

[T]here were hundreds and thousands of Armenian girls orphaned after 1915. Many of them stayed in Turkey, where they were converted to Islam and Turkified. Many people have Armenian grandmothers but they have no idea; it is important to bring out those stories both out of respect for those women and also because they can blur the nationalist boundaries and bridge the gap. Nationalist Turks who are angry at “outsider” scholars might listen when they hear the same story from their own grandmothers, from the “inside.”¹¹

As these stories surface, will other Turks, those with Armenian ancestry and those belonging to the “pure race,” have the courage to come out and express regret for the past as Fethiye Çetin did in *My Maternal Grandmother?* “As I was putting flowers on the grave [of my great-grandparents], I asked forgiveness from them and from my grandmother on behalf of myself and all those who caused this unimaginable suffering” (p. 125). As Kemal Yalçın did in *You Rejoice My Heart?*

I bow to the memory of the massacres—the greatest pain of our century, the disgrace on the forehead of humanity—those Armenians and Assyrians who lost their lives during the deportations by pre-planned killings and slaughter. I accept your pain as mine. As a Turkish writer, I beg forgiveness from you and from mankind. (p. 15)

In an interesting and intriguing article titled “Genocide and Social Death,”¹² Claudia Card develops the theory of

¹¹ *Armenian Weekly*, <http://www.armenianweekly.com> (September 23, 2006).

¹² Card, “Genocide and Social Death” (2003). I thank Dr. Sima Aghahamian for drawing my attention to this article.