

always angry, always yelling at her, and Virginia could not understand why.

Indeed, what was the source of the anger that some of these survivors discharged on their offspring? Mary Terzian, author of *The Immigrants' Daughter*, is baffled by the question: "Am I the cause or am I a safe target for discharge?" (241). She rejects the Middle Eastern culture of fatalism, she does not believe in internalizing or self-blame, but then again, she contradicts herself and accepts the blame for all the misfortunes that happen around her. Caught in the turmoil of her own conflicting thoughts, she thinks she will never understand the source of her father's strange behavior. Tortured and uprooted men and women like Mary's parents did not have the luxury of psychiatric or post-traumatic stress disorder therapy to help them reconcile memories of their traumatic experience with the schemata of their cognitive-world models. The shadow of death and destruction followed them throughout their lives and generated an array of strange if not anomalous behavior. Stevan M. Weiner, a psychiatrist who has worked with non-Serbian survivors of the Bosnian genocide, observes that, "Survivors of genocide, due to the nature of massive psychic trauma, often have tremendous difficulties in perceiving, registering, and assimilating their traumatic experiences."³¹ The unresolved burden is carried and transmitted.

³¹ See Stevan M. Weiner, "Artists Witnessing 'Ethnic Cleansing,'" in *Genocide, War, and Human Survival*, ed. Charles B. Strozier and Michael Flynn (Lanham, MD: Rowman & Littlefield, 1996), pp. 243–55. Quotation from p. 245.