

watchword in the study of immigrant societies. In “The Problem of the Third Generation Immigrant” (1938), an essay in which he analyzed the particularities of immigrant societies or ethnic groups in America, Hansen suggested that, whereas the second generation shows indifference toward their parents’ past and rejects their foreign ways in order to embrace the mainstream culture, the third generation develops an interest in their grandparents’ background, that is, their ancestral history and culture. The fact is that, for all intents and purposes, the effects of the Genocide are transgenerational.

Despite their efforts to provide a healthy and happy environment for their children to grow up free of the scars of the past, the first-generation survivors did not always succeed. The family atmosphere that most of them unconsciously provided was constrained and unhappy. Janine Altounian, an essayist and translator born in France to parents who were both survivors of the Genocide, characterizes her parental home as “a place where the joy of living was hardly the order of the day.”² Nava Semel, a daughter of Holocaust survivors and an accomplished writer, born in Israel, has a name for children who were born in such families. She calls them

² Janine Altounian, “Parcours d’un écrit de survivant jusqu’à son inscription psychique ou, Temporalité d’élaboration d’un héritage traumatique,” in Vahram and Janine Altounian, *Mémoires du génocide arménien: Héritage traumatique et travail analytique* (Paris: Presses universitaires de France, 2009), pp. 113–47. Quotation from p. 118. Based on her father’s memoir and including her own essay as well as contributions from professors and practitioners of psychoanalysis, this book is a valuable contribution to understanding the psychology of descendants of Genocide survivors.