

unceasing effects of the Genocide. This is more evident in the freer and more relaxed diasporic circumstances, as opposed to the repressive circumstances in Turkey or Soviet Armenia. As I reiterated in the Preface of the present study, the degree of this effectiveness is directly linked, first, to circumstances within the new, unfamiliar world in which the survivors took refuge: Is the atmosphere favorable or prejudicial? How much hardship is involved in their daily struggle for survival? The second factor determining the degree of effectiveness of the transmission of memory pertains to the ethos within the survivor families: was the new generation born to these families aware of and attentive to the family history, which was often depressing and discordant with the new environment? Was this new generation sundered from the Old World, busy making a successful life in the New World and detached from the parents' past experience, or, on the contrary, held in the grip of that experience?

Regardless of how the second generation perceived and dealt with their parents' past traumatic experience, the psychological effects of the trauma weighed upon the family atmosphere and internal relationships. What is significant, however, according to what I have observed, is that, aside from a number of bold and dramatic confessions to the bizarre circumstances surrounding their childhood which I will dwell upon, second-generation survivors in the Diaspora to a large extent served as silent transmitters, in some cases passively and in other cases reluctantly bridging between their parents and the next generation. This supports Marcus Lee Hansen's (1892-1938) hypothesis, "What the son wishes to forget, the grandson wishes to remember," which became a