

Armenian community at the same time. The literature produced by this generation could not and did not evade perceptions of the past and the effects of the past, which clearly demonstrates that Armenian Genocide literature is not limited to literature produced immediately after 1915 and did not end with the responses of first-generation survivor-writers, just as the Armenian Genocide is not limited to the years of World War I, but goes back in time to encompass the massacres of 1894–1896, the Cilician massacres of 1909, and the massacres and deportations between 1915 and 1923, and continues to this day.

Literary responses to the Armenian Genocide thus continue to emerge from successive generations of survivor-writers as a strong indication that the wound is not yet healed, that the source of pain is still undiminished, and that the urge to comprehend the nation's cataclysmic experience, to deal with the past for the sake of a healthy future, still exists.

Second-generation Armenians are affected just as second-generation survivors of the Jewish Holocaust or of any other modern genocide are affected. I have read many Jewish testimonies that speak of the persistent affliction, and in a few instances I have referred to them in this book; however, I did not intend this to be a comparative study, although that could have been enlightening and engaging.

And now I embark on the difficult exploration of the responses of generations once or twice or even thrice removed from the experience. While still entrenched in artistic literature as the focus of my research and the object of my deliberations and findings, I have relied heavily on the psychoanalytic