survivors in Turkey. Islamized or Christian, they lived in secluded communities in remote areas or were completely absorbed into the Turkish, Kurdish, or Arab communities. Communication with these Armenians was scarce, except for a small number of taped interviews with a few old men and women—reluctantly speaking of their Armenian origin—by Diasporan Armenian tourists visiting the birthplaces of their parents in Eastern Anatolia (or Western Armenia of yesteryear). Aside from this elusive evidence, there was nothing to show how Armenian survivors in Turkey lived, and no research had been done about their experiences. In fact, in a research paper by this author, a comparative study of the responses of women victims of the Armenian Genocide and the Jewish Holocaust, there is an observation on the untold story of Armenian women who were "rescued"—in most cases not out of altruistic motivation, but for egotistic reasons—or abducted and forcibly converted to Islam.[8] In the absence of written literature, insights were extrapolated from the experience of Diasporan Armenian women survivors in order to shed light upon the obscure image of these women in Turkey as victims of genocide. I saw in my imagination their

[8] Peroomian, "When Death Is a Blessing" (2003). As mentioned in the paper, the motivation for concentrating on women victims or emphasizing their suffering was that women were more vulnerable and less equipped physically and emotionally to endure the calamity. In many instances, their ordeal was shaped by their gender. They had to face tragic choices, or "choiceless choices" as Lawrence Langer calls them. It was either drown themselves in the Euphrates River, or surrender to a Turk and start a new ordeal, the life of a concubine. The decision to live or die offered no salvation, yet either way required heavy compromise or extraordinary courage.