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Third-Generation Survivors Respond

The perception of ethnic identity in the three generations of survivors both in Turkey and in the Diaspora went through changes, incorporating foreign elements and discarding the existing ones, under the exigencies of the time and circumstances of the locale. In some cases these changes occurred by way of a smooth and gradual transition. In others, a shocking discovery disrupted the natural metamorphosis and marked a turning point.

Hajji Ibrahim was a member of the second generation born to Islamized survivors who continued living in Turkey. His father just like Yakup's father,¹ was a true Muslim, absolutely denying or at least pretending to deny any trace of Armenianness in his identity. Hajji Ibrahim confided to Kemal

¹ Yakup's story was discussed in Chapter 5 (pp. 140-41) of this book.