

was surely the concept of Armenianness, the self-perception of Armenian identity. On the other hand, for those who stayed in Turkey, social death applied to hidden Armenians and not to the Islamized Armenians, as the latter were totally submerged in the dominant culture and religion and assimilated into society. The generations born to the latter could pass as true Turks if the boat were not rocked, if the government did not remind them of their *mühtedi* ancestors.

The rebirth of a nation-state called Armenia, and its journey departing from the Soviet identity – which rejected the role of ethnicity and the sense of belonging to a national homeland in its makeup – toward a revival of nationalism is a new reality. In this journey, one can witness the hitherto suppressed historical memory bursting into the open and finding its way into literary creations. There is, indeed, a renewed interest in the stories of grand- and great-grandparents about the Old Country; there is a consciousness about the existence of a Diaspora and its continuing struggle with the past, its pursuit of world recognition of that past. The popular tendency to derogate the issue of the Armenian Genocide in comparison with the Soviet persecutions – even with contemporary instances of the clear violation of human rights – is waning, giving way to the importance of the struggle for international recognition of the Genocide. On the other hand, there is also an increasing sense of belonging and pride among Diaspora Armenians vis-à-vis the new state of Armenia, a feeling that can reverse the sense of “victimhood” and bring Diasporan Armenians, physically and psychologically far distant from Turkey and the Turks, into psychological and even geographical proximity with the