

Armenians perceive Turks and Kurds. Is it hate? Is it vengefulness? Is it the burden of the transmitted historical memory bursting into the open when such an encounter with the “enemy” occurs? For Diasporan Armenians growing up in today’s world, the Turk and the Kurd are not obscure unidentifiable entities characterized solely in history books. They come to know them in person, speak to them, exchange ideas, and in some cases even find commonalities that overwhelm their differences. In any event, the memory of the Genocide, as the most important event in the recent history of the Armenian people, is a prism through which the encounter is perceived. The future of the Armenian identity is viewed through this same prism.

Indeed, this unresolved injustice, this indomitable pain and mourning over the colossal loss, continued in the Diaspora with different degrees of intensity and served as the common thread stringing together Diasporan literature. Interest in the traumatic past of the Armenian nation intensified or was revived in the third generation. A definite contributing factor to this phenomenon was the trend of searching for one’s roots, which was especially popular in the U.S. It was acceptable to search for your ancestors, to have your roots in another part of the world, to have inherited a completely different culture and still be a good citizen, a member of the mainstream of the country of your citizenship.

Another factor was the politicization of the Diasporan Armenian youth and their sensitization to the demands of the nation, as an offshoot of the widespread commemorative events of the fiftieth anniversary of the Armenian Genocide in 1965. This fiftieth anniversary, indeed, marked a beginning