

we encounter the names of psychologists, post-traumatic stress disorder therapists,<sup>11</sup> and researchers such as Annie Kalayjian, Marian Mesrobian MacCurdy, Ervin Staub, Jack Danielian, Rita Soulahian Kuyumjian, and others who have made substantial contributions to the field.

More importantly, second-generation survivors themselves, albeit late in life, have also begun to articulate their experience of growing up with the burden of an unfathomable bewilderment in the family atmosphere weighing down on their soul. There is an upsurge in the self-analysis of this experience, especially in America where the prevailing sociopolitical atmosphere lends itself well to such individual manifestations. This aspect of Armenian Genocide studies is therefore becoming enriched by primary and secondary source materials.

This upsurge is also explained by the evolution of diasporan Armenian political thought. Researchers agree that the year 1965, marking the fiftieth anniversary of the Armenian Genocide, can be regarded as a turning point. That was when second- and even third-generation survivors began to voice their grievances out loud about the Calamity, the great Injustice that has not been redressed and the Crime against Humanity that has not been fully recognized by the world. In response to this escalation of activism, Turkish denial of the crime rose to new levels with an outpouring of

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<sup>11</sup> Post-traumatic stress disorder (PTSD) was first recognized as a war-related type of anxiety disorder. It was referred to as "shell shock" during World War I, and later as "battle fatigue." Current guidelines for PTSD were formulated in 1980 and relate to reactions to any kind of major atrocity, such as terrorism, genocide, assault, rape, etc.