

United States where she married and had children. In fact, the stories she told her daughter, Margaret Ajemian Ahnert, were wrought into a chronicle of the horrors of the Armenian Genocide, titled *The Knock at the Door: A Journey Through the Darkness of the Armenian Genocide* (2007). Emaciated, sick, and almost perishing on the death march, 13-year-old Ester was rescued and cared for by a Turkified Armenian woman and given to an elderly childless Turkish couple. In that Turkish house her name was changed to Gezeer Kateejeh, and she was treated as a daughter but also raped by her “father.” She ran away to an orphanage where, every week, Turks and Kurds in the surrounding area would come to get a helper, a child, or a wife. A young Turkish man picked her and took her home as a wife. But that was another nightmare. He beat her and cursed her religion, *dinini siktir* (p. 154), when he found out that she was not a virgin, and the beating continued. She was a sex slave in his house, but fortunately she did not bear children. She had stopped menstruating since she experienced the shock of the horrors of the death march. Despite the brutalities committed against her, she confesses, she grew to love that crude and cruel man (p. 144). Is there a psychological explanation for this type of relationship? Maltreated, battered, and sexually abused, she dragged herself through life in that house for three years until she found an opportunity to escape to her birthplace, where she was sheltered by an Armenian family and finally taken to the United States.

These victims of the Armenian Genocide had been subjected to dehumanization. We are aware of that clever strategy of the Young Turks to strip their victims of all human attributes in order to make it easier for the perpetrator to eliminate them, and to make way for the trivialization of the