

Yalçın that the discovery of his Armenian origin was painful but not shocking. He had very quickly adopted that element in his identity and gradually got used to admitting and proclaiming his Armenian origin. Nonetheless, he raised his children as Kurds in name, language, and religion. His daughter considered herself a true Kurd until the day when an Armenian girl in her class in Germany called her a “dirty Kurd.” Infuriated, she came home feeling worse and worse, and when she learned that the family’s origin was not Kurdish but Armenian, she began to cry. The girl was psychologically shattered. The process of her discovery of this new element in her identity and her return to Armenianness involved turbulence and distress. She had to understand her grandparents’ conversion to Islam and their adoption of the Kurdish identity, in view of what she learned about all the atrocities the Turks and Kurds had committed against Armenians. Then she began to hate the Kurds and the Turks and nurture a desire for revenge against them. Her parents had to pacify her and get her to overcome that feeling too.

Hajji Ibrahim admits today that the older generation has learned many things from the new, that is, thinking and questioning things that never occurred to the parents. This new generation of *dartsats* Armenians living abroad is becoming accustomed to and learning to live in peace with their ethnic identity, which is a strange mix of the origin, the race, the adopted ethnicity, the religion, the language, and the influencing elements of the new environment outside Turkey.

Hajji Ibrahim’s daughter’s encounter with a Diasporan Armenian is one of many examples of such encounters showing the manner in which third-generation Diaspora