

This is my fourth book on genocide literature, yet I feel I have so much more to explore and explicate. Yes, this is the fourth book and it is still on the Armenian Genocide, as I sometimes see myself apologetically admitting to people who ask me what my upcoming work is about.

No one gave me this task. I have shouldered a commitment that does not seem to reach fulfillment. But I have come to regard it as my calling and I do my best to make a noteworthy contribution to the field of Armenian Genocide studies. Meanwhile, I ask my readers to accept my writing as a genuine effort to reveal the deep impact of the Genocide in all its aspects and dimensions and to see the importance of artistic literature as a repository of knowledge and truth for this field. I ask my readers to accept my writing as a genuine effort to keep the flames of the memory of the Armenian Genocide alive and burning in the souls of the generations of survivors of that Great Calamity.

Whether or not our parents or grandparents went through the atrocities and survived the death march, we are a nation of survivors of a genocidal act. We share the memory. Our common history, an important element of our national identity, has the Genocide at its core: the Genocide is at the core of our identity. In the words of Ervin Staub, Professor of Psychology, University of Massachusetts, Amherst, "Because our identity is deeply rooted in racial, ethnic, or religious groups, members of the group who were not present still carry