

trauma and the perpetrators' denial of their wrongdoing. Ergil notes that Armenians in the Diaspora have not been able to reach that peace of mind (reconciliation with the past), and concludes that "there is plenty to be done by the Turks to put the minds and souls of the Armenians to rest by re-evaluating their common past."¹⁰

In the present state of affairs and with the mentality prevailing both in Turkey and in the Diaspora, breaking through the rigid wall and reaching a mutual understanding of history is nigh impossible. However, despite this polarization of the Turkish and Armenian perceptions of one another, it would be too simplistic to inscribe the phenomenon in black and white. The mindset and outlook of the Armenian and the Turkish societies at large, inside Turkey, outside Turkey, in Armenia, and in the Diaspora, are never monolithic. It is possible to capitalize on the differences in approaches for the sake of rapprochement and eventual mutual understanding which will drastically change the perception of one's ethnic identity.

The change in Turkey should come from within Turkish society, as the current opposing movements of Islamists, moderates, modernists, and others, as well as the revived Kurdish Question, are suggestive of that possibility and as the Turks themselves feel the need to dig into their past, beyond the era of the Republican Turkey. In an interview with Khatchig Mouradian, Elif Shafak stresses the importance of this change from within and suggests how that can happen:

¹⁰ Ibid.