

announce the organization of such brigades as was done during World War I,⁵⁰ the authorities segregated these *gâvur*-soldiers; and although they were not murdered, their life in the camps reminds one of the slavery of the Middle Ages.⁵¹

Much later in life, Sarkis and his mother moved to Istanbul. He married there and raised a family. He is the type of person who, despite all the hardship and suffering in his life, chooses to stay in Turkey which he considers his homeland. His sense of belonging to his homeland and his hope for a better future are strong enough to overpower the hardship he experiences and the animosity and intolerance he endures around him. But Istanbul does not represent the homeland he dreams of. His attachment is to Karaman with its erstwhile thriving Armenian population.

⁵⁰ Armenians were given the right to serve in the army after the Young Turk revolution of 1908. It is documented that 8,000 Armenian soldiers bravely fought shoulder to shoulder with Muslim soldiers during the 1912 Balkan War. As World War I broke out, thousands of Armenian men were drafted into the army and again bravely fought in the Turkish army on several fronts, especially against the Russian army in the east. After a series of unsuccessful campaigns on these fronts, the government turned against the Armenian soldiers, disarmed them, and put them into *amele taburi* to do manual labor until they dropped dead from exhaustion and starvation; or they were taken away and massacred. See Walker, "World War I and the Armenian Genocide" (1997), pp. 245-7.

⁵¹ After World War II, an air of democracy began to blow in Turkey. Minority men were allowed to study in military schools to become reserve officers. Rupen Mashoyan, an Armenian writer-intellectual, describes his experience as a student in the College of Reserve Officers in Ankara in 1949. See *Yev aysbes abretsank* (1998), p. 31.