

*DEDA ENA AS A SYMBOL
OF GEORGIAN IDENTITY ACCORDING
TO IAKOB GOGEBASHVILI'S LETTERS*

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According to generally shared point of view, language is one of the main characteristics of identity.

Language gives not only the cultural achievements, but sentiments of solidarity and capability of ideology circulation. At the same time, language has a symbolic meaning, linked to the self perceptions of group members, their feeling and believes that mother language is special, divine, blessed and so on¹. According to the above mentioned, it's quite interesting to observe Gogebashvili's points of views about lingual issues in the context of researching history of identity.

I. Gogebashvili's publicistic letters concerning to lingual issues, has become subject of study by many researchers. It's necessary to mention: Sh. Dzidziguri's Iakob Gogebashvili and Georgian Common-Public language²; Z. Chumburidze's Iakob Gogebashvili and Topics of Georgian Language³; I. Megrelidze's Iakob Gogebashvili and New Georgian Language⁴; V. Ramishvili's Priest of mother language: Iakob Gogebashvili⁵. In his book Wisdom of Iakob⁶ G. Gogolashvili represented I. Gogebashvili's merit and achievement in many aspects. In his work he discussed Kartvelian lingual space according to Iakob's point of view, struggle for surviving mother language, its current and others.

¹ M. Chkhartishvili, K. Mania, ქართული იდენტობის ენობრივი მარკერი პრემოდერნულ ხანაში და ნაციონალური კონსოლიდაციის ეპოქაში. ენა და კულტურა, Works. I. Kutaisi 2010. p. 472-483.

² Sh. Dzidziguri, იაკობ გოგებაშვილი და ქართული საერთო-სახალხო ენა, Tbilisi 1952.

³ Z. Chumburidze, იაკობ გოგებაშვილი და ქართული ენის საკითხები, "Mnatobi", Tbilisi 1956 №10. p. 182.

⁴ I. Megrelidze, იაკობ გოგებაშვილი და ახალი ქართული ენა, Tbilisi 1973; idem, იაკობ გოგებაშვილი და ახალი ქართული ენა, Tbilisi 1988.

⁵ V. Ramishvili, მოძღვარი დედაენისა: იაკობ გოგებაშვილი, Tbilisi 1993.

⁶ G. Gogolashvili, სიბრძნე იაკობისა, Tbilisi 2014.

In this research I will try to represent I. Gogebashvili's merit in maintaining Georgian linguistic identity in the frames of ethno-symbolic approaches. Social perceptions, national feelings, values will be emphasized.

In the second part of the 19th century, Georgian identity faced complex challenges. Russian imperial politics was aggressively attacking everything Georgian. The main target of the regime was lingual characteristics of identity. Russification of the educational space had begun. They completely removed teaching on Georgian language and education of Georgian youth passed to the teachers, who didn't know Georgian. Concerning to the issue, there is an intensive discussion about the meaning of mother language, giving first primary education on Georgian language to the students and generally about function of Georgian language at public schools and in the Georgian families. Main idea of these letters were, that the education of people, denying mediation of Dedaena to introduce first primary education was suppressing minds of new generation, was mentally and morally degrading and impoverishing them. In a word, it directly threatened the purpose of the public education.

Iakob Gogebashvili was actively involved in public media lingual discussions. On one hand, he declared a sever war to Russification politics, on other hand he untiringly continues his activities in order to raise civil consciousness, to evoke and strengthen love of mother language, literature and history.

As I've mentioned, in the years of "Reaction" Georgian language turned out in a humiliated situation. Caucasus teachers' guardian K. Yanovsky (1878-1899 he was a mentor of training-education processes in Caucasus) syllabus served covert politics of Russification. I. Gogebashvili (Droeba 1881, №50) exposed and criticized the duplicity of this syllabus. According to data of Caucasus teachers' guardian in the gymnasiums and other schools 6th lessons were dedicated to Georgian language and the teaching hours were so reduced, that it sufficiently retarded second and third level subjects. They completely removed teaching Georgian language in Tbilisi Aleksandrov Teaching Institute, in Gori Master's seminary and Ecclesiastical collages.

The situation was complicated by Gori Master's seminary teacher Natiev, who introduced wrong method of teaching Georgian language - studying Georgian language by Russian letters. Because Russian alphabet doesn't have proper letters to express Georgian letters, he invented new ones. This invidious attitude was addressed by I. Chavchavadze's and I. Gogebashvili's criticism. That's why this manual has an important

meaning; it can direct education in a wrong direction and turn it back - writes I. Gogebashvili (Droeba 1877, №74, 75, 76).

As I've noticed above, they completely removed teaching Georgian from educational system, from those schools, which especially were in need of teaching Georgian language. One of those schools was Institute of Aleksandrov in Tbilisi, where most of students were Georgians and that institute was preparing teachers for schools (Iveria 1882, №2). Also it was very necessary to teach Georgian language in Gori Master's seminary, where students were prepared for industrial schools (Droeba 1877, №74, 75, 76) and at Ecclesiastical collages, who should raise true confessors. But as a result of wrong teaching, society was receiving a teacher of a priest lack of national knowledge, who couldn't fulfill his responsibilities.

In that situation, school books had very important meaning. If a book was serving a wise direction, could bring desired results and could do a great work for a school and for society it could cause success of teaching-education and it could become fundamental of young generation's upbringing on national inspirations.

In this point of view, it was a significant event to publish Georgian language book "Mother Language" (*deda ena*) by I. Gogebashvili in 1876. He had a hard work considering pedagogic principles, to collect materials for first primary educational books. He settled down in the village and collected creations of colloquialism. He specially collected childish folk-tales, examples of folk works, historic, geographic and ethnographic stories based on ethnic, morale and patriotic motivations (Tsnobis Purtseli 1896, №76). During choosing topics, he considered even small nuance, in order to facilitate young generation transferring from easy to difficult topics. It took him twenty years of deepening activities to compose first books for youth, which was 33 times published in his lifetime.

Despite a big resistance, in the Georgian schools teachers' guardian board had approved "Mother Language" (*deda ena*), based on national principles as a regulation (Iveria 1877, № 2, 3). But at the same time, as I've mentioned they completely removed teaching Georgian from syllabus. In better situations, they left so few hours, that it sufficiently retarded second and third level subjects.

I. Gogebashvili also discusses other degrading reasons of education. He notices that abolition of catholicos and introducing exarch missed the real aim of youth growth and education – "Preparing real

confessors for Georgian people and put them toward entice”. From that period, instead of ecclesiastical schools, scholastic (formal) – Greek-Latin seminaries were established. In our country for the head of ecclesiastical issues was assigned Supreme Synod, which changed our seminaries to Russian style. If exarchy introduced something clever in synod, they always received deny – in justification that, to fulfill your wish will violate harmony of social order. In the 60s of 19th century exarch Eusebius (Ilyinsky) noticed the fact, that Georgian priests neither could conduct preaching in Georgian nor reading Georgian ecclesiastical books and he proposed to strengthen teaching Georgian language at Tbilisi ecclesiastical schools, but received deny from government (Iveria 1882, №2).

I. Gogebashvili continues conversations to the readers about mother language importance and for the demonstration he uses examples from different countries. He mentions in 1864 Emperor Alexander the II rescript to Poland Vicegerent, where teaching on mother language at town and village schools was announced as inevitable necessity. In the same year in the regulations of schools for schools of Poland provinces was mentioned that:

“In every first primary school teaching must be on the language people speak in the towns or villages where the school is formed”.

On the example of Scotland it is shown what an amazing changes had happened because of teaching on mother language. Introducing education in society is named as a conditioned factor of political union of a split Britain. Educational activities for foreigners in Prussia and Austria had different results. According to the author, Austria was a good example of the fact that it doesn't bring good results of spreading desired language in the state forcibly. Because, the violence was directed to destroy nationality, it evokes national feeling among people; it is fed by violence itself and provokes people to do their best defending their nationality. Austria behaving so, couldn't achieve its goal and couldn't make its subordinate foreigners “German”, but instead threw up the idea of becoming “Germans”. Unlike Austria, Prussia tried all the best to educate united provinces. Education process was conducted on mother language and Prussia itself requested German to be taught at schools. The example of Prussia shows us that public schools are best capability to destroy national hatred, but only then when school doesn't oppress and humiliates conquered people, but raises their moral and ethic characteristics, clears, develops their minds, skills, religion and put them on a prosperous path (Iveria 1881, №12).

The history and experience of European public school proves soundness of the author's syllabus and makes us believe that its fulfillment should have followed by the people's development of mind and morale and their prosperity. As author notices, Georgians still hadn't have acknowledge the importance of people's education. In this situation in order to sustain public's point of view it was necessary to represent examples like fallen Scotland to stand on its foot again and to develop the country by public schools. Similar examples could awake society, raise sympathy in their hearts and get initiative and support in this activity. Education was ultimate necessity for Georgians and it could bring merit, could develop people's mind, could raise their morale and could give them prosperity. Herewith, public school was the best event to restore our identity. That's why it was necessary to involve whole society and to assist Society for the Spreading of Literacy among Georgians in the success of educational process of people. It was the purpose of I. Gogebashvili publications. Success of education was ultimate condition in sustaining "Identity".

In the situation when language is extremely humiliated, total indifference is spread in the context of important characteristics of personal traits even among Georgians, and it needed hard work to evoke national feelings. In this point of view, I will mention I. Gogebashvili's one more publication, where he expresses his anger on the circumstance that Georgian language was kicked not only from schools but also from Georgian families. He was astonished by the fact that children of educated families spoke on foreign language. The children of those families who in 40-60s were preaching love of their country in the literature, but now even they betrayed their national customs and expelled Georgian language from their homes.

"Mother language is a valuable treasure, uncompleted note-book, which keeps whole treasure of people's intellect, imagination and heart, thoughts, deeds and its studying connects child to the whole nation's soul and heart, to its long historical life and fills him with inspired power and strength. That's why when a parent separates a child from his mother language and educates his on foreign language, what does he (parent) do? He takes the only thing from his child to develop his mind in a correct direction... A child separated from his mother language from the first days of his life, hardly can study proper thinking".

– I. Gogebashvili instructs degenerated Georgians. Here he mentions mother language as identification of Identity and to strengthen national feeling he pays attention to the heart breaking words like – no other

language has words for example: my darling (*sheni chirime*), let me take your place if something bad happens (*shen genatsvale*), I worship you (*shen getakvane*), I devote myself to you (*tav-shemogevle*), lay on you as a medicine (*wamlad dagede*) and so on.

“Yes, only mother language is the language of soul and heart, – all foreign languages are memories of languages” („ლიახ, მხოლოდ დედა-ენა არის ენა სულისა და გულისა, – ყველა უცხო ენანი არიან ენანი სახსოვრისა”) – says I. Gogebashvili (Iveria 1890 №100).

Using these standpoints, I. Gogebashvili tries to evoke national sentiments among Georgian readers; to inspire them with executing civil obligations and to unite Georgian Unity around National Idea.

People’s cultural achievements, guarding its history of morale life gains language special function. This circumstance becomes it unity of past, present and future of the nation. It is obvious that language is an essential consideration of the nation’s existence. That’s why when language disappears, people stops its existence. So, teaching on people’s language, which expresses people’s feelings, is essential for the school’s success. Here he addresses Ushinky, whose point of view directly addresses I. Gogebashvili’s letter’s keynote:

“Has language of Nation disappeared? Disappeared even Nation. And if a person’s soul is disturbed for killing one man, what can he do when they try to abolish thousand years history of people’s life, this supreme creature on this land.

Disappearing of a nation is not only its private misfortune, it’s a real damage of the whole mankind, because it destructs the mankind, the source of unity is dried, which helps to connect world sea characteristics’.

These types of wide conversations with readers, as I’ve mentioned several times, was necessitated. Because in our schools studying Russian language parallel to Georgian language had its supporters, including: Senaki Uezdi chief B. Beburishvili, Senaki department arbitrator judge I. Beridze and others. The statement – to study Russian language parallel to Georgian language, I. Gogebashvili calls “Bureaucrat devotion”. Noteworthy that these gentlemen were speaking on behalf of Samegrelo, as if they were announcing the will of people. I. Gogebashvili concerning to the issue represents people’s point of view to the readers. He mentions that at the teachers’ meeting peoples points of views were announced by the teachers of the villages schools, who were among people all the time, were serving them and perfectly knew their demand for education.

Teachers meeting unanimously decided that at village schools first four year studying would be on Georgian and Russian could be introduced on the third year of studying (Droeba 1881, №8).

In the printed media one of the main places takes discussions about forming public schools. I. Gogebashvili publicly criticizes those persons, who had an access to school necessities and consequently didn't fulfill their responsibilities; who tried to separate school from its supreme assignment – to spread knowledge and education in the society. The example of this was incorrect teaching method of Russian - using books for Russian children, when there was G. Kalandarishvili's excellent books "Book of Russian language for Georgian pupils" (1865). But active supporters of Russification tried all their bests to interfere spreading proper books.

I. Gogebashvili calls Georgian intelligence to protect own identity. In this case, protecting pedagogic principles were equal to protecting identity:

"Group of Scholars, who is a leader and pathfinder of people, always worked carefully in this activity, especially in the countries where they wanted a school to become a weapon for politics. It was indefatigable enemy of the pedagogical and national principles and none of the school books would have wrong direction books of mother language were founded on a wide platforms, they were given wide characteristics even then when higher levels of country requested its canalize in a small riverbeds; Books of Official language were made so, to make it impossible to start, until pupils wouldn't study their mother language, write and read and its grammar (Droeba 1883, №202).

Official language and mother language were demarcated for Georgians at that time. Georgian intelligence recognized necessity of knowing official language well, but they thought that – its teaching should be conducted in the manner, that the process couldn't remove mother language from youth's mind, on the contrary, mastering foreign language should be followed by learning mother language⁷. Because of that, he tried to establish a book for Russian language by Georgian author, considering requirements of Georgian pupils. This type of book – „Ruskoe Slovo” - was published in 1887 by I. Gogebashvili for Georgian schools, with big resistance from the representatives of Kutaisi education sys-

⁷ M. Chkhartishvili, K. Mania, ქართველთა ნაციონალური კონსოლიდაციის პროცესის ასახვა ბეჭდურ მედიაში. ივერია და მისი მკითხველი საქართველო, Tbilisi 2011. p. 312.

tem. By the grace of certain community, in Kutaisi schools they didn't use above mentioned books approved by the state (Iveria 1890, №265). The reason of this was a book, published by Levitky⁸ “Курсъ русскаго языка для грузинскихъ начальнихъ школь”. Leaders of Kutaisi education system decided to use this book (Iveria 1891, №87). In Levitky's book by I. Gogebashvili's instruction, teaching of Russian language was not based on proper methods (Iveria 1891, №177).

This kind of teaching could cause total depraving of education, abolition of mother language, weakening of Georgian writing-reading, suppressing instead of mental development, degrading morale in young generation, in a word total barrenness of a school.

“People's education becomes people's cause of blindness, schools are destroyed, churches are emptied, and both fulcrum of nation's life – knowledge and religion – are lost and ruined “(Iveria 1894, №138).

The anger of Georgian society, including I. Gogebashvili was caused by St. Nino's schools teacher I. Rostomashvili's project about forming village schools. I. Rostomashvili notices that, the issue of youth education is especially important for the country's welfare and better future (Iveria 1895, №23, №24), but his project was quit far away from the public education issues and national fundamentals. It is possible and useful to study on foreign language when this language has been relatively studied by the pupils. I. Rostomashvili considered that is was possible to teach subjects at school on Russian language from the first year (Iveria 1895, №31 №140, №141).

As it is clear from the critical letters of I. Gogebashvili, I. Rostomashvili disclaimed books and instead of them he was trying to introduce small hand-books. He supported public and pupil's literature strengthening principle by self-education. This principle was used in previous times, when there were no schools at all. And because of the absence of schools people's education was in a bad situation, different countries at first tried to establish and multiply schools. Allegedly, in Georgia it was on the contrary. Self-education process had its supporters like I. Rostomashvili (Iveria 1895, №141). This method equally helped Rus-sification politics, which purpose was by strengthening mother language in the families and at schools totally paying whole hours to foreign lan-

⁸ 90s of the 19th century an inspector of Poland origin was appointed at Imereti Provincial schools (T. Sakhokia, *What you follow?* T. Sakhokia published this letter under a pseudonym of “Mtsodne” in Khobi region newspaper in 1933 in the 6-7 edition, based on the statement read in the meeting at Rustaveli State Theater in 1925 (Saqartvelos respublika 1992, №176-177).

guage, delaying cultural development of Georgians. This was a cause of I. Gogebashvili's critical letters. Maybe, I. Rostomashvili involuntarily became in the camp of the delayers of cultural development of Georgians. The possibility of this kind of supposition is caused by the circumstance that I. Gogebashvili in the article "Study-Education skills of Georgians", which was written for the Paris exhibition, mentions I. Rostomashvili along with noble Georgian Pedagogues (Iveria 1901, №2,3).

Wide discussion was made on the papers of newspaper about A. Natadze's publication of "Mother Language" (*deda ena*) replacement book "Children's well-wisher". In this dispute it is worth of noticing the circumstance that patriots of the country's fortune were talking about the book necessary for the pupils' grow up. And this kind of book was not A. Natadze's book "Children's well-wisher", because it wasn't distinguished by the number of materials, dignity, ideals in it; it was made mechanically and in case of introducing it at schools, could oppress Georgian language, children's development and people's education. More indignation was caused by the circumstance that government approved that book as a first primary book.

Intelligence of that time perceived to protect "Mother Language" (*deda ena*) as a social activity (it was always emphasized in their letters) and interceded proper publications. Among them is a loving of Georgian erudition, devoted supporter of our writing activities Zakaria Chichinadze (Iveria 1897, №152).

This issue is discussed in the polemic letters of Natadze-Botsvadze, Natadze-Gogebashvili. In his methodological book L. Botsvadze reminds A. Natadze his estimation about mother language that "Absolute right and leading is compromised to I. Gogebashvili's "Mother Language" (*deda ena*), because less or more this book is based on authentic pedagogic truth and materials are founded on national interests". After a while, this author publishes children's book. But he didn't stop on this, as he was assured of his book advantage, from "Iveria" newspaper he wanted relatively discussion of these books (Iveria 1897, №181). L. Botsvadze responded A. Natadze's will. He underlines value of "Mother Language" (*deda ena*), notices that in the form of "Mother Language" (*deda ena*) we have broad, completed, systematic and artificially illustrated book and less or more conscious and pedagogically educated nation having this kind of book will be proud of it (Iveria 1897, №153). Sentiments of "Mother Language" (*deda ena*) are vividly illustrated in relevant stories, that's why they can directly effect on a child's

feelings and awake a free independent thoughts in a reader. Articles, fairy-tales and stories, where there are some morale aspects, can greatly affect on children's morale development (Iveria 1897, №216). "Children's well-wisher" is called extremely fine, forcibly inflated compiler text by L. Botsvadze. Here he mentions one note of an ecclesiastic school teacher, who while examining the book used to say: "Children's well-wisher" is not a well-wisher at all but a real enemy for them" (Iveria 1897, №153).

High purpose of language requests more from the books created for children, because book language has a great effect on youth language ups and downs. That's why creator is obliged to write in a pure literary and commonly understandable language, also considering these requirements, choose literary or folk stories materials. This was the characteristics of I. Gogebashvili's "Mother Language" (*deda ena*) comparing to other books.

At the end of 19th century new wave of attack came towards the language. Syllabus, approved in 1885 and used for three years studying course in Georgian, was abolished. According to a new project, teaching was conducted in Russian in all schools of the town. Teaching process in the villages should have been conducted using books for Russian language children, where there together with Georgian children could be Armenian and children from Ossetia too (Inner other identity - K.M). Despite the fact that they spoke good Georgian. In these schools Georgian language was taught as a separate subject. Only the schools where there were no children from Armenia and Ossetia were able to conduct teaching in Georgian language. This project was planned by Archpriest Vostorgov⁹, who was appointed as an observer of Kartl-Kakheti eparchial instead of N. Tatishvili (Iveria 1901, №145).

Georgian Intelligence was outraged because of the most complicated situation occurring around teaching-education processes. Their main goal was to improve the current situation. I. Gogebashvili in 1902 dedicated series of letters - "how to establish schools in the village better" - and these letters describe current situation at schools in the villages. Village schools are formed since 1864. Their main purpose was "To raise peasants' minds and morale, to strengthen their faith and kindness and to manage their material being". But village schools "Neither could make

⁹ Jovan Vostogov, supervisor of Georgian eparchial schools in 1900-1905 (Iveria 1900, №270; 1905 №151).

any changes in nation's ethnic life and development of economics nor could spread literacy among people" (Iveria 1902, №70).

Here I. Gogebashvili pays readers attention to the meaning of official language and mother language by social perceptions.

"By natural and absolutely legally astonished feelings Georgians not very much love their mother language; they rightly think to know write and read on mother language, outlines it as an supportive event of his mind and morale wellbeing and to sustain his material welfare; that's why he greatly respects mother language. Besides, people try to learn official language; they want to know Russian writing and reading. In a word, love of local, something own people connect to the love of common and love of the country".

But this relationship will change as soon as Russian will oppress mother language. In that situation, people will look at the official language as a not well-wisher, rival, trying to abolish and remove the very special thing God and private kindness orders to love (Iveria 1902, №71).

Above mentioned first primary education delaying circumstances needed necessary removal in order to establish schools as institution of education. I. Gogebashvili is presented to as a reformer. The changes, bringing success to the teaching-education activities were: 1) strengthening studying courses at public schools; 2) Studying in one class public schools should be conducted on mother language; 3) Georgian language has to be mandatory subject at school and knowledge of Georgian language writing and reading must blaze a trail for studying Russian writing and reading and so on.

This type of studying method of mother language was required not only for the literacy spreading interests, but for the interests of the official language, because this was the only way to master even official language (Iveria 1902, №76).

This is I. Gogebashvili's point of view to solve problems in the sphere of education by reforms.

But in the politics of Russification there was no place for reforms.

I mentioned above, that in Kutaisi Province schools Levitsky forcibly spread his published book, which by the pupil's committee of Ministry of public education was announced as useless one. At first, pupils of Kutaisi Province were afraid to deny above mentioned book. But time after time dissatisfaction towards the issue grew and people start openly talking about their ideas. Settlement of Ochamchire refused to use that book and demanded studying process on Georgian language. In response

Settlement of Ochamchire got refuse from Levitsky for the reason that: "You Abkhazians and Megrelians don't consider Georgian as your mother language" (Iveria 1895, №155). "This is contraband, real contraband and from totally rotten goods. But this rotten contraband gained total monopoly in west Georgia and absolutely stopped realization of legal and fresh goods and half of our country is forced to eat that rotten and non- digestible food"... writes outraged I. Gogebashvili (Iveria 1902, №248). Teachers also addressed pupil's committee to change the book. Kutaisi Province Public schools inspector Savich advised them to use I. Gogebashvili's "Ruskoe Slovo" instead of Levitsky book. (Tsnobis Purtseli 1900, №1214). But supporters of Russification still were supporting book of Levitsky. Despite of a great resistance, in 1904 Kutaisi Province public schools directors were still demanding teachers to use Levitsky's book (Tsnobis Purtseli 1904, № 2677).

In spring 1904 Eparchy Supervisors' meetings were dedicated to the discussion about Russian language book. At the meeting there were discussions about Russian language book "Jivoe Slovo" for Greek children using immersion method by Korkhanidi, who was tasked by Vostorgov. Like Levitsky, Vostorgov also resisted the principle of teaching Russian by mother language. He supported most reactive politics of Russification and was demanding to exclude lingual data during teaching Russian language. This type of book was created by Korkhanidi and Eparchy Supervisors' meetings decided to introduce its studying at Georgian schools instead of I. Gogebashvili's "Ruskoe Slovo". (Tsnobis Purtseli 1904, № 2494). I. Gogebashvili's continuous resistance and criticism toward Vostorgov's bad aims resulted in total removal of his books in syllabus (Iveria 1905, №139).

"Every public school in our life represents a factory of Russification and denationalization" - says I. Gogebashvili fallen into total despair of education (Iveria 1905, №142).

To correct current situation in the sphere of People's education - was the main purpose of Syllabus created by special commission, chaired by A. Chichinadze, who was tasked by the Vicegerent in Caucasus. Vicegerent requested teachers to discuss the syllabus in order to get introduced and to say their opinion about this syllabus. I. Gogebashvili publishes this statement of Vicegerent:

"Caucasus Namestnik got introduced with the situation of public education in this country, identified as necessary that: at every first primary schools every subject should be taught at pupils' mother language;

one class school courses must be four years of studying, instead of three; teaching of Russian language should start from the second part of first year using speaking methods of teaching, illustrations and mother language; Studying of Russian language can start those who already know their mother language”.

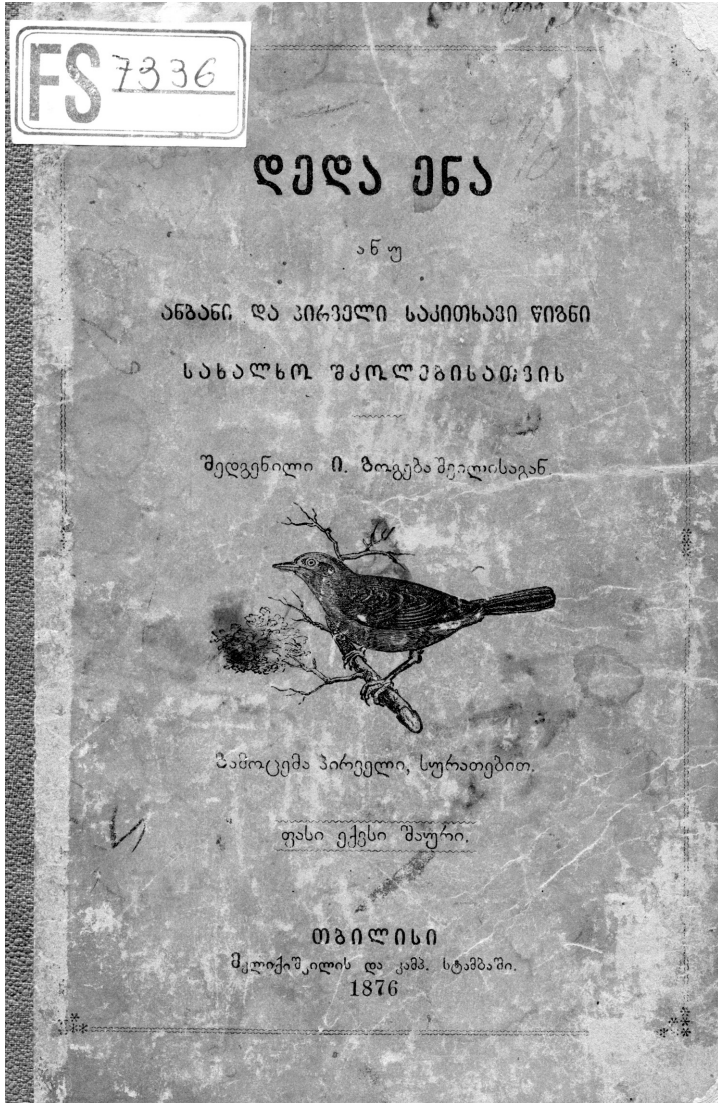
Current wrong order had to be abolished in 1905 September and they were to introduce the above mentioned syllabus. I. Gogebashvili with grief notes the indifference of the society and calls them for active involvement in the activities conducted to improve current educational system (Iveria 1905, №144).

As above mentioned materials approves, in the II part of the 19th century, the main goal of Russian Imperial politics was lingual characteristics of Identity. At that time Georgian intelligence declared austere war to the politics of Russification. In this was Iakob Gogebashvili was actively involved. On one hand, he conducted untiring activities to raise consciousness of society, to flare and strengthen love of mother language. On the other hand, his creation for youth “Deda-Ena” helped to raise national sentiments in people and unified Georgian society around Georgian Idea.

Deda Ena as a Symbol of Georgian Identity
According to Iakob Gogebashvili’s Letters

In the II part of the 19th century, the main goal of Russian Imperial politics was lingual characteristics of Identity. At that time Georgian intelligence declared austere war to the politics of Russification. In this was Iakob Gogebashvili was actively involved. On one hand, he conducted untiring activities to raise consciousness of society, to flare and strengthen love of mother language. On the other hand, his creation for youth “Deda-Ena” helped to raise national sentiments in people and unified Georgian society around Georgian Idea.

In previous research I. Gogebashvili’s remarkable merit is represented according to the analysis of publications of Georgian printed media – “Droeba”, “Iveria”, “Tsnobis Purtseli”.



Deda Ena, 1876

*Photograph from the Archive
of the National Parliamentary Library of Georgia*