction between them and other immigrants from Arab lands In this the first ethnographic history of the modern Chaldeans Yasmeen Hanoosh explores these ancient modern inflections in contemporary Chaldean identity discourses the use of history as a collective commodity for developing

and sustaining a positive community image in the present and the use of language revival and monumental symbolism to reclaim association with Christian and pre Christian traditions

Arab Voices in Diaspora Layla Al Maleh, Layla Maleh, 2009 Arab Voices in Diaspora offers a wide ranging overview and an insightful study of the field of anglophone Arab literature produced across the world The first of its kind it chronicles the development of this literature from its inception at the turn of the past century until the post 9 11 era The book sheds light not only on the historical but also on the cultural and aesthetic value of this literary production which has so far received little scholarly attention It also seeks to place anglophone Arab literary works within the larger nomenclature of postcolonial emerging and ethnic literature as it finds that the authors are haunted by the same hybrid exilic and diasporic questions that have dogged their fellow postcolonialists Issues of belonging loyalty and affinity are recognized and dealt with in the various essays as are the various concerns involved in cultural and relational identification The contributors to this volume come from different national backgrounds and share in examining the nuances of this emerging literature Authors discussed include Elmaz Abinader Diana Abu Jaber Leila Aboulela Leila Ahmed Rabih Alameddine Edward Atiyah Shaw Dallah Ibrahim Fawal Fadia Faqir Khalil Gibran Suheir Hammad Loubna Haikal Nada Awar Jarrar Jad El Hage Lawrence Joseph Mohja Kahf Jamal Mahjoub Hisham Matar Dunya Mikhail Samia Serageldine Naomi Shihab Nye Ameen Rihani Mona Simpson Ahdaf Soueif and Cecile Yazbak Contributors Victoria M Abboud Diya M Abdo Samaa Abdurraqib Marta Cariello Carol Fadda Conrey Cristina Garrig s Lamia Hammad Yasmeen Hanoosh Wal S Hassan Richard E Hishmeh Syrine Hout Layla Al Maleh Brinda J Mehta Dawn Mirapuri Geoffrey P Nash Boulus Sarrou Fadia Fayezy Suyoufie

Arab Detroit 9/11 Nabeel Abraham, Sally Howell, Andrew Shryock, 2011-09-01 Readers interested in Arab studies Detroit culture and history transnational politics and the changing dynamics of race and ethnicity in America will enjoy the personal reflection and analytical insight of Arab Detroit 9 11

Beyond Refuge in Arab Detroit Yasmeen Hanoosh, Sally Howell, Andrew Shryock, 2025-03-04 Detroit s Arab and Chaldean communities in the balance between cultural vitality and precarity Detroit s Arab and Chaldean communities are now over a century old Their neighborhoods business districts and cultural influence continue to grow Whether Muslim or Christian Yemeni Iraqi Palestinian or Lebanese these Detroiters are building new lives and new worlds in distinctive spaces that cannot be described simply as immigrant or refugee religious or ethnoracial In Beyond Refuge in Arab Detroit a multidisciplinary team of nineteen contributors considers how these worlds are connected to other times and places and what new identities are emerging in them They explore US census counts local politics activism refugee resettlement patterns of racism and Islamophobia and tense interactions between new immigrants and the well established The contributors warn that despite its deep roots and dynamism Arab Detroit is at risk As its residents struggle for change on their own terms they no longer perceive greater Detroit as a sanctuary or temporary home but as a place where Arabs and Chaldeans can live permanently as citizens

Copts in Michigan Eliot Dickinson, 2008-06-23 The Copts or Egyptian Christians are a relatively small and tight

knit ethno religious group numbering perhaps three thousand people and living mostly in the Detroit metropolitan area Drawing on personal interviews to infuse the book with warmth and depth Copts in Michigan offers readers a compelling view into this vibrant community *Belgians in Michigan* Bernard A. Cook,2007-11-08 At the beginning of the twenty first century Michigan was home to the second largest Belgian population in the United States and Detroit had one of the largest Belgian populations in the nation Belgian Americans continue to incorporate traditional values with newfound American values enabling them to forever preserve their heritage Transnational Identity and Memory Making in the Lives of Iraqi Women Nadia Jones-Gailani,2020-08-20 In exploring the intersections of memory migration and subjectivity this book attempts to understand how Iraqi migrant women negotiate identity in diaspora Native Peoples of the World Steven L. Danver,2015-03-10 This work examines the world s indigenous peoples their cultures the countries in which they reside and the issues that impact these groups *Cornish in Michigan* Russell M. Magnaghi,2007 Several ethnic groups have come to Michigan from the British Isles Each group of immigrants from this region the Cornish English Irish and Welsh has played a significant role in American history Historic records show that some early nineteenth century Cornish immigrants were farmers and settled in the Lower Peninsula of Michigan However the majority of early Cornish immigrants were miners and much of their influence was felt in the Upper Peninsula of the state Many of the underground miners from Cornwall got their start in this region before they migrated to other mining regions throughout the United States Hard working families came from throughout the peninsula of Cornwall bringing their history recipes songs religions and other traditions to Michigan s northern mining country This nineteenth century migration brought them to new homes in Keweenaw County Houghton County Copper Harbor Eagle Harbor and Presque Isle In the 1830s newly arrived immigrants also settled in the lower parts of Michigan in Macomb Washtenaw Lenawee and Oakland counties The automobile boom of the 1920s sent many of these immigrants and their children to Metro Detroit from the Upper Peninsula where their traditions are perpetuated today

Scandinavians in Michigan Jeffrey W. Hancks,2006-05-12 The Scandinavian countries Denmark Sweden and Norway provided over two million native sons and daughters to the United States in the late nineteenth and early twentieth centuries Michigan s Scandinavian presence began with the earliest European immigrants and soon pockets of Scandinavians grew around most of the state s logging and mining operations Scandinavians also established themselves as highly competent merchants farmers fishermen and sailors Later Scandinavians made a name for themselves in Michigan s cities playing an important role in developing the state s industrial base Today Michigan s proud Scandinavian heritage lives on during Greenville s annual Danish Festival and through the state s many Scandinavian cultural societies BOOK JACKET *Latvians in Michigan* Silvija D. Meija,2005-07-11 Latvians have contributed to the cultural mosaic and economy of Michigan far more than one might imagine There are three large Latvian communities in Michigan Kalamazoo Detroit and Grand Rapids with several smaller enclaves elsewhere in the state An underlying goal of Latvians who now live in Michigan as well as other

parts of the United States and Canada is to maintain their language and culture More than five thousand Latvians came to Michigan after World War II found gainful employment purchased homes and became a part of the Michigan population Most sought to reeducate themselves and struggled to educate their children in Michigan s many colleges and universities Latvians in Michigan examines Latvia and its history and describes how World War II culminated in famine death and eventual flight from their homeland by many Latvian refugees After the war ended most Latvian emigrants eventually made their way to Sweden or Germany where they lived in displaced persons camps From there the emigrants were sponsored by individuals or organizations and they moved once again to other parts of the world Many came to the United States where they established new roots and tried to perpetuate their cultural heritage while establishing new lives *Irish in Michigan* Seamus P. Metress,Eileen K. Metress,2006-05-18 Irish immigration to the United States can be divided into five general periods from 1640 to the present the colonial prestarvation great starvation post starvation and post independence periods Immigration to the Great Lakes region and more specifically to Michigan was differentially influenced during each of these times The oppressive historical roots of the Irish in both Ireland and nineteenth century America are important to understand in gaining an appreciation for their concern with socioeconomic status The Irish first entered the Great Lakes by way of the Ohio River and Appalachian passes spreading north along the expanding frontier After the War of 1812 the Irish were heavily represented in frontier military garrisons Many Irish moved into the Detroit metropolitan area as well as to farming areas throughout Michigan In the 1840s a number of Irish began fishing in the waters off Beaver Island Mackinac Island Bay City Saginaw and Alpena From 1853 to 1854 Irish emigrants from the Great Starvation dug the Ste Marie Canal while others dug canals in Grand Rapids and Saginaw Irish nationalism in both Michigan and the United States has been closely linked with the labor movement in which Irish Americans were among the earliest organizers and leaders Irish American nationalism forced the Irish regardless of their local Irish origins to assume a larger Irish identity Irish Americans have a long history of involvement in the struggle for Irish Freedom dating from the 1840s As Patrick Ford editor of Irish World has said America led the Irish from the littleness of countyism into a broad feeling of nationalism **Chaldeans in Detroit** Jacob Bacall,2014-12-08 Chaldeans pronounced Kal dean are a distinct ethnic group from present day Iraq with roots stretching back to Abraham the biblical patriarch of Judaism Christianity and Islam who was from the Ur of the Chaldees Chaldeans are Catholic with their own patriarch and they speak a dialect of Aramaic the language of Jesus Christ Chaldeans began immigrating to the United States at the beginning of the 20th century when Iraq was known as Mesopotamia the Greek word meaning land between two rivers the Tigris and the Euphrates Lured by Henry Fords promise of 5 per day many Chaldeans went to work in Detroit's automotive factories They soon followed their entrepreneurial instincts to open their own businesses typically grocery markets and corner stores Religious persecution has caused tens of thousands of Chaldeans to relocate to Michigan Today the Greater Detroit area has the largest concentration of Chaldeans outside of Iraq 150 000 people

American Book Publishing Record ,2003 *Lithuanians in Michigan* Marius K. Grazulis,2009-03-11 In *Lithuanians in Michigan* Marius Grazulis recounts the history of an immigrant group that has struggled to maintain its identity Grazulis estimates that about 20 percent of the 1 6 million Lithuanians who immigrated to the United States arrived on American shores between 1860 and 1918 While first wave immigrants stayed mostly on the east coast by 1920 about one third of newly immigrated Lithuanians lived in Michigan working in heavy industry and mining With remarkable detail Grazulis traces the ways these groups have maintained their ethnic identity in Michigan in the face of changing demographics in their neighborhoods and changing interests among their children along with the challenges posed by newly arriving modern Lithuanian immigrants who did not read the same books sing the same songs celebrate the same holidays or even speak the same language that previous waves of Lithuanian immigrants had preserved in America Anyone interested in immigrant history will find Lithuanians in Michigan simultaneously familiar fascinating and moving *Patterns of Diversity and Change in Southeast Michigan* ,1994 **Michigan Ethnic Directory** ,1998

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