

Dprevank) in Scutari. The Ministry of Education had problems with his having been a communist in the past and now freely proclaiming his Armenian identity (Yalçın, p. 213).

Yalçın's instructor and soulmate, Meliné, had also experienced discrimination. She had graduated from a university in Istanbul with flying colors, but she was denied a position as assistant professor in the school of social sciences because she was Armenian. When she subsequently applied for a position as a high school teacher, she did not voluntarily reveal her identity, and remarkably, this time she was not asked about it. Meliné was hired; however, concealing her identity in order to get ahead in her own country opened a wound in her soul that kept getting deeper as she entered Istanbul society. "I did not proclaim my identity in Istanbul, but they poked their finger in my eye and said, 'You're an Armenian,' and threw me out" (Yalçın, pp. 207-8).

Obstacles hindering the Armenian minority and anyone with a trace of Armenian blood to get ahead in Turkish society have led many to take counteractive measures. These measures entailed keeping their identity secret as much as possible, or surreptitiously erasing its mention and or otherwise physically getting rid of the evidence. Seher's children tried hard to keep the secret and fought against the sense of shame and fear their Armenian roots caused them. A family friend who worked in the registrar's office was able to help them bury the past by erasing the word *mülhedi* from Seher's registration papers. The evidence in the official annals was erased, but the memory of the past lingered on in the neighborhood, in society. When Seher's children got older, marriage became a problem. The suitor's family rejected them