

I took it upon myself to go around talking about Islam... even though I was neither a Muslim nor an Islamic scholar. I had come a long way from my childhood perceptions of Turks/Muslims as the murderers of my grandfather to my view of Muslims as people who needed to be understood and respected. (23)

Was it Herant's Protestant upbringing, his professional training, his deep knowledge of the human psyche and its disorders, his readiness to give advice and help that made him so tolerant, forgiving, and compassionate? Neither in Iskenderun nor in Beirut had his parents ever spoken to him about Turkish atrocities. As members of the Protestant congregation, his mother's family had been spared from deportation, so that she had not personally experienced the unbearable suffering that other Armenians had. There is also the fact that Armenians in Aintab and most Cilician towns and villages mingled with Turks more than anywhere else and were bilingual in Armenian and Turkish. Some even spoke Turkish at home. "No matter how Armenian my parents felt they were," says Herant, "there was also a lot of the Turkish in them" (34).

His perception of Turks is reflected in his attitude during a trip to Turkey with Stina in 1985. They visited Aintab, Efronia's hometown. This was a sort of pilgrimage that many

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event on people in the United States. The families of victims, the rescuers, and the caregivers suffered traumatic effects and many turned to therapeutic treatments in order to be able to return to normal life. An important aftereffect of this disaster was the widespread development among the population of negative attitudes, intolerance, and even animosity toward Muslims.