

## THE UNION MOVEMENT IN THE PUBLIC LIFE OF CONSTANTINOPLE ARMENIANS IN 1918-1923

**Silvart Malhasyan**

*Applicant (PhD student) of the Institute of  
History, National Academy of  
Sciences of the Republic of Armenia*  
[msilvamalhasyan@yahoo.com](mailto:msilvamalhasyan@yahoo.com)

### **Abstract**

The Armenians of Constantinople founded their first associations and societies at the end of the 17<sup>th</sup> and the beginning of the 18<sup>th</sup> century. Considering that the Armenian cultural center of Turkey was Constantinople, most of the Armenian cultural associations and societies were founded in this city. After the Armistice of Mudros, the Constantinople Armenians developed a union movement in almost all districts of the city, which inspired new strength and new faith in their efforts to revive the nation. One of the primary goals of the unions was to support displaced persons and orphans, provide them with shelter and create opportunities for them to participate in community life, remove the moral damage caused by the war. After the end of the First World War, the efforts of the unions and societies of the revival of the nation were partially successful, but they were interrupted after the entry of the Kemalists into Izmir in 1922. As a result of new political reservations, unions and associations were closed, and efforts to revive national life remained incomplete.

**Keywords:** Constantinople Armenians, Constantinople Armenian Patriarchate, Armistice of Mudros, cultural associations, relief societies, patriotic associations, Republic of Armenia, deportees, orphans.

### **Introduction**

Unions have often been factors in the advancement of social life in societies. The Armenians of Constantinople founded their first associations and societies at the end of the 17<sup>th</sup> and the beginning of the 18<sup>th</sup> century. Considering that the Armenian cultural center of Turkey was Constantinople, most of the Armenian cultural associations and societies were founded in this city<sup>1</sup>.

Beginning with the 1840s, unions and societies became widespread. The most important factor was the National Constitution of 1863. In 1878, there were 35 unions<sup>2</sup>, and in the following years that number reached 350. Unfortunately, the movement was first interrupted in 1881 by the decision of the Ottoman Supreme Court, which banned

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<sup>1</sup> Poghosyan 1957: 15.

<sup>2</sup> Poghosyan 1957: 7, 16.

meetings and gatherings in the halls of schools and associations. The activities of unions and their associations were almost completely stopped in 1895-1908 and 1915-1918. The resumption of unions began in 1918 after the Armistice of Mudros.

In addition to the activities related to the development of their professions, the unions supported other societies engaged in social assistance. Historian Leo notes that the Turkish-Armenian institutions are proof of how well the Armenian society understood this social principle<sup>3</sup>. In fact, thanks to unions and various associations, Armenians have been able to overcome many historical fiascoes. One of the best examples is the union movement organized by the citizens of Constantinople to restore the national life after the destruction of the First World War.

### **General structure of Armenian associations and unions operating in Constantinople in 1918-1923**

As always, even in the last days of the First World War, the demand to act and self-organize came automatically from the communities of Constantinople. Various associations were founded to help their compatriots.

Cultural associations and societies established before 1918 ceased to function in 1916 with the cancellation of the National Constitution by the Ottoman government<sup>4</sup>. After the signing of the Armistice of Mudros, they started working again, and some of them became newly formed unions and associations in 1918-1923.

One of the most striking characteristics of Armenian community structures is the short duration of their activities<sup>5</sup>. It is also noticeable in the case of assets in these years, one of the main reasons of which was the lack of a stable source of income. Another reason was the excessive branching of associations. Sometimes the unions of the same neighborhood acted with the same goals and aspirations. That is why they sometimes joined in order to be more active and efficient<sup>6</sup>.

Taking into consideration the objectives of the establishment, the structures are grouped under such headings as women's, occupational, education, sports, arts and social support organizations. Although the goals were different, the key program of almost all unions and associations operating in 1918-1923 was to ensure the material and moral recovery of the Armenian community after the deportations and the First World War. From this point of view, the field of activity of some unions founded in

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<sup>3</sup> Poghosyan 1957: 6.

<sup>4</sup> On July 17, 1916, the Ottoman government abolished the Armenian National Constitution of 1863. After that decision, the Canon of the Catholicos Patriarch was implemented. The publication of the minutes also ended due to the new situation, but according to the law of October 19, 1918, the Canon of the Catholicos Patriarch ceased to be in force, and the National Constitution was reaffirmed.

<sup>5</sup> Poghosyan 1957: 11,12.

<sup>6</sup> The Raffi Audience Union and the Progressive Union joined together for this reason. Poghosyan 1957. 384.

Constantinople was not limited only to this city; works were carried out outside the city and the country.

The first step of Armenian associations and unions of Constantinople united around a common goal was to work in the spirit of unity and cooperation. The civil society of the community and the Patriarchate came forward with separate initiatives. The civil society in a meeting held on June 27, 1919 formed the Cooperation Society to unite all societies irrespective of their class, ideology and party affiliation. It became a guide for those societies to work for the nation. 30 associations and unions participated in its formation<sup>7</sup>. In the following years, the Political Assembly of the Patriarchate adopted new resolutions to monitor the activities of these organizations. The relevant persons were informed about these decisions in a circular published in the press on July 30, 1920, signed by Patriarch Zaven.

### **The Armenian Deportation, Armenian Orphan Care, Armenian Red Cross and Patriotic Unions**

Unions and associations were founded or reorganized to help the Armenian orphans and displaced persons who arrived in Constantinople after the Mudros Armistice<sup>8</sup>. The most active were the Armenian Deportation and Armenian Orphan Care official bodies, the Armenian Red Cross and Patriotic Unions. These showed the most fruitful activity among the various unions founded in 1919-1922.

The activities of Armenian Displaced and Armenian Orphan Care and the Red Cross were intertwined when there were difficulties in fundraising or collecting donations under the name of orphans and displaced persons. For these reasons, the first two were united on February 28, 1919 under the name of the Armenian National Relief<sup>9</sup>. It published its annual report on its activities in 1920. The Armenian Red Cross continued its activities independently.

There were also various other bodies which, though smaller, provided financial or moral assistance to these unions. Such institutions were Maiden Union<sup>10</sup>, Rahvira Union of Displaced Armenians<sup>11</sup>, Tsaygaluys Orphans' Trust<sup>12</sup>, Girls and Boys Union<sup>13</sup> and Varuzhan Audience Union<sup>14</sup>. The Armenian General Benevolent Union was a national organization that helped the Red Cross, Displaced and Orphan Care Unions, as well as the starving people in the Caucasus<sup>15</sup>. The Union of Armenian Officers was one of the

<sup>7</sup> See Zhoghovurdi dzajny, 21.7-3.8 1919, N. 155-248.

<sup>8</sup> Bimen Zardaryan prepared the list of unions active after the Armistice of Mudros. Teotig 2010: 299-308.

<sup>9</sup> National Relief 1920: 63-65, 5-12.

<sup>10</sup> Zhamanak, 21.12.1918-3.1.1919, N 3404:

<sup>11</sup> Nor kyanq, 6.12.1918, N 49; 13.12.1918, N 56; 18.11.1919, 92. Zhamanak, 13-26.11.1918, N 3366:

<sup>12</sup> Nor kyanq, 12.12.1918, N 55; 3.1.1919, N 77:

<sup>13</sup> Zhamanak, 19.1-1.2.1919, N 3432.

<sup>14</sup> Zhamanak, 29.11-12.12.1918, N 3382; 25.1.1919, N 61 (1877):

<sup>15</sup> Zhamanak, 1919 3454 3489 3483.

unions assisting the deportees, on its initiative an event was organized for the benefit of the Armenian refugees of Crimea<sup>16</sup>.

The large number of sick among the displaced persons and orphans gathered in Constantinople made evident the need to establish an institution in the spirit of the Red Cross<sup>17</sup>. On November 18, 1918, the Armenian Red Cross of Constantinople elected Dr. Vahram Torgomyan as the president of the central executive board in its General Assembly, and Zaruhi Bahri became the second president. Its goals were to care for and treat displaced and orphaned Armenian patients in Constantinople and the provinces, to bury the dead, to accept births in clinics, to shelter liberated Armenian girls and boys in shelters and orphanages<sup>18</sup>. Having adopted its charter, it presented a charter consisting of 59 articles<sup>19</sup> to the mixed assembly of the Patriarchate of Constantinople. There were also associations that aimed to help the Red Cross, among which was the Minor Hayk<sup>20</sup>.

Patriotic associations were also founded. Members of the nation from different provinces founded patriotic associations in Constantinople in memory of their brothers to help widows, orphans and those in need. Their primary task was to provide them with material and moral help in Constantinople, to repair and revive the ruins of their birthplace, as well as to help the repatriates to resettle in their birthplace<sup>21</sup>. The number of unions increased day by day and reached 20<sup>22</sup> in July 1920, some of which had already published their charters<sup>23</sup>. These unions worked not only for physical existence, but also for cultural development<sup>24</sup>. The executive departments of some unions sent people to the provinces for propaganda purposes<sup>25</sup>.

### **Women's, Arts, Crafts, Educational, Sports, Intellectual and Moral Societies**

In addition to their active role in unions and societies, Armenian women and girls also founded unions in which only representatives of their gender were included. The Union of Armenian Maids was founded in the Bebek-Arnauvdköy district of

<sup>16</sup> Zhamanak, 18.3.1919, N 108 (1929): Cakatamart, 30.1.1921, 670-2491.

<sup>17</sup> Ardaramart, 22.11.1918, N 3-1818. Zhamanak, 2-15.11.1918, N 3355:

<sup>18</sup> Teodig 2010: 299-300.

<sup>19</sup> Zhamanak, 15-28.11.1918, N 3368; 22.11-15.12.1918, N 3375:

<sup>20</sup> Nor kyanq, 18.1.1919, N 92.

<sup>21</sup> Yerkir, 10.6.1920, N 227:

<sup>22</sup> Amasia, Babgen Syuni-Binkyany, Bagratunyats, Kasmagyugh, Higher Hayk Karin, Euphrates, Daranaghyats, Church, Engyuri Keskin, Kirasonsh Kyurin, Mndzur, Chmshkatsag, Bolu, Razmik, Senekerimyan, Vaspurakan, Hayk, Tarono Salno Dzor, Tivrik, Qghi. Certified Patriotic Unions, See Yerkir, 8.6.1921, N 497.

<sup>23</sup> For example Achemyan 1919.

<sup>24</sup> For example, the Patriotic Union of Evdokia was working to establish a Matenadaran-Reading House in Adana. See Verjin lur, 1.2.1919, N 68-1889.

<sup>25</sup> Zhamanak, 3/16.4.1919, N 497.

Constantinople by female graduates of the American College with the aim of presenting the cultural aspects of the Armenian nation to American and British circles<sup>26</sup>. Likewise, the executive board of Shushan Armenian Union of Khasgyugh consisted of only female representatives<sup>27</sup>.

The most remarkable of the women's unions was the Armenian Women's League, which was founded by patriarch Zaven himself with a membership of about 40 women<sup>28</sup>. The board of directors included such important names as Haykanush Mark, one of the pioneers of the feminist movement of the era, and Zabel Asatur, a leading Armenian female poet and writer. The League tried to contribute to the needs of the nation and help the people to recover in many areas. The Maiden Union was also a women's union operating in Beşiktaş district<sup>29</sup>.

The Skyutar Women's Association was founded with the mission of helping those affected by the fire in the area<sup>30</sup>. The goal of Kadıköy "Tavros" union was to educate the promising girls of the province and to provide funds for their higher education; it also sent linen and medicine to the Armenian soldiers<sup>31</sup>. The Armenian Ladies' Union based in Bera pursued the same case<sup>32</sup>. And the Union of Women Scouts defended the scouting rights of girls<sup>33</sup>.

The initiative of the Immaculate Conception School in Kadıköy belonged to the Orphan Children's Union, the aim of which was to provide fruit, sweets, chocolate, etc. to the orphans of the neighborhood. About 100 young ladies joined the union, which distributed the income to the orphans of the same district every week<sup>34</sup>. The Aig Maiden's Union was also one of the women's unions<sup>35</sup>.

### **Art societies**

In Constantinople, Armenian writers and artists founded the House of Armenian Art, whose working plan was ratified in December 1921, with the intention of uniting, promoting research and creative efforts, and creating an atmosphere for the development of Armenian art<sup>36</sup>.

<sup>26</sup> Nor kyanq, 18.6. 1919, N 220:

<sup>27</sup> Zhoghovurdi dzayiny, 26.9- 9.10.1920, N 606:

<sup>28</sup> Nor kyanq, 2.7. 1919, N 232: See Zhoghovurdi dzayiny, 27.8- 9.9.1919, N 278-187, p. 3:

<sup>29</sup> Zhamanak, 2-15 July 1919 N 3572:

<sup>30</sup> Zhoghovurdi dzayiny, 5-18.8.1921 N 869: Ibid,19.8-1.9.1921, N 880:

<sup>31</sup> Zhoghovurdi dzayiny, 12-26.9.1920, N 595: Ibid, 27.2-12.3.1921, N 735: 7

<sup>32</sup> Poghosyan 1957: 137.

<sup>33</sup> Cakatamart, 5.4.1919, N 122 (1943):

<sup>34</sup> Zhamanak, 12-25.4. 1920, N 3810:

<sup>35</sup> Zhamanak, 31.5-13.6.1919, N 545:

<sup>36</sup> House of Armenian Culture 1921: 3-4.

In addition to the Art House, there were various unions that chose different fields. For example, the Union of Artists of Armenia was more of a union of painters<sup>37</sup>. And the Atrushan Literary-Musical Union for Men and Women adopted the goal of popularizing literature and art<sup>38</sup>.

The Navasard Literary-Artistic and Scientific Union set a goal to awaken and develop the intellectual abilities of Armenian youth and encourage them<sup>39</sup>. The Armenian Art Union, which was one of the newly created ones after Mudros, aimed to open a branch in Paris, hoping that the promotion of Armenian art would be useful for the issues of the Armenian National Committee<sup>40</sup>.

Knar, one of the leading musical societies, performed in Constantinople for about four years, in 1918-1922. One of the contributors to art was Bambir, who joined Knar after only a few months<sup>41</sup>. The Komitas choir formed after the armistice also created an orchestra, bearing the same name<sup>42</sup>.

After the armistice, Constantinople Armenians showed great interest in theater performances. In order to spread the love for this art, theatrical troupes and associations were founded or re-established, including the Armenian Dramatic Society, the Dramatic Theatrical Troupe, the Theater Lovers Union, the Eastern Theater Union<sup>43</sup>, the Artavazd Theater Union, the Armenian Actors' Association, and the Theater Society. They also founded other organizations to support theater groups. For example, the Armenian Theater Union was created to support the Armenian Dramatic Society<sup>44</sup>.

### Craft Unions

Studying the professional unions founded by Constantinople Armenians in 1918-1923, it should be noted that the majority of them were related to such fields as medicine, press, law, architecture and engineering, as well as agriculture.

Medical associations were at the forefront of these unions. The first was the Armenian Medical Union, which was among the reorganized ones after Mudros and resumed its activities under the management of Dr. Vahram Torgomyan<sup>45</sup>. In addition to medical problems, an attempt was made to contribute as scientifically as possible to the community's educational and support institutions. In its first meeting, the union called on all Armenian physicians to support the Armenian Red Cross, as well as to organize

<sup>37</sup> Zhoghovurdi dzayiny, 29.10-11.11.1921, N 941 (4236):

<sup>38</sup> Teodig 2010: 300.

<sup>39</sup> Cakatamart, 13.2.1919, N 80 (1901):

<sup>40</sup> See Poghosyan 1957: 727-728.

<sup>41</sup> Zhamanak, 24.10-.6.11.1919, N 3668:

<sup>42</sup> Teodig 2010: 308.

<sup>43</sup> Teodig 2010: 308.

<sup>44</sup> Zhoghovurdi dzayiny, 26.5-8.6.1921, N 808:

<sup>45</sup> See Yarman 2014 for a detailed information about this association.

examinations and give certificates to the participants of nursing training. The Armenian Dental Union, based in Kartal district, provided free services to all orphanages in Constantinople, the Red Cross and other aid organizations<sup>46</sup>. In 1922, the Union started publishing the journal “The Dentist”, but only two issues were published. The Armenian Pharmaceutical Union was also a structure providing services to the community in the medical field. It was founded on March 24, 1919 in Yenigab district. The main goal was to improve the economic condition of Armenian pharmacists operating in Constantinople and Anatolia<sup>47</sup>. The charter of the Union was published in 1919, in the same year medical assistance was provided to the newly founded First Republic of Armenia, taking into consideration the diseases that arose in the republic. The Armenian Medical Association and the Dental Association jointly published the “Darman Hay Buzhak” journal<sup>48</sup>.

Among these unions, except for those related to medicine, the most important activity was carried out by the Union of Armenian Lawyers<sup>49</sup>, which tried to ensure the return of occupied Armenian monasteries, churches and real estate. It published journal “Iravunk” (Law)<sup>50</sup>. In the early 1920s, the Union split into two groups. One continued its activities under the name of the Union of Armenian Lawyers, and the other under the name of the Union of Armenian Young Lawyers. On December 15, 1919, the Armenian Society of Lawyers published the first issue of its journal called “Lawyer”. The Union of Young Armenian Lawyers published the journal “Iravunk” (Law)<sup>51</sup>.

Among the craft unions, the services of the Armenian Agricultural Union were not directly related to Constantinople. The Union was established in order to train experts for the development of the agricultural sector of the Republic of Armenia. The Union of Armenian Architects and Engineers also pursued the project of strengthening the construction sector of the newly created First Republic of Armenia<sup>52</sup>. The Armenian Benevolent Society of the Anatolian Ottoman Railways, which was founded in the years of operation of the second Ottoman Constitution (1908) in Kadıköy district<sup>53</sup> and reorganized after the Armistice of Mudros, continued its activities, helping the displaced and orphaned Armenians as well as the Armenian army<sup>54</sup>.

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<sup>46</sup> Nor kyanq, 24.1.1919, N 97:

<sup>47</sup> Zhamanak, 25.7-7.8.1919, N 3592:

<sup>48</sup> Darman Hay Buzhak 1921, N. 1-2.

<sup>49</sup> Zhamanak, 27.11-10.12.1918, N 3380:

<sup>50</sup> Nor kyanq, 21.6.1919, N 223:

<sup>51</sup> Iravunq 1919, N. 1, p. 1-24.

<sup>52</sup> Zhamanak, 25.6-8.7.1919, N 3566. Ibid, 10-23.10. 1919, N 3656:

<sup>53</sup> Damadyan 2016: 1208-1209.

<sup>54</sup> Cakatamart, 11.9.1919, N 255 (2076):

One of the established educational unions, the Teachers' Union, organized free courses for preschool and kindergarten teachers and candidates<sup>55</sup>. The Teachers' Union of Cilicia dealt with the problems of refugee Armenian teachers<sup>56</sup>.

There were also labor unions, among which were carpenters' and barbers' unions. In Samatia, Yenigab, Gungab, and Mevlevihane, there was also a society founded by *yazmaj* craftsmen<sup>57</sup>. Unfortunately, we cannot get information about them<sup>58</sup>.

Among the craft unions were those in the press sector. Among them was the Armenian Press Union, whose slogan was to establish intellectual ties in the Armenian press<sup>59</sup>. The Union of Armenian Editors was established in the same field. This association was founded by the editors of the leading Armenian press in Constantinople, *Zhamanak* (Time), *Verjin Lur* (Latest News) and *Nor Keank* (New Life). At the time of its establishment, the association was headed by the famous satirist and journalist Yervand Otyan. The first meeting of the Union's Board of Directors was held on November 1, 1919, in the Ghalatia Library.

In the same year, the charter of the union was published. One of its first decisions was the preparation of biographies of Armenian editors<sup>60</sup>. And the union created for Armenian typewriters, which underwent a name change (Armenian Typographical Union and Printing Workers' Union), was finally called Armenian Printing Workers' Union. This was one of the formations related to the press<sup>61</sup>.

### **Educational associations**

On the one hand, the educational unions tried to repair the destroyed schools, on the other hand, to open new schools, orphanages or reading halls. They sought to support education in every possible way by opening foreign language courses such as English and French, providing financial support to those pursuing higher education, and providing assistance to poor students with clothing, food, and school accessories. "Ararat" youth union held events to support the national half-destroyed school of Kartal district<sup>62</sup>.

The Union of School-loving Ladies and the Armenian-Devoted Union are among the founders of the orphanage<sup>63</sup>. The Student Care Association sewed clothes for poor

<sup>55</sup> Cakatamart, 25 March 1919, N 112 (1933):

<sup>56</sup> Zhoghovurdi dzainy, 13-26.2.1922, N 1031:

<sup>57</sup> Zhoghovurdi dzainy, 9-22.9.1920, N 591:

<sup>58</sup> Cakatamart, 2.1.1919, N 39 (1854): Ibid, 16.3.1919, N 107 (1928):

<sup>59</sup> Zhamanak, 7-20.7.1919, N 3577:

<sup>60</sup> Zhamanak, 2/15.11.1919 N 3676: See Nor kyanq, 18.2.1919, N 121:

<sup>61</sup> Nor kyanq, 24.1.1919, N 97: See Zhamanak, 19.7-1.8.1919 N 3587:

<sup>62</sup> Teodig 2010: 371.

<sup>63</sup> Zhoghovurdi dzainy, 10-23.9.1919, N 290-199: See Nor kyanq, 10.12.1918, N 53:



students, built offices and provided stationery<sup>64</sup>. The Armenian Revival Society of Ortaköy initiated courses for the people considering the importance of English<sup>65</sup>.

The Free Audience Union of Kadıköy, which organized English and French languages courses<sup>66</sup>, and the Educational Society, which was founded in the same district and helped the starving people in Armenia, opened English and French, typing (Dactylographie) and accounting courses<sup>67</sup>. Torosyan Sanuts Union<sup>68</sup>, Yenigab Zartonk (Awakening) Maidens' Intellectual Union<sup>69</sup> are among such organizations<sup>70</sup>.

As in all fields, sports life began to rise after the First World War. In November 1918, prominent Armenian athletes and public figures founded the Armenian General Gymnastics Union, which in mid-1919 had 25 branches to unite Armenian gymnastics groups under one name and one structure. The Armenian Olympic Games were organized, inter-branch competitions, international competitions were held. Football teams and athletes of the branch performed successfully. The union also founded scout groups<sup>71</sup>.

In addition to sports, the AGGU also contributed to refugee aid and humanitarian aid. A visit to Yerevan was made in order to develop the sports life of the newly created First Republic of Armenia and spread scouting ideas<sup>72</sup>. Taron of Skyutar district, which also had a gym, was reorganized<sup>73</sup>.

### **Societies supporting the intellectual and moral development of people**

Due to the war conditions, negative customs were formed, a part of the society experienced a moral decline, which led to the creation of a number of associations promoting intellectual and moral development, which made efforts to abolish bad customs. On the other hand, they worked in parallel to raise the awareness of children, young people, and adults about all this. For this purpose, the Armenian Progressive Club was founded by young people under the age of sixteen to develop young people physically, morally and spiritually<sup>74</sup>. The Protestant Ethical Society based in Kadıköy served the same purpose, organizing conferences explaining moral principles and

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<sup>64</sup> Poghosyan 1957: 382.

<sup>65</sup> Cakatamart, 9.7.1919, N 35781:

<sup>66</sup> Zhamanak, 4-17.4.1919, N 3498:

<sup>67</sup> Zhamanak, 14-27.1.1919, N 3427: 28.11.1919, N 3698:

<sup>68</sup> Damadyan 2016: 1218: See also Zhamanak, 21.1.1919, N 56-1871. Zhoghovurdi dzainy, 2-15.2.1919, N 25-104:

<sup>69</sup> Nor kyanq, 10.7.1919, N 239:

<sup>70</sup> Nor kyanq, 10.7.1919, N 239 :

<sup>71</sup> Demoyan 2015: 187-188, 192.

<sup>72</sup> Demoyan 2015: 194.

<sup>73</sup> Zhamanak, 16-28.2.1920, N 3764:

<sup>74</sup> Nor kyanq, 15.12. 1918, N 58:

organizing religious classes and seminars with the participation of university students<sup>75</sup>. The Saint Hovsepyan Brotherhood, which belonged to the Armenian Catholic community, was one of the longest-lasting Armenian unions in Constantinople<sup>76</sup>.

There were other similarities. Among those were the Society of Immaculate Conception founded by the Armenian Apostolic and Catholic Ladies<sup>77</sup> associations of Bera and the graduates of the Saghezaghach Armenian Catholic Immaculate Conception Sisters School<sup>78</sup>, the 70-member Student Union and the Council of Nostalgic Student Trustees in Skyutar Selamsız district<sup>79</sup>.

Oshakan Youth Union, founded in 1915 by the graduates of Gedikpasha Mesropyan College, operated until 1919<sup>80</sup>. The Sevak Student Union of Genali, the School-loving Alumni Association founded by Gumgabı Graduates<sup>81</sup>. After Mudros, the Armenian student association (1918-1921) with 40 members was founded in Bera by the Armenian youth from different faculties of Darulfunun (Istanbul University)<sup>82</sup>.

In addition to the above-mentioned unions, whose names and goals were listed, there are also other unions that were founded in 1918-1923, but we have very little information about their activities. Among such unions are Shushan<sup>83</sup>, Khazhak<sup>84</sup>, Kayts<sup>85</sup>, Kaytsak Union<sup>86</sup>, Tsolak<sup>87</sup>, Deraptit Yaraj Maiden's Union<sup>88</sup>, Artavazd Theatrical Union<sup>89</sup>, Astghik<sup>90</sup>, Goghtan Art Union<sup>91</sup>, Duty Youth Union<sup>92</sup>, Zhoghovurd Armenian Cultural Union<sup>93</sup>, Ararat Society<sup>94</sup>, Sevak Audience Union<sup>95</sup>, Eagle Educational Union. Asparez Audience unions were established in the districts<sup>96</sup>.

<sup>75</sup> Zhoghovurdi dzainy, 29.8-11.9.1921 N 889: 30 April, 1922, N 1083 (4368). Poghosyan 1957: 444.

<sup>76</sup> Poghosyan 1957: 16-17.

<sup>77</sup> Zhamanak, 11-24.9.1919, N 3632:

<sup>78</sup> Zhamanak, 26.1-8.2.1919, N 3439:

<sup>79</sup> Poghosyan 1957: 381-382:

<sup>80</sup> Zhoghovurdi dzainy, 14-27.12.1919, N 369:

<sup>81</sup> Zhamanak, 18.5.-11.6.1919, N 3535: See Zhoghovurdi dzainy, 17-30.7.1921, N 853:

<sup>82</sup> Nor kyanq, 23.11.1918, N 36: See Nor kyanq, 5.12.1918, N 48; 19.12.1919, N 62; 9.1.1919, N 84:

<sup>83</sup> Zhoghovurdi dzainy, 6-19.8.1920, N 563 (3859):

<sup>84</sup> Zhamanak, 2-15.2.1919, N 3446:

<sup>85</sup> Teodig 2010: 308.

<sup>86</sup> Zhamanak, 21.12.1918- 3.1.1919, N 3404:

<sup>87</sup> Zhoghovurd 20.3-2.4.1919, N 63-143:

<sup>88</sup> Nor kyanq, 10.1.1919, N 85, p. 3:

<sup>89</sup> Zhamanak, 17-30.10.1919, N 3662:

<sup>90</sup> Poghosyan 157: 135:

<sup>91</sup> Poghosyan 1957: 441: Zhoghovurdi dzainy, 17-30.10.1919, N 319-228:

<sup>92</sup> Teodig 2010: 302.

<sup>93</sup> Nor kyanq, 21.12.1919, N 64:

<sup>94</sup> Teodig 2010: 300-301.

<sup>95</sup> Zhamanak, 13-26.8.1919 N 3608:

<sup>96</sup> Zhamanak, 10.2.1919, N 77 (1898)

## Conclusion

After the Armistice of Mudros, the Constantinople Armenians developed a union movement in almost all districts of the city, which inspired new strength and new faith in their efforts to revive the nation. Such progressive figures as Dr. Vahram Torgomyan, Zaruhi Bahri, Haykanush Mark, Zapel Asatur, H.J. Siruni and Enok Armen were active in these undertakings. Almost all elements of the community, led by the patriarchate, made great efforts for the success of the movement. Young people, women, intellectuals, artists, artisans, educators and workers, especially Armenian women made a great contribution to the community movement owing to their creative power, strong and unbreakable character.

One of the primary goals of the unions was to support displaced persons and orphans, provide them with shelter and create opportunities for them to participate in community life, remove the moral damage caused by the war. Unions tried to raise the level of people's development with lectures, speeches and courses. With the proceeds from concerts, event, auctions, lotteries, and so on they also opened classrooms, reading halls, and foreign language courses. The activities of some unions were not limited only to Constantinople and provinces: they also allocated their income to the development of the newly created First Republic of Armenia.

After the end of the First World War, the efforts of the unions and societies of the revival of the nation were partially successful, but, unfortunately, they were interrupted after the entry of the Kemalists into Izmir in 1922. Progressive nationalists who contributed to the social movement left the city. As a result of new political reservations, unions and associations were closed, and efforts to revive national life remained incomplete.

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