

lays out the terms of that relationship and its psychological effects on Armenians:

All we Armenians ask for is the recognition of our loss and pain, which is the most fundamental requirement for genuine human relationships to flourish. This is what we say to the Turks: Look, we are mourning, we have been mourning for almost a century now, because we lost our loved ones, we were driven out of our homes, banished from our land; we were treated like animals and butchered like sheep. We have been denied even a decent death. Even the pain inflicted on our grandparents is not as agonizing as the systematic denial that followed. (Shafak, p. 184)

Kemal Yalçın believes that frank and unmediated expressions of grievances, prejudices, and taboos from both sides can appease the soul and help us “reconcile with ourselves” (p. 389). Very few in Turkey believe in this therapeutic experience, or actually, they do not feel the need. It is difficult to deconstruct old convictions and start anew without a build-up of anger and frustration. Anger and frustration is the phase that many Turks are experiencing now. As to the Armenian survivors in the Diaspora, and the generations born to them, they have had the opportunity to experience that soul-appeasing process. And what of those Armenians, Islamized or Christian, who continued living in Turkey after 1915? By speaking with them and recording their testimonies, Yalçın helped them to relieve their pain and anxiety. He helped the words find their ultimate denotation to express the experience. Fethiye Çetin, the author of her Armenian grandmother’s story, *Anneannem*, recalls in one of her interviews a visit she made to an old acquaintance whose mother, she learned, was also an Armenian Genocide