

perpetrator was her way of beginning with a clean slate, with the subject of her shame and disgrace effaced. It was possible to obliterate the physical evidence of such an unbearable trauma, but the memory of it would linger and affect the life, the outlook, the personality, the identity of the victim.

In these extreme situations, continuing a normal life was not feasible. It was more likely that many like Hermine/Filor of Sevdâ Sevan's *Rodosto*, *Rodosto* would end up in a brothel or live as the *gâvur* mistress of a rich Turkish or Kurdish man at best.

We can cite many more examples, analyze various cases, discuss the reactions of sexually assaulted women to that crushing experience during the massacres, and address the consequential effects on their sense of self-identity in their subsequent life. That is a road more traveled in the study and analysis of Genocide victims and survivors in Armenian literature. However, there has been little or nothing about sexual violence against male victims, not only in the case of the Armenian Genocide but elsewhere in the world where such atrocities against an ethnic group have occurred. Sandesh Sivakumaran, who has done extensive research in this field, believes that "this is due to a combination of shame, confusion, guilt, fear, and stigma."¹⁶ According to Sivakumaran, the most thorough investigation in this area was conducted in the armed conflict in former Yugoslavia, and it was during and after that conflict that world attention was drawn to that specific, horrid tool of genocide. Sivakumaran further explains that men hardly speak about their having been victimized. That would diminish their masculinity, and

¹⁶ Sivakumaran, "Sexual Violence Against Men" (2007), p. 255.