

conceivable to apply those results to Armenian survivors as well. And indeed, Jewish Holocaust scholars have made tremendous strides in studying and explaining the psychological burden that children of Holocaust survivors carry. One example is a study by Natan Kellermann, former chief psychologist of AMCHA, the National Israeli Center for Psychological Support of Survivors of the Holocaust and the Second Generation in Jerusalem,⁹ and currently a member of its board of directors. In a succinct article titled "Transmission of Holocaust Trauma,"¹⁰ Kellermann recapitulates various theories on the transmission of trauma including those developed from psychodynamic, sociocultural, family-system, and biological points of view. I find the theory of "biological or genetic models of transmission" most intriguing since it is based on the assumption that Holocaust/Genocide traumatization may be transmitted in the same manner as a hereditary disease, and children of severely traumatized parents are predisposed to post-traumatic stress disorders. I leave the study and analysis of this phenomenon to Armenian geneticists of the future.

The truth is that we have lagged behind. Armenian Genocide scholarship has failed in this domain. Nonetheless, psychological studies on the descendants of Armenian Genocide survivors are appearing in scholarly journals where

⁹ Not to be confused with the AMCHA Initiative to investigate and combat anti-semitism at institutions of higher education in America (<http://www.amchainitiative.org>). Information about the AMCHA center for the psychological support of Holocaust survivors can be found at <http://projects.jerusalemfoundation.org/community/elderly/amcha.aspx>.

¹⁰ Natan P. F. Kellermann, "Transmission of Holocaust Trauma" (n.d.), <http://yadvashem.org.il/yv/en/education/languages/dutch/pdf/kellermann.pdf>.