

line, which she calls the “Republican defensive narrative.”²⁵ Then came two more editions in 2005 and 2006, which, according to Adak, were meant to offset the ninetieth anniversary of the Armenian Genocide and the widespread commemorations and conferences publicizing the subject.²⁶

In this atmosphere of suspicion, prejudice, and sociopolitical pressures, the post-Genocide Armenian identity was forged and developed. Ethnic pride, self-esteem, the will to stand for basic human rights, elements that went to work during the nineteenth-century Armenian renaissance to heighten the spirit of the suppressed Armenian nation, fell victim to Republican Turkey’s anti-minority policies.

and-half million Armenians during World War I (which was later recognized by several states as the first genocide of the twentieth century). For ASALA, the means to reach that goal was the assassination of Turkish diplomats in European and Middle Eastern countries. In 1982, the group attacked Ankara International Airport where several civilians were killed or injured. That incident and criticism of ASALA tactics led to the eventual dissolution of the group. See *Wikipedia.org*.

²⁵ Adak, “Identifying the ‘Internal Tumors’” (2007), p. 166.

²⁶ It should be added here that the multiple editions of Talat’s memoirs, biographies, and eulogies in praise of the man and his legacy, the naming of streets after him and the erecting of monuments in his memory worked toward the realization of the subsequent governments’ goal of idealizing the pre-Republican heroes whose legacy, they advocated, gave birth to the Turkish Republic. Talat’s assassination in Berlin in 1921 was carried out by an Armenian named Soghomon Tehlirian who had lost all his family during the Genocide. Talat was buried in Berlin’s Turkish cemetery, but with the escalation of the revival of his reputation as a national hero, his remains were brought to Istanbul in 1943 and reinterred in Shishli with formal ceremonies.