

convoluted concepts cannot do.... Concepts are cold, stories can touch you inside.”⁴⁵

Fethiye Çetin is the exemplary case in Turkish society today. For many the secret is out. Curiously, in late September of 2007, the Turkish weekly *Yeni Aktüel* published a dossier on Muslim Armenians and those who have Armenian traces in their ancestry. Filiz Özdem’s article described how she overcame her initial shock and psychological tumult after she found out that her mother was Armenian.⁴⁶ Now she is at ease with her origins. In another article, Irfan Palalı reluctantly spoke of his discovery of his mother’s Armenian identity, expressing concern that the Armenian Diaspora would utilize these confessions to prove its point about the Armenian Genocide.⁴⁷ Ahmet Önal is an Alevi Kurd with an Armenian mother. Like many Alevi Kurds, he knows about his mother’s Armenian identity and relates his love and respect for books to her teachings.⁴⁸

Turkish society is now being exposed to these confessions and is gradually absorbing them. That obscure sense of

⁴⁵ Quoted in Altınay, “In Search of Silenced Grandparents,” p. 127. Tuba Akyol is a columnist; her review, titled “Özür Dilerim” (I apologize), was published in *Milliyet Pazar* (March 19, 2005).

⁴⁶ Filiz Özdem, “Geçmişle yuzlaşmesi gereken toplum kendisi,” in *Yeni Aktüel*, www.yeniaktuel.com.tr/tur104,116@2100html. Accessed October 2, 2007.

⁴⁷ Irfan Palalı, “Akrabalarım babamın mezarını parchaladı!” in *Yeni Aktüel*, www.yeniaktuel.com.tr/tur105,116@2100html. Accessed October 2, 2007.

⁴⁸ Ahmet Önal, “Bizimkiler bizi duvar diplerine bıraktılar!” in *Yeni Aktüel*, www.yeniaktuel.com.tr/tur106,116@2100html. Accessed October 2, 2007.