

hungry and thirsty, sick with diarrhea, being taken into a series of Turkish homes and running away each time to escape mistreatment, ending up in the orphanage run by American missionaries in Kharberd (Kharpert, Harput, modern Elazig), which opened another period of misery, hunger, and sickness.

For the families of many Genocide survivors, the clock stopped the moment they set foot in America and the natural evolution of traditional rituals and ethnic customs and mores came to a halt then and there. It did not matter if their children, growing up with one foot in the outside world, were embarrassed by their parents' atavistic and regressive practices and expectations. The parents' refusal to change provoked their children to reject those traditions and customs as being irrelevant to the present and to "retool" themselves to fit into the present.

This process of "retooling of the self," in the words of Ashis Nandy, "has gone hand in hand with the loss of large parts of [the] remembered past" which have been consigned to "the dustbin of history." Nandy discusses the "cultural engineering" often violently forced on Asian, African, and South American societies and the shedding of such "allegedly irrelevant aspects of the past" for the sake of development. Despite the fact that "developmentalism is so clearly triumphant in global politics," he believes that a homogenized global mass culture is an unfounded dream.³³ Today, third- and fourth-generation Armenians, more at ease with the environment in which they live—which is, of course, less

³³ See Ashis Nandy, "Development and Violence," in *Genocide, War, and Human Survival*, ed. Strozier and Flynn, pp. 207-17. Quotations from pp. 207-8.