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**Primary Education and Pedagogical Thinking in
Western Georgia in the XIX Century**

03.01- Educational Sciences

The Author's Abstract

of the Doctoral Thesis Nominated for Academic Degree
of the Doctor of Education

KUTAISI
2018

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Brief description of paper

Topicality of research. As a result of the reform, school education in Georgia has switched to three-level system: I level - primary school; II level – the base level or the or the basic school; III level - secondary school, in which each level has its own clear goals and objectives. In the pedagogies, its well-known that teaching will be continued at the second and third levels the same way we start and conduct it in primary classes. That is why it is very important to conduct teaching process at a primary level taking into account modern educational requirements based on the earlier adapted and tested practical methods, the effectiveness of which have been verified by time, and they do not require new pedagogical experimentation. This approach requires a detailed and comprehensive analysis of the pedagogical experience of the past that is based on the modern research methods and the complete pedagogical assessment of teaching process. The object of study should be how was carried out teaching and education in a particular region of the country at the time, as well as what innovative approaches were used in teaching process, and what role the particular region played in the formations of the of the national system of education, and so on. All allows for evaluating a complete picture of education development in the country in many ways, and for making a comparative analysis of various methods and techniques of teaching in other regions of the country.

The improvement of the quality of education is the main goal of the ongoing education reform in Georgia. We agree with the assumption that the measures taken to improve the quality of education should be based on the latest scientific achievements, and they respond to modern demands, including global practices, achievements in which the field has become a priority in the advanced countries, but at the same time, the improvement of the quality of education could not be separated from national ideology, and must be adapted to the country's historical past, its traditions and other factors that constitute a continuous system of education development. We believe that the progress of Georgia, as a State is unconditionally associated with the maximum possible approximation to the European system of education, its improvement and further development.

Bologna accession of Georgian educational system to the Bologna process, an irresistible momentum of Georgians towards Europe, should be supported by the country's highly developed European-style national educational system built on national foundation, which must be based on the correct pedagogical approaches adopted in the past, as well as on the analysis and consideration of the existing experience that should contribute to the formation of a national

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The Doctoral Thesis has been performed at the department of
Pedagogics of Akaki Tsereteli State University

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Official reviewers:

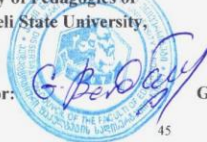
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Defense of a thesis will be held on 28 July 2018 at 13.00 at the session of the Dissertation Commission created by Dissertation Council of the Faculty of Pedagogics. Address: Auditorium №1114, Building I, 59 Tamar Mepe Street, 4600, Kutaisi.

The Author's Abstract had been sent out on 28 June 2018

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school, which, in our opinion, is one of the firm and fundamental bases of national ideology of Georgia.

It is obvious that the establishment of a national school cannot be made independently by any particular region, and this process involves the whole country, although each region of the country and each educational institution located in this region make their own contribution to the establishment of a national school. This contribution, with its conceptual and functional contents is different for each region, but in general, all the regions have made their unique and distinct contribution to the establishment and development of a Georgian National School.

There have been investigated and analyzed separate educational centers and institutions in Georgia in the XIX century, but such studies by regions have not been conducted yet, as well as detailed analysis has not been carried out on either separate primary education institutions and secondary schools, or theological institutions and pedagogical institutions.

In the first half of the XIX century, western Georgia was not well known for a large number of primary education institutions, but by the end of the century the Kutaisi governorate had a large number of schools and schoolchildren, as well as teachers are of superior quality to teaching staff in the Tbilisi governorate. Since then, intellectuals working in western Georgia and those who received primary and secondary education in western Georgia have played a great role in politics, literature, science, education, and other spheres. They have made particular contributions to the establishment and further development of the national education system in Georgia. Worthy of mention are the prominent educators and public figures acting in western Georgia, the Orthodox high priests, bishops, priests, representatives of other religious institutions, specific educational institutions, community educators, persons who established educational institutions from their own funds and provided them with a building, the necessary equipment and material resources, local self-governments of towns and villages, the authors of manuals and textbooks, different societies, which established and ran the educational institutions, financed pupils' boarding houses, purchased school supplies and educational literature, as well as publishing houses, which printed the original and supporting textbooks, patrons, who established the scholarships for talented young people to continue their studies, and so on.

From this point of view, Georgian pedagogy has interesting and important works published by the following authors: S. Sigua, L. Botsvadze, T. Sarishvili, T. Khundadze, Z. Kiknadze, I. Chkvaseli, N. Berulava, G. Mchedlidze, A. Gobronidze, I. Gendzekhadze, L. Tavdgiridze, M. Akhvlediani, I. Basiladze, N.

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Sokhadze, T. Dograshvili, M. Magradze, O. Nishnianidze, S. Panchulidze, D. Chumburidze, L. Gabunia, Lali (Barbare) Abdaladze, M. Kapanadze and others. They examine the issues, in which studies are mainly conducted throughout Georgia, which to some extent cover western Georgia as well. Studies provide a common view on dissertation topics that the issues should be thoroughly studied and analyzed by individual regions. In spite of the existing opinion, the history of the development of pedagogical thinking in western Georgia in the XIX century has not become the subject of a separate study. Obviously, the existing problem is to be studied from various standpoints. In particular, it is necessary to study primary, secondary, spiritual, vocational and teacher education during this period. Obviously, it is impossible to perform such a laborious work within a single thesis or one monograph. We aimed to study the issues related to primary education in Western Georgia in the XIX century. Therefore, the topic selected for the thesis: "Primary Education and Pedagogical Thinking in Western Georgia in the XIX Century" is relevant to the theory and history of education, and its investigation will help educational reform in Georgia.

The aim of the research is to study education and pedagogical thinking in western Georgia.

The objective of the thesis work is to bring to the fore and study the issues related to education and pedagogical thinking in western Georgia in order to establish a complete objective reality on these issues, in particular:

1. To study the educational process, teaching methods, forms, textbooks and their content existing in all educational institutions in western Georgia in the XIX century, as well as teachers acting at school, the physical infrastructure of schools and so on, which is related to teaching process and its organization;
2. Based on historical documents, to define the role of primary educational institutions existing in western Georgia in the XIX century, as well as their teaching teams in the formation of the national education system in Georgia;
3. To analyze the education profile in the western Georgia in the XIX century, the development trends, its quantitative and qualitative growth, organization of teaching process and its contents;
4. Based on the historical documents, to define the role of Georgian educators, public figures and teaching teams of educational institution, which they played in the nineteenth century in expansion of the existing education network in western Georgia, the introduction of new teaching approaches, the creation and publication of textbooks, and in the creation of the national education system.

The research object is:

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under study, we consider the inclusion of the pedagogically viable in western Georgia methods and techniques in the teaching process of the modern schools, to be an integrated part of the development and improvement of the education network in Georgia.

Approval and publication of work. On the issues discussed in the thesis, we were publishing at the university and international scientific and pedagogical conferences as scientific articles. The results of the study were systematically familiarized with the scientific seminar at the Department of Pedagogy of Akaki Tsereteli State University, and the finished work was reviewed and evaluated by the Department of Pedagogy of Akaki Tsereteli State University, but the completed paper was reviewed and assessed at the Department of Teaching Pedagogics of Akaki Tsereteli State University's Faculty of Pedagogics.

Research methodology. There will be used in the thesis various methods of research, in particular, historical, comparative, descriptive and estimating and other methods of research.

Research milestones:

- A primary survey of educational literature, producing a bibliography, formulating the research objective and hypothesis;
- Reviewing and processing archival, museum and press materials;
- An analytical survey of scientific literature and archival materials;
- Implementation of research methods;
- An educational-didactic analysis of the materials produced as result of research;
- Finalization of PhD thesis.

The following provisions and conclusions have been brought to defense:

- A pedagogical analysis of teaching process in all types of primary educational institutions existing in western Georgia in the XIX century;
- An analysis of the contingents of pupils and teachers, the physical facilities, tuition fees and textbooks in all types of primary educational institutions existing in western Georgia in the XIX century;
- The struggle of Georgian educators and public figures acting in western Georgia in the XIX century for reinforcing national values, keeping the Georgian language alive and teaching in Georgian language.

The following results have been obtained during the process of theoretical research:

- On the basis of the studies, there has been analyzed teaching process in all types of primary educational institutions existing in western Georgia in the XIX century, and the results have been assessed from pedagogical standpoint;

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- The educational policy of Russia in western Georgia in the XIX century;
- The primary educational institutions established by government and the Synod in western Georgia in the XIX century;
- Primary schools established by the Society for the Spreading of Literacy among Georgians, primary schools established by the Society for the Revival of Orthodox Christianity in the Caucasus, primary schools at military units, primary schools established with near the railway stations, and the so-called primary public schools established by the population from their own funds in western Georgia in the XIX century;
- Training of teachers and teaching methods in western Georgia in the XIX century;
- Georgian pedagogical thinking in western Georgia in the XIX century.

Theoretical and methodological basis of the research is represented by the philosophical and psychological provisions on the disclosure and development of the intellectual capacity of individuals.

The theoretical significance of the thesis is expressed in the scientific concept of education and pedagogical thinking in western Georgia in the XIX century.

The practical bearing of the thesis is reflected in the results of the obtained from the research by involving the students of specially "Pedagogy" in teaching process.

The research novelty is that the thesis describes and studies the issues related to all the types of primary educational institutions and centers existing in western Georgia in the XIX century, as well as the issues of pedagogical thinking during this period. The thesis is an attempt to systematize and study monographically these issues, and, to a certain extent, it fills this gap.

Theoretical and practical bearing of the research is that the thesis work contributes to the study of educational theory and history. The obtained results, with a creative approach, will be useful for the teachers of primary and private schools. The obtained results can also be used for the speciality of the history of education in universities. Based on the results obtained in the thesis, it is possible to prepare the lecture series course in a History of Education in western Georgia in the XIX century, which will help the Bachelor and Master students of the Faculty of Pedagogy specialized in Primary Education, teachers and persons interested in a History of Education.

Research hypothesis is that the the objective assessment of teaching and education in Georgia in the XIX century, will contribute to studying a cultural heritage of the Georgian nation and raising the level of education. In the period

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- There have been found yet-unknown archival documents, on the basis of which there have been specified some of the issues that occurred in western Georgia in the XIX century, on there were various opinions different researchers of education (the date of opening the school, the contingent of pupils and teachers, the duration of courses, titles of teaching disciplines, etc.);
- There has been assessed the contribution of Georgian educators and public figures acting in western Georgia in the XIX century for reinforcing national values;
- There have been analyzed the methodological approaches used in teaching in primary educational institutions in western Georgia in the XIX century, and then recognized and adopted in the pedagogies.

Volume and structure of the thesis work. The thesis work includes Introduction, two chapters, general conclusions, list of References. Introduction dwells on justification of goal and objectives of choosing the topic of dissertation, describes topicality of research, its theoretical and practical bearing, identifies the problem, general objectives and methods of research. There are also formulated the basic provisions. The structure of the thesis is as follows:

Introduction

Chapter I

Primary education and pedagogical thinking in western Georgia in the first half of the XIX century

§1.1. Public education in western Georgia in the first half of the XIX century.
 §1.2. The establishment of a school network and teaching process in western Georgia the first half of the XIX century.
 §1.3. Parochial schools and religious schools in western Georgia in the first half of the XIX century.
 Conclusions of Chapter I

Chapter II

Primary education and pedagogical thinking in western Georgia in the second half of the XIX century

§2.1. Public education in western Georgia in the second half of the XIX century.
 §2.2. Primary educational institutions established by the societies and private initiatives in western Georgia.
 2.2.1. Primary schools established by the Society for the Spreading of Literacy among Georgians.
 2.2.2. Primary schools established by the Society for the Revival of Orthodox Christianity in the Caucasus.

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2.2.3. Primary schools established by the institutions, organization and peasants. Private primary schools and training courses.

§2.3. Issues related to education in the mother tongue in western Georgia.

§2.4. Training of teachers for public education primary schools, their staffing and inspecting.

§2.5. Teaching methods, textbooks and teaching of subjects in primary schools of western Georgia in the XIX century.

General conclusions

References

Annex

Brief description of the thesis work

The first paragraph of Chapter I refers to the state of public education system in the first half of the XIX century in Georgia. In 1801, the abolition of the Georgian King Institution by the Russian Emperor resulted in the loss of the country's independence, and Russian rule was established. Georgia became a governorate of Russia. Educational institutions existing in Georgia became part of the education system of Russia. The creation of the Russian state education system coincides with the beginning of the XIX century. The board was replaced by the Ministry and the administrative office was transformed. In 1802, the Russian Ministry of Public Education was created. In 1803, the "Pre-Regulation of Public Education" was published; in 1804, the "Charter of Educational Institutions under University" was published. A new system of school education, recognized by this document, contained four types of educational institutions: parochial schools, district schools, gymnasiums and universities. Russia was divided into six provinces: Moscow, St. Petersburg, Kazan, Kharkov, Vilno and Dreppt districts. In each district, there was established the university. The universities were required to head all schools existing in the district methodically and administratively. The lower echelons of public education were under the direct supervision of the top echelons. The duration of parochial school was one year. It was aimed at training of students for a district school and developing elementary skills of writing, reading and calculating among children from the lower economic strata of society. The school could have been opened in all parishes, but the government did not spend money for it, and therefore, their network would not expanded. 2 teachers taught in school. The pupils were very overworked. These schools relied mostly on subsidies from the state. However, local residents also had to pay some money. Soon, the government partially refused the provisions of 1804. Since 1811, religious instruction has been introduced in all educational institutions. Since 1819, in all parochial and district schools and gymnasiums, there have been

introduced tuition fees, and in 1817, for the purpose of strengthening religious instruction, the Ministry of Public Education was reorganized into the Ministry of Spiritual Affairs and Public Education. As such it was existing till 1824. The strengthening of religious instruction was accompanied by the ban placed on teaching of natural science, and philosophy, morality, esthetics and other disciplines were removed from their education curriculum.

In 1826, a Special Committee for Arrangement of Educational Institutions was created which was aimed at unifying the work of educational institutions. In 1827, Russian Emperor Nicholas I set out as a priority task for a school preparing human beings to attend to their own title duties. In 1828, the "Charter of Gymnasiums and Institutions at the University" was published. This Charter legalized these titular institutions. Parochial schools, which were intended for preparing the lowest-rank title holders, were deprived of the right to train adults for the district schools. The district schools, which were not for nobles, but for the families of merchants, craftsmen and others, were transformed into the three-grade educational institutions. From their education curriculum, there were removed physics and natural science, and teaching of mathematics became dogmatic. Instead, they strengthened teaching of religion. The gymnasiums maintained their attitude towards universities, teaching in gymnasiums took the classical form. In 1835, the leadership of the university under this new Charter was assigned to guardians of the educational district. The University's autonomy was abolished.

In the first half of the XIX century, the management of schools existing in Georgia was as follows: there was no a uniform system of school management in the Caucasus till the 30s. Schools were under the the Office of Chief Executive and the Ministry of Education of Russia. Since 1814, the Caucasus schools have been placed under the Kazan educational district, and in 1823-1840 – under the Kharkov educational district. In 1840, there was established the post for inspector of the Caucasus Educational Institutions, and in 1848, the Caucasus educational district was created, and its first was V. Semyonov. In Tbilisi and Kutaisi, there were the directorates of publiceducational institutions, to which the primary classes were subject.

In the beginning of the XIX century, public education in Georgia was in a difficult situation. The system of public education, existed in the XVIII century, was almost entirely destroyed as a result of external enemy invasions and internal feudal wars. Schools that survived the wars and confrontations and continued to function, have been closed shortly after the establishment of Russian rule. The country's public education system has almost been eliminated, and it has become necessary to establish a new system of public education. The

first childcare institution, which was established in Georgia after the annexation to Russia, was the Tbilisi Two-Grade Primary School, which was opened in 1802, but soon ceased to exist. The Tbilisi noble educational institution was opened in 1804. It was aimed at training of civil servants and interpreters. The school was initially a two-grade. At the beginning of the 20s, it was transformed into the six-grade school and approximated to then gymnasium. It was entrusted the task of training civil servants as well. Teaching was conducted in Georgian and Russian languages. Algebra and geometry were studied as separate disciplines, which has not been occurred in the existing Georgian educational system before. Until then, only arithmetic was taught there. Obviously, there was no tradition of algebra and geometry teaching in Georgian and Georgian mathematical terms, which obviously would have created some difficulties, but we believe that this was a positive event. We believe that teaching of these subjects was a step forward in the study of the mathematical science, and in this regard, introduction of algebra and geometry in the Tbilisi noble educational institution had introduced Georgia to the old rich traditions of teaching these subjects existing in Russia.

The Tbilisi noble educational institution was the first among educational institutions that laid the foundation for a new system of public education. In accordance with Georgia's socio-political development, the attention was shifted to the establishment of a higher-level educational institution, and in 1830, as The Tbilisi noble educational institution was transformed into the Tbilisi Gymnasium. The Tbilisi Gymnasium was a seven-grade institution, the first grade was the preparatory and the other grades were the basic ones.

A major role in the creation and development of primary education system was played by the Orthodox faith and the Church, which was headed by the Russian Orthodox Church Holy Synod. From a religious standpoint, the problematic situation in western Georgia was in Abkhazia and Adjara. Adjara was separated from the mother country and was part of Turkey. As for Abkhazia, Russia's Holy Synod considered that spreading Christianity in Abkhazians had centuries-old traditions, and the Georgian Orthodox Church had a great influence in Abkhazia. Missionary activities in Abkhazia in 1831-1834, which were aimed at reviving Christianity, failed to expand and were unsuccessful due to the difficult political situation.

The second paragraph of Chapter I of the thesis work dwells on the establishment of a school network and the educational process in the beginning of the XIX century in Georgia. The first resolution on establishing a school network in Transcaucasia was approved in 1829. Under this resolution, in a number of Georgia's districts, there have been established the two-grade district

schools. In 1834, a total of 444 children went to these district schools. The next step for expanding the network of secular education institutions was made in 1848. The government financed only three primary schools in Georgia. The establishment of a couple of educational institutions was explained by the need for the Russian-educated civil servants. The local self-governments in towns, local government bodies, religious organizations, public associations and all private individuals were permitted to establish public schools. For the establishment of these schools, there was required the permission of the Board of District Schools, which was not associated with any difficulty and everyone could freely obtain this permission. All schoolchildren had the right to study in this type of school regardless their social status and religion. Both genders were allowed to study together. The school founder body or person could set the tuition fees on their own.

The primary public schools were of different types and duration. They did not have a uniform curriculum and textbooks, were separated from higher-ranking education schools, and to a large extent, they left to the mercy of clerics and landowners. The teaching process was conducted, at best, by the priests, deacons and individuals having elementary education. The education of Georgia depended on the goodwill of the Commander-in-Chief of the Caucasus, who cared about the Georgian education only by means of windfall local incomes.

During the first 15 years of the XIX century, eastern Georgia has the only one Noble educational institution in Tbilisi, while in western Georgia, there was not a single public school. Because of this circumstance, they have applied to the Chief Governor with the request to establish a school in Imereti, in the city of Kutaisi, which was turned down.

In 1828, a new Charter was issued, according to which the parochial school was a single-grade. They were mentioned everywhere, where the funds were found, and they represented the educational institutions for persons of all statuses and both genders; the district schools were the three-grade institutions. They were intended for all children of people with any status, and only male pupils were studying there. The Charter of 1828 brought the stratification principle in the public education system, and it eliminated the unity of schools. The girls were allowed to go only to the so-called primary parochial school, as the language of teaching in all schools of the Empire, there was recognized the Russian language.

The 1804 Charter of all the Russian educational institutions established the period for studying from August 1 to July 1 for the gymnasiums and the the district schools, but the duration of parochial schools was six or seven months a year (from October to April), so that pupils could spend the rest of the time in

agricultural work. The closed and public exams were conducted during the academic year. The closed exam was conducted by teacher, but the public exam had a festive character and was also attended by the representatives of local authorities.

In the first half of the XIX century, the number of educational institutions in Georgia, the quality of teaching process, the number of teachers and the education did not meet the needs of pupils, and lacked any national values.

The third paragraph of Chapter I describes the parochial and theological schools existing in western Georgia in the first half of the XIX century. After the abolition of the autocephaly of the Georgian Church, the old church education centers ceased to exist in Georgia. It has become necessary to create new theological schools. Georgian schools existing before the annexation by Russia, were almost completely closed, and the establishment of Russian schools was started. There was no the general regulation on religious schools. In 1807, under the chairmanship of Speranskiy and with the participation of the Synod's Attorney-General Golitsyn, the Commission was established for developing the general regulation on theological education. In 1808, Speranskiy prepared "The report on the improvement of theological education", which was approved by the King in 1814. This regulation was the basis of religious education in Russia till 1867, when the new regulation on theological schools was approved. In 1817, the theological seminary was opened in Tbilisi. Since 1818, the establishment of theological and parochial schools has started in Georgia. According to 1814 regulation, theological education in Russia consisted of four levels: theological academy, theological seminary, the district theological school and parochial school. In 1828, the Regulation on the Transcaucasian educational institutions was approved, in compliance with which, the gymnasium was founded in Tbilisi, and twenty educational institutions were founded in the districts in: Tbilisi, Gori, Telavi, Sighnaghi, Dusheti, Kutaisi and Samegrelo. Under the education curriculum of 25 parochial existing on the territory of Georgia, the training plan included: Scripture, Russian and Georgian grammar (Russian grammar was taught in some schools) and arithmetic (four actions). The teaching was exercised by the local priest in the village, because in the first half of the XIX century there was no educational institution in Tbilisi for training of teachers. In the 30s-40s, there were many primary schools in Georgia that were established and run by local residents on their own initiatives, for example in Kulashi, Okumi, Khoni, Akhalkalaki and other areas.

In 1840, at the Office of Chief Executive of the Caucasus, there was established the post for the inspector of educational institutions. The inspector

was subordinated to Chief Executive of the Caucasus and the Ministry of Public Education of Russia. In 1848, M. Vorontsov, Viceroy of the Caucasus, approved the "Regulation on the Caucasus Educational District and its Educational Institutions". In the same year, the Caucasus Educational District was established. The Caucasus Educational District was divided into 5 directorates: Tbilisi, Kutaisi, Shemakha-Derbent, Stavropol and Black Sea directorates. Theological institutions remained in subordination to clergy. Parochial schools were existed at the district schools as the preparatory level of these schools, but in essence, the district and parochial schools did not differ from each other by the structure or by the teaching terms and the curriculum. By the year 1829, there have been seven theological schools and one parochial school in Georgia in the village of Oni. Since 1833, the theological school network has expanded and turned into the four-grade educational institutions with a 4-year training course, but the parochial schools have no longer been opened until the 40s, and since the beginning of the 40s, they have existed independently as the elementary educational institutions with two- or three- year training courses.

In the first half of the XIX century, there were no unified, firm terms for the academic year. The duration of parochial schools, which were mostly in rural areas, was 6 or 7 months a year (from October to April), with the purpose of keeping the rest of the time for agricultural work. Teaching was conducted everyday, except on weekends. The duration of lesson in gymnasiums and district schools was 1 hour and 30 minutes (under the 1828 Charter), but in parochial and rural schools the duration was one hour. Typically, there were four lessons per day: two lessons in the morning and two - in the afternoon, except for the first grades, where the lessons were not conducted in the afternoon. At the same time, the closed and public exams were conducted during the academic year. The closed exams were conducted, before the spring holidays, by the school teachers and administration, without the presence of unauthorized persons. The public exams were conducted during the course of the academic year, when moving from one grade to another and in school completion. They had a festive character, and they were attended by the representatives of government bodies. The academic year was ended with a solemn meeting, which heard the report of the head of the school on the work undertaken during the last year, the teachers' report-summaries, the character testimonials of pupils and so on. There was announced the lists of pupils entered next class, and the best pupils and graduates were rewarded certificates. There were three types of certificates: for the brilliant success (given to pupils who have got 5 at school leaving examinations in all subjects); for the good success (given to pupils who have got not lower than 4 at examinations in all subjects)

and for the sufficient success (ordinary, given to pupils who have got not lower than 3).

At the direction of the Holy Synod of 1836, the Georgian exarchate started to develop the issue of opening a single-grade parochial schools. Their opening in Georgia was envisaged only under the Regulation of 1848, in the 50s, they have practically started their implementation. According to statistical data, the religious schools in Samegrelo and Ozurgeti are the distinguished for the largest number of pupils after the Kutaisi theological school. The Ozurgeti Theological School was a one-graded. It was founded in 1844, and in 1846, it added the second grade.

Theological schools have existed in Georgia since ancient times and they have played an important role in training of theological staff. Their existence in Guria-Samegrelo until the XIX century is associated with Catholicism in Georgia, and its church representatives in western Georgia were also actively involved in execution of the humanitarian mission in the first half of the XIX century. The loss of Georgia's political sovereignty has also violated the rights of the Catholic churches of this country. In the years 1844-1845, the Russian autocratic government declared the Roman missionaries as West European agents and deported them from the country.

With the abolition of autocephaly and chapels of Georgia (1811) many parochial and monastic schools were abolished, but the need for primary education was growing so that many such schools were re-opened in the 20-30s. From the 20s of the XIX century, cultural and educational activities were carried out in parochial schools and educational institutions run by the churches and monasteries in Jruchi, Ozurgeti, Zugdidi, Martvili, Senaki and Shemokmedi. Among them, particular mention should made of the school run by the Shemokmedi Monastery. Theological schools belong to the group of primary schools, and are aimed at training of the theological contingent and giving primary religious education to young people. The duration of training course was four years, and was equivalent to the first three grades of the gymnasium. In addition to the general discipline, in the religious schools, there were taught scripture, church history, catechism, arrangements for prayer services, and so on.

The first theological schools were created in Georgia in the first decade of Georgia's annexation by Russia. Despite that the network of these schools was not wide, they were characterized by a multitude of pupils and a sustainable existence. In the first half of the XIX century, there were established several educational institutions in Georgia. The first theological school was opened in 1818 at the Tbilisi Theological Seminary. Then, these schools were established

in Kutaisi - in 1821, in Ozurgeti - in 1829, which later, in 1877, was transformed into the four-grade school, and in Martvili. Georgian theological educational institutions were subordinated to the exarch of Georgia. The majority in these theological schools were priests' kids. However, there also were quite a number of children of preachers with a status of a member of priesthood, especially during the first decade of the existence of these institutions that can be explained by the absence of secular educational institutions. From other estates, the nobles' kids also went to these theological schools, and less frequently - children of the ecclesiastical and treasury peasants. Theological schools were opened in the district for training of the district's clergy, and the seminary served the entire district. The district schools were established under the Regulation of 1828 issued in Georgia, and they were intended for people of all categories, and they were aimed at disseminating primary knowledge. These were the low-type schools, and their programs lacked content and were useless, and besides, teaching was carried out in the Russian language. As for private educational institutions, their opening was of great importance as it helped to teach grammar and calculation in their own language, which has become necessary due to the development of trade and capitalism at that time. The attention was paid to private schools. The reports of this period do not mention some educational institutions, whose existence is confirmed by archival and press materials. The official reports included only private schools only the officially registered schools having appropriate permission of the Chief Executive (Viceroy) or educational district. The private, domestic and parochial schools acting without this permission, representing the primary source of primary education for Georgians until the 60s of the XIX century, were remained beyond the official reports.

Until 1835, in the district schools, while they were the two-grade schools, there were taught scripture, Russian language, local language, calculation and calligraphy. The local language took two or two hours; the two-grade school, with its two-year courses, cannot train for the contingent of pupils for the gymnasium, and its graduates were not well-prepared for the job. Since 1835, a three-year course has been introduced in the district school and teaching of the local languages have been strengthened. From the beginning of the XIX century to the middle of the 50s, the Georgian language was a compulsory subject for almost all pupils in all educational institutions.

Theological educational institutions were not satisfied by the local conditions and requirements, pupil was waiting to be disciplined for the unlearned lesson or other fault, many adult 17- to 19-year old pupils sat in one class together with 7- to 8-year children, and for the adults, it was harder to memorize lessons without

understanding that fell them behind in their studies, and led to disappointment with studying in this school. Unstable situation in Georgia, war, illness and black plague originated the general fears in the population and created a mood for parents that did not have a time for school.

Poverty was one of the reasons for hindering pupils performance and led them to disappointment for studying. The training regimen in the school, physical punishment, which was permissible, led pupils to disappointment for studying. In the 30s of the XIX century, in addition to the treasury, theological and private schools, there also existed the educational institutions in western Georgia, which were established by the governors of Samegrelo and Guria.

In the first half of the XIX century, poverty of didactics and private methods were visible in teaching methods and textbooks. The lack of textbooks and reading literature during this period was largely due to the fact that most of the books that were permitted by the official educational establishments and adopted by the Ministry of Education, by their contents, were far from sciences to be studied. For the same reason, it should also be explained the fact that there was a widespread harmful practice of using duplication and outlines.

The schools existing at the churches and monasteries mainly served to educate boys. At the same time, in the first half of the XIX century in Georgia, there also existed the so-called domestic schools, where there were taught grammar, calculation, prayers, and girls were given training in handicraft.

In some regions of western Georgia, in the population from the lower economic strata, since the oldest time there has been practiced training in crafting. From an early age, adolescents were given training in handicraft, and training lasted four-five, sometimes ten years.

In the first half of the XIX century, the old educational centers disappear and they are replaced by a new education network. There had been established theological and secular schools subordinated to the education system of Russia. The individual-type religious educational institutions and individual forms of teaching had become widely spread. The first chapter ends with conclusions.

The first paragraph of Chapter 2 of the thesis work refers to public education in western Georgia in the second half of the XIX century. It also analyzes the historical situation of this period, which was related to the emergence of capitalism in the Empire and the elimination of serfdom. These processes raised the question of the transformation of public education and its further development. These transformations have reached the peripheries of the Russian Empire somewhat later, but they still found their reflection in the public life and had a great impact on its development. The first step forward in this direction was made by the Government through the reform in 1864, by which a new

Regulation on public schools and the Gymnasium Charter were adopted, and through this reform, some kind of step forward has been made towards transformation of educational system into the class-bourgeois system of public education, which was evaluated by the contemporaries as a positive event in the history of the Russian Empire. The implemented reform also found its manifestation in the Caucasus, there was adopted "The Regulations on the Educational District in the Caucasus and the Transcaucasia", approved in 1867. Under the Regulation, teaching in the Caucasus public schools in the first two-three years was carried out in the native language, and the Russian language was taught in all public schools as one of the basic subjects from the second year of study. The reforms in the Caucasus had not proved to be acceptable for the authorities. The counter-reforms had been initiated. Under the Regulation of 1872, the district schools were canceled, and instead of them, there were established the urban institutions, from which it was not possible to move to the gymnasium. The public school was no longer a preparatory step to enter the urban school. The counter-reforms struck the unity of a public education system that was achieved by the previous and 1864 reforms, which prevented broad segments of society from receiving public education after the completion of the courses in public and district schools. During the counter-reforms in the XIX century, special kind of parochial schools were established which challenged the public schools of the social system. The government assisted and supported parochial schools, gave them subsidies, granted tax exemptions to them and so on. A new type of public education system was created on the basis of the 70s reforms, which was very strict. The reforms in the education system eliminated all kinds of democratic elements in the education system, and adopted strict measures of punishment, the system of controlling pupils, the school uniform for them, and most importantly, the national minorities were strongly restricted in receiving education in their native languages. The educational policy of Tsarism was aimed at ensuring Russification of indigenous population of the Caucasus. This policy took an extremely acute form at the beginning of the 80s in the XIX century, which was greatly "contributed" by K. Yanovskiy, who was appointed guardian of the Caucasus Educational District during this period. K. Yanovskiy's plan was to teach Russian language in primary schools in the first division, and the native language was taught only in the first year of the study. Teaching in the first division was carried out in the Russian language and partly in Georgian, and in the second and third divisions – teaching was carried out only in the Russian language. The duration of teaching the native language in the first division was only four hours, and besides during the the last lessons. The administration of the Caucasus Educational District could not get enough of

this, and they completely ousted the Georgian language from the schools of Samegrelo and Zemo Svaneti. The teachers were entrusted to use the Megrelian and Svan languages instead of the Georgian language in the teaching process. That four hours envisaged for teaching the native language, might be used for teaching the Megrelian and Svan languages. The teachers were given the instruction: since the Megrelian and Svan languages had no the alphabet, the Megrelian and Svan words were written in Russian letters, followed by the attempt to create the Megrelian and Svan alphabets, and in meaningless trainings in the Megrelian and Svan translations of church books, and so on.

Government officials tried hard to prevent schools from teaching Georgian language. In particular, as an excuse for this they considered that the Georgians living in one part of western Georgia speak the local Megrelian language. The division of Georgia into separate regions and polarizing them against each other were part of a policy of Tsarism. Thus, in the 80s, the officials of Educational District demanded the introduction of Megrelian alphabet and teaching in Megrelian language in schools of Samegrelo.

Progressive Georgian intellectuals and teachers spoke up against these demands, and they were supported by the whole Georgian society. Resistance proved insurmountable, the management of the Caucasus Educational District and Kutaisi Public Schools conceded and in the eyes of the public, this failure was justified by the account of the will of the people. Georgian language remained the language of teaching in all schools of the Society for the Spreading of Literacy among Georgians.

Since the 1890s, there has been started the introduction of anti-pedagogical activities in schools that are known as the mute methods. The organizer and initiator of this method was Levitskiy, Director of the Kutaisi public schools. While using the mute method, the teacher was not allowed to explain for children in their native language the issues, which were related to teaching of the Russian language. The teachers were prohibited from interpreting the unknown words and terms in the native language through translation. Every Russian word should be interpreted in the Russian language by using visuals and other means. It is only natural that many words "interpreted" in this manner, remained unfamiliar. In such a situation, the child could only mechanically memorize the word and pronunciation, sentence and phrase, the text of the manual, whose significance, content and meaning, in most cases, were unclear.

According to the mute method, the teacher was forced to show a lot of actions for the pupils using "visuals" that placed him in the ridiculous position. For instance, the facts are known, when the teacher was imitating the dog, hen and so on.

From the 90s of the XIX century, the native language has been ousted from the Caucasus public schools (it concerns not only Georgian, but also Armenian and Azerbaijani languages). Teaching in the native language remained only in the schools administered by Church, more precisely, teaching in the native language was carried out in parochial schools. However, pretty soon, this has also stopped since the very first years of the twentieth century.

The important activities were carried out by local self-governments in public education. At the end of the XIX and beginning of the XX century, their number exceeded 70. Georgian peasants were heavily involved in the field of public education. Peasants, without any support and assistance from the school's administration, established agricultural schools independently, constructed school buildings, paid salaries to teachers, purchased furniture and supplies for school. In a word, the school was established without the financial and other material support from government. Even parochial schools were run by the rural communities.

Despite the strict attitudes of the government, in the second half of the XIX century, the primary education network in Georgia was significantly increased. Parochial schools and religious seminaries provided young people with primary education. Their network was growing in the 80-90s. The government and the Synod paid more attention to the expansion of such kind of school networks, since they were more successful in upbringing of young people loyal to God and the throne. Expenditures on primary religious education far exceeded the costs of the public primary schools.

The number of theological schools established in Georgia in the first half of the XIX century, was not significantly increased in the second half of the XIX century. In western Georgia, they were added with the Ozurgeti Theological School in 1877. In 1894, the the parochial secondary school was established in Kutaisi, which later was given the name of the Bishop Gabriel (Gerasime Kikodze), the Bishop of Imereti. The number of pupils was great in theological schools, and the highest number of pupils were enrolled in Kutaisi theological school - 623 pupils, and 306 pupils in the Samegrelo theological school. Along with general disciplines, in theological schools there were also taught: scripture, church history, catechism, the teachings of the church, the history of the church, the catechism, arrangements for prayer services, etc.

In 1860, the Society for the Revival of Orthodox Christianity in the Caucasus was founded. This Society was interested in propagating the Christian ideas, and for this purpose, it initiated the establishment of primary schools in the areas, where the Christian population used to live, and as a result of the long Turkish dominance, they have become Muslims. Such areas included Abkhazia,

Adjara, Saingilo, South Georgia. This Society was well funded and schools were relatively well organized. This Society established more than 70 schools until 1895, but each year, part of these schools was passed to the subordination of the Caucasus Educational District, as a result of which, in 1895, the Society had only 22 schools.

In the XIX century, in western Georgia, there were also the Armenian primary schools and Armenian-Gregorian schools. In 1879, in the Tbilisi and Kutaisi governorates there were 66 such schools with 2 659 pupils. In 1886, 23 Armenian-Gregorian schools were established there. At the beginning of the twentieth century, there were more than 100 such schools. In this period, there was a wide network of Muslim schools in the Kutaisi governorate. At the beginning of the twentieth century, the number of such schools was more than 300. The contingent of pupils in these schools was very small. Sometimes even 2-3 pupils were enrolled there. In 1899, there were 8 Catholic and 6 Lutheran schools in Georgia with 300 pupils and 9 Hebrew schools with 503 pupils.

The Muhajirun participated in the 1877 Russian-Turkish war. The Abkhaz population had risen up against Russia. The Georgian clergy were placed in a difficult position, and most were forced to leave Abkhazia. Only the priesthood of Samurzakano stayed with the parish. The rouse up Abkhazians ravaged the New-Athos Monastery, which belonged to Russian monastic monks. The rebels, with the help of the Turkish fleet, invaded Sokhumi, the city was looted and burned. Almost the whole of Abkhazia had fallen into the hands of the Turks. Only Samurzakan remained loyal to Russia. As a result of the war, 16 churches of Abkhazia were destroyed by the Turks, church books and documents were burned in 26 churches, and they razed to the ground the school of Sokhumi mountain peoples and the girl's progymnasium. In general, the Russian-Turkish war has resulted in catastrophic consequences for the Abkhaz people. Schools in Abkhazia were almost paralyzed in 1877, but in the next year, the contingent of pupils was increased compared to the pre-war period. In 1878, it was decided to restore the burned schools in Likhni, Ochamchire and Chlou. In 1879-1880 and later, 5 schools of Ochamchire were mainly functioning in Samurzakano: Okumi, Dikhadzurgi, Saberio, Bedia, Gudava and Gufa. According to 1880 data, 190 Georgians (Megrelians) and 36 Abkhazians were enrolled in the Abkhazian schools. On June 12, 1885, by the State Council and the Holy Synod decided to restore the Abkhazian Eparchy with a Cathedra in Sokhumi, in the St. Alexander Nevsky Cathedral. These facts prove the existence of social momentum towards education.

The second paragraph of Chapter 2 of the thesis work dwells on the primary educational institutions established by the societies and private initiatives are in

Gudava, Sabedio, Saberio, Likhni, Ochamchire, Gupi, Akhali Atoni and Chilovi.

After the 1877 Russian-Turkish war, four of the 10 schools of the Society for the Revival of Orthodox Christianity in the Caucasus were burned down (Likhni, Chlou, Ochamchire, Akhali Atoni), Gupi School was damaged, and the famous school in Okumi was reorganized temporarily into the hospital, and teaching was renewed there in 1879. The remaining four schools of Samurzakano (Dikhazurga, Saberio, Bedia and Gudava) were not damaged. The teachers from Samurzakano: A. Emkhvari, G. Emkhvari, G. Shervashidze and B. Inal-Ifa, during the war, were stationed with an Enguri unit, for which they all were awarded the St. George orders. Some adult pupils were also enrolled in the Russia combatant militia. In 1885, the schools of the Society for the Revival of Orthodox Christianity in the Caucasus were reorganized into parochial schools. In 1890, the Likhni school was transferred to the the Society for the Revival of Orthodox Christianity in the Caucasus. The local school was opened for Abkhaz children, but more than half of pupils appeared to be Megrelian, a total of 14 children were studying at school. In 1891, the school of the Society for the Revival of Orthodox Christianity in the Caucasus was launched in Saberio. In 1900, the Society for the Revival of Orthodox Christianity in the Caucasus financed 9 schools in Abkhazia. One of the main tasks of the Department of Schools of Abkhazia was to confront Islam. Owing to the Muhajirun returned from Turkey, Islam took firm root in Aaatsi, Achandara, Otkhara, Abgharkhuki, Duripshi, Jgerdaki, Chlou, Mogvi and other villages. The mollahs returning from Turkey established mosques and Muslim schools. Parochial schools provided better education than similar Muslim schools, but Muslims did not break themselves off.

The third sub-paragraph describes the primary schools established by the establishments, organizations and peasants, the private primary schools and preparatory courses.

In 1880, there were 72 private schools in the Caucasus, including five private schools in the Kutaisi governorate. By 1885, there were 8 private schools in the Kutaisi governorate, and a total of 46 in Georgia. In 1890, there were 38 private schools in Georgia with 2317 pupils. The highest number of pupils were enrolled in the Kutaisi Noble School -260, in Tbilisi Noble School - 146, and in Senaki Noble School - 113 pupils.

Since 1861, peasants had founded and run, at their own expense, the so-called "Community Schools". These schools did not receive any assistance from the government. The number of pupils in these schools was small. Their goal was to teach the writing and calculation, as well as to spread simple economic

western Georgia. The first sub-paragraph describes the primary schools established by the Society for Spreading of Literacy among Georgians. In 1880, with the financial support of Tbilisi and Kutaisi noble banks, the grand opening of the Noble Primary School took place.

Until the eighties of the XIX century, there was no Georgian school in Samegrelo region, despite the high demand for it. The Board of the Society for Spreading of Literacy among Georgians was not allowed to open a Georgian school in Samegrelo, but they managed to get the permission from guardian of the Caucasus Educational District to open the third-grade school in Old Senaki. It was decided to move one preparatory division of the Kutaisi Noble Primary School to Old Senaki, with the permission to add the second one, and then to open the two-division and then the four-division primary school, which was opened in a solemn ceremony in 1884. This celebration was attended by many residents of Old Senaki and nearby villages. In 1885, a new building of the Old Senaki Noble School was solemnly blessed.

Under the Treaty of San Stefano, according to the Treaty adopted by the Berlin Congress, after the 300-year Turkish occupation, Adjara returned to the motherland. The Board of the Society for Spreading of Literacy among Georgians made it necessary to establish a Georgian school in Adjara. The Board believed that this was the best way provide the population of Adjara with education in the native language, to reinforce and strengthen the Georgian spirit. These events should first weaken the Turkish influence in Adjara. The Batumi School was opened in 1881. The opening ceremony was attended by Iliia Chavchavadze. At the opening of the school, there were enrolled 28 pupils, including 11 Muslims, 6 Catholics and 11 Orthodox Christians. One of pupils was a Muslim girl. Only 5 or 6 children from Muslim families went to school regularly, and after the summer, no single Muslim turned up at school anymore. Only 18 pupils – Orthodox Christians and Catholics remained in school.

The second sub-paragraph describes the primary schools established by the Society for the Revival of Orthodox Christianity in the Caucasus. In 1865, the the Society for the Revival of Orthodox Christianity in the Caucasus had 58 primary schools in the Caucasus, of which 32 are in the outskirts of Georgia and South Ossetia. Teaching was mainly carried out in Russian. The number of pupils in these schools reached 1007 at this time. Schools were intended for both gender children and comprised two and three grades. Here were taught scripture, Russian and Georgian (native) languages, calculation, choral singing. Increasing number of schools was associated with teaching staff. There was lack of Russian speaking teachers. The schools existed in: Okumi, Dikhazurga,

knowledge among the people. By 1870, there were 16 schools in the Kutaisi district, 18 - in the Ozurgeti district, 11 - in the Senaki district, 4 - in the Lechkhumi district, 3 - in the Zugdidi district, 3 - in the ShoRapani district, and 1 - in the Racha district.

The primary schools were created in military units with a two-year course. The purpose of these schools was to educate children living in areas adjacent to military units, and to solicit their interest in military service. One such school was opened in 1863 in Zugdidi, where during the first year, there were enrolled 58 pupils, and 35 of them were Georgians. The school was headed by an officer, but it was controlled by the Directorate of provincial schools. The school-type institutions opened in Zugdidi have gradually moved away from the military units and subject to the Caucasus Educational District with the right of the private school.

The third paragraph of Chapter 2 refers to the issues of teaching in native language in the schools in western Georgia. The clergy has become one of the responsible sides for the revival of the Georgian educational system and teaching. The role of the clergy and religious teaching in the education process has significantly increased. As usual, in all national challenges, the Georgian clergy had gracefully accepted the increased responsibility, and clerics unanimously expressed their readiness to lead such a complex and honorable work on expanding religious education.

The parochial schools were accessible to the population, which was also added with teaching in the native language that made these schools attractive to all social sectors of Georgian society. The advantages of this kind determined the relatively fast expansion of the parochial school network.

A thorough study of the material confirms the active national position of the Georgian clergy, makes it clear the high-profile mission-educational activities, the patriotism of the clergy and their high-level civic consciousness.

The fourth paragraph of Chapter 2 describes training of primary school teachers, staffing and inspecting these schools. At the beginning of the second half of the nineteenth century, the primary education institutions suffered from a lack of teachers. Georgian intellectuals demanded the opening of teachers' training schools. The paragraph also describes the issues related to awarding the titles to teachers in compliance with legislation in Russia during this period, and there have been made relevant conclusions. Also, the paragraph describes the work of the teacher training courses, as well as the issues of school subordination and inspection.

The last paragraph of Chapter 2 refers to the the first books in Georgian language and its grammar, Georgian alphabet, Gate of Nature and alphabet in

the primary schools, as well as books in Russian and Old Church Slavonic languages, arithmetic, Georgian history, scripture, choral singing, music, drawing and so on. The state of teaching the disciplines, textbooks and teaching methods in Georgia in the XIX century. The focus is on the principles of compiling these textbooks, the published reviews on them, their role that they played in the patriotic and moral upbringing of Georgian pupils.

At the end of this paper, there are given some general conclusions as follows:

1. In the second half of the XIX century, the emergence of capitalism in the Russian Empire and the elimination of serfdom raised the issue of transforming public education and its subsequent development. Transformations have reached the periphery with a slight delay. The reforms implemented in the 60s resulted were conditioned by the elimination of serfdom and the development of capitalism. By this reform, the public education system was transformed into a class-bourgeois system. During the first two-three years in the public schools of the Caucasus, it was planned to carry out teaching process in the native language. The Russian language was taught in all public school from the second year of studying. The local languages were in the secondary schools (Georgian, Armenian, Azerbaijani).

2. The reforms in the Caucasus had not proved to be acceptable for the authorities. The counter-reforms had been initiated. The counter-reforms had been initiated. The district schools were abolished and the urban educational institutions were created instead of them, from it was not possible to move to the gymnasium. The public school was no longer a preparatory level to enter the urban school. The public school was no longer a preparatory step to enter the urban school. The counter-reforms struck the unity of a public education system, which prevented broad segments of society from receiving public education after the completion of the courses in public and district schools.

3. The reforms of 70s in the education system resulted in adoption of strict measures of punishment, the system of controlling pupils, the school uniform, and most importantly, the national minorities were strongly restricted in receiving education in their native languages.

4. In the early eighties of the XIX century, K. Yanovskiy's plan was to teach Russian language in primary schools in the first division, and the native language was taught only in the first year of the study. Teaching in the first division was carried out in the Russian language and partly in Georgian, and in the second and third divisions – teaching was carried out only in the Russian language. The duration of teaching the native language in the first division was only four hours, and besides during the last lessons. Georgian language was

educational activities of the clergy not only to be a means of spreading religious beliefs, but also to be a source of moral education. Along with the dissemination of the beliefs of the Christian Church, the Church's direct duty was also considered to influence on public morals. The prominent representatives of the theological and educational circles during this period, have contributed to the development of a national theory of education and upbringing and the establishment a scientific system of pedagogics.

9. In the second half of the XIX century, the primary education institutions suffered from a lack of qualified teachers. Georgian intellectuals gave great importance to teachers in the advancement of learning and education, discussing these issues in detail and covering the press. The focus of the nationally-minded Georgian public always was the issues of training of teaching staff. They regretted the fact that the existing pedagogical schools are not able to provide training of teachers with appropriate qualification.

10. Georgian educators have a special focus on Georgian language and textbooks. The numerous goals of teaching the mother tongue include the educative, upbringing, practical and other purposes. The use of one of these purposes of separately is almost never occurred, and the purposes of teaching are used in a combination that serves the development of the spiritual forces of pupils and their moral education. Mother Tongue by Jakob Gogebashvili played a great role in establishing Georgian identity in the XIX century.

11. The issuance of The Gate of Nature was a significant event in the history of Georgian pedagogical thinking. It contained great information on nature and society, the past, the present, and the future, and along with a function of textbook, it also played the role of encyclopedia. It contributed to scientific knowledge of Georgian people and establishing the Georgian literary language, bringing Georgian regions closer together and the consolidation of the Georgian nation.

12. Until the 60s of the XIX century, the authors of the Russian language textbooks were the Russian nationals, who did not know the Georgian language, so teaching of Russian language did not involve the linguistic peculiarities of the Georgian language, and complicated the study of the Russian language. The issuance of Jakob Gogebashvili's "Русское слово" eliminated all these obstacles and played a great role in the study of Russian language in the XIX century and thereafter.

13. The analysis of quite numerous textbooks in primary class arithmetic published in the Georgian language in the XIX century, the reviews written by Georgian teachers and methodists, and the notes written down by the school inspectors allow us for concluding that teaching of mathematics in Georgia,

completely ousted from the schools of Samegrelo and Zemo Svaneti. The teachers were entrusted to use the Megrelian and Svan languages instead of the Georgian language in the teaching process. That four hours envisaged for teaching the native language, might be used for teaching the Megrelian and Svan languages. The teachers were given the instruction: since the Megrelian and Svan languages had no the alphabet, the Megrelian and Svan words were written in Russian letters, followed by the attempt to create the Megrelian and Svan alphabets, and in meaningless trainings in the Megrelian and Svan translations of church books, and so on. Georgian society spoke up against this process. The management of the Caucasus Educational District and Kutaisi Public Schools conceded and and Georgian language remained the language of teaching in all schools of the Society for the Spreading of Literacy among Georgians

5. Since the 1890s, there has been started the introduction of anti-pedagogical activities in schools that are known as the mute methods. While using the mute method, the teacher was not allowed to explain for children in their native language the issues, which were related to teaching of the Russian language. The teachers were prohibited from interpreting the unknown words and terms in the native language through translation. Every Russian word should be interpreted in the Russian language by using visuals and other means.

6. The number of religious primary schools in western Georgia in the second half of the XIX century decreases by the end of the 60s, but in the 70-80s- their number increases again. These schools played a major role in the upbringing of the Orthodox spirit and preserving the Georgian language.

7. In the first half of the XIX century Georgian language was compulsory in all schools. Since the second half, there has begun strengthened teaching of the Russian language and the gradual suppression of the Georgian language. Since the 70s, the Georgian language has remained only in the progymnasium classes as an elective subject, and under the Regulation issued in the 80s, the Georgian language was also prohibited to use in the parochial schools. In the schools of Samegrelo, Georgian remained as an auxiliary language in teaching of scripture and prayers, because the Holy Scripture translated into Megrelian was poor, but memorization of prayers in the Russian language did not give the child knowledge of scripture. In Abkhazian theological schools, the Abkhazian writing language, which was based on the Russian writing graphics was considered to be an auxiliary language.

8. The study of pedagogical thinking in the XIX century in western Georgia proves that the church and the clergy were a strong force in the field of education dissemination. The Georgian Orthodox Church considered the

during this period, was at a very high level, the Georgian authors, teachers and methodists were thoroughly familiar with works of both Russian and foreign Methodists, moreover, they used them in teaching. Since the second half of the XIX century, the foundation has been laid for the creation of Georgian scientific mathematical terminology.

14. In the XIX century, the progressive Georgian society and teachers paid great attention to the study of scripture, history of Georgia, drawing, choral singing and music that is confirmed by a multitude of published textbooks in mentioned subjects and numerous objective reviews on them.

The basic results obtained in the dissertation are reflected in the following publications:

1. The establishment of a school network and teaching process in western Georgia in the XIX century. Scientific periodical journal "INTELEKTI" of Georgian Foundation of Science and Society Development, No 1(57), pp. 130-133.

2. The textbooks and state of teaching of subjects in primary schools of western Georgia in the XIX century. Scientific periodical journal "INTELEKTI" of Georgian Foundation of Science and Society Development, No 3(59), pp. 124-127.

3. The schools of the Society for the Revival of Orthodox Christianity in the Caucasus, and private primary schools. Scientific periodical journal "INTELEKTI" of Georgian Foundation of Science and Society Development, No 3(59), pp. 128-131.

4. Training of teachers for public school primary classes, their staffing and inspection in western Georgia in the second half of the XIX century. International peer-reviewed journal "Language and Culture" of the Foundation of Human and Educational Sciences. 2017, No 2 (48), pp.139-147.