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The shifting focus of the Armenian Cause

The issue of the Armenian Genocide did not manifest any regular political expression until the late 1960s. The Armenian Cause, as it has come to be known (*Hai Tahd* in Western Armenian, *Hai Dait* in Eastern Armenian), followed mass demonstrations in particular in 1965. That was the 50th year marking the arrest of notable Armenians in Istanbul on April 24, which heralded the massacres and deportations that followed

MAREK SEFERIAN,
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Surprisingly, rather than take place in Yerevan in Soviet Armenia in 1965, marking contrary to the anti-national policies of the USSR. It did not take long for communities within the organized Armenian diaspora to take on the mantle of genocide recognition as their primary cause of life.¹

At that time, the Armenian genocide was a non-mention for the Turkey's government. No such thing happened, according to the official line. The past Armenian presence in Anatolia and whatever remained of the modern contemporary one was strongly suppressed. Genocide denial, in fact, encompassed the denial of any Armenian cultural heritage in Turkey. Revivalist nationalism was still the majority of the majority, after all -- including for the Armenian population. April 24, 1965, also saw a public event in Istanbul, led by a former parliamentarian of Armenian background, Benç Tuzun. On that day, around 25-30 Armenians placed wreaths at the memorial to Atatürk and the ovalation in Taksim Square, drawing huge commemorations in communities elsewhere in the

world to "the 50th anniversary of the unpleasant events that took place during Ottoman times."²

Until the 1990s, then, it was recognition and recognition alone that was the primary agenda item for the organized Armenian diaspora. Having authoritative bodies -- most often national legislatures -- pass resolutions recognizing the massacres as a genocide and calling on Turkey to do the same was considered a success for relatively small community groups in which entire operations were often being run by a handful of dedicated, volunteer individuals.

Distinct from parliamentary resolutions, Armenian Studies had begun to grow as a separate discipline in the Western world even before 1965, reaching beyond its niche among scholars of the Near East or Middle East or Oriental Studies.³ Many areas of interest in Armenian Studies later overlapped with Diaspora Studies and, still later, the study of genocide or comparative studies of genocides. Over the course of the past three or four decades, Armenian and Turkish points of view have appeared in the academic realm as well, for every mass legislature or denial of high-level officials in capitals around the world.⁴

Another side of the Armenian Cause -- confined to

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