

on the second generation's response to the past. Some are beginning to advocate that not all Turks were murderers, that there were those among them who helped to rescue a boy, a girl, a family. I have discussed these altruistic gestures as I spotted them in the memoirs I studied in my previous work.³⁶ In many instances I found that these rescue actions were in fact inspired by ulterior motives or hidden agendas. But it is deemed civilized to see the good. Shahkeh Setian's *Humanity in the Midst of Inhumanity* includes sixteen stories of such good Turks, Kurds, and Arabs who risked their lives to save Armenians.³⁷ Sixteen stories, added to perhaps another hundred scattered in survivors' memoirs, do not amount to much in comparison with the overwhelming evidence of mass participation in the rampage in the vast majority of survivors' accounts.

Turkish denial of the crime, distortion of the facts, and fabrication of stories are sources of additional impetus for the second generation to respond and set the record straight. That is, in addition to the power of the transmitted memory and the effort to perpetuate it.

The obligation to remember

The memory is transmitted and the burden of remembrance is passed on. Agop Hacikyan is a second-generation carrier of the historical memory which he believes must continue living

³⁶ See the section titled "The good Turk" in Perroomian, *The Armenian Genocide in Literature*, pp. 362–70.

³⁷ See Shahkeh Yaylaian Setian, *Humanity in the Midst of Inhumanity* ([USA]: Xlibris Corporation, 2011). Setian is the daughter of a Genocide survivor.