

for the new Diasporan reality with its heightened political activism and stronger commitment to the cause and to national ideology. An injustice had been done to the Armenian people, and that injustice had to be redressed. The formulation, “to forgive and forget,” was no longer acceptable to many. It is not conceivable, nor is it befitting human nature to forgive a calamity of that magnitude, especially in the case of the Armenian Genocide, when the criminal continues to deny any wrongdoing.

To forgive and forget is a concept that is also totally irrelevant in post-Holocaust Jewish reality. It is, in fact, significant that the first goal underlined by Israel Charny in his foreword to a work on *Teaching Holocaust Literature* is “confronting the extent of the injustices and murderous actions of the Nazis.”² In the same vein, Dith Pran, who compiled a book of essays on children’s experiences in the Cambodian genocide, writes,

It is important for me that the new generation of Cambodians and Cambodian-Americans become active and tell the world what happened to them and their families under the Khmer Rouge. I want them never to forget the faces of their relatives and friends who were killed during that time. The dead are crying out for justice. Their voices must be heard. It is the responsibility of the survivors to speak out for those who are unable to speak.³

And Savuth Penn, a survivor of the Cambodian massacres, writes, “Even after seventeen years, I am not so sure I can say

² Charny (2001), p. vii.

³ Pran, *Children of Cambodia’s Killing Fields* (1997), p. x.