

of people who could live and create together. This is what the successive governments of Turkey have tried to kill in Turkey. Pamuk is for the “two souls of Turkey,” as he stated in an interview that originally appeared in *New Perspectives Quarterly* (NPQ) in 2005:

[T]here have been so many authoritarian politicians over the years trying to impose one soul on Turkey, one way of life or mode of being. Some wanted to impose Western secularism by military means; some wanted Turkey to be eternally traditional and Islamic. This approach destroyed democracy in Turkey.... These souls are continuously in dialogue with each other, sparring with each other and changing each other.<sup>27</sup>

Pamuk’s concern in his novel *Snow* is to defend both the Islamists and the westernized in Kars. He tries to understand both of their points of view. He believes, especially, that the Islamists’ anger and resentment toward the westernized citizens of Turkey, or “liberal secularists,” come from their fear and insecurity.

Elif Shafak too does not hesitate to write about the Armenian experience in Turkey. Challenging the claims of the Turkish government on the homogeneity of Turkish society, she brings in a multitude of voices that speak about the futile efforts of successive governments, including the massacres and deportations, and their failure to create that homogeneous society and erase the collective memory. In her novel, *The*

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<sup>27</sup> This quotation is taken from the excerpts of the 2005 interview reprinted under the title, “The Two Souls of Turkey,” NPQ 24:3 (Summer 2007), p. 11.