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The national movement of the 20s of the 20th century and "Arsena of Marabda" (Mikheil Javakhishvili and Georgia of the 20-30 s)

Madona Kebadze -----Iakob Gogebashvili Telavi State University, Associate Professor , Georgia;
Lia Baindurashvili–the Leading Teacher of Georgian Language and Literature of LEPL Telavi Merab Kostava Public School N4; Georgia;
Nino Churgulashvili, Master of History, senior teacher of history, Georgia;
Nestan Kazarashvili-Master of New and Recent History, Senior Teacher of History, Civic Education and Special Education, Georgia
Nino Nanobashvili, Master of Philology, Senior teacher of Georgian language and literature, Georgia;
Tamar Ioramishvili----I course of the new and latest history of Georgia master's educational program, Telavi State University , Georgia;
Dali Papunashvili----I course of the new and latest history of Georgia master's educational program, Telavi State University , Georgia

Abstract
Mikheil Javakhishvili is a Georgian writer, prominent public and political figure, one of the leaders of the national liberation movement of 1921-1924. His first story appeared in 1903, but he published his next work only in the 1920s. Resistance to the pressure of Soviet ideology cost the writer his life: he became a victim of the great purges of the Stalin period, and his works were banned for almost two decades.

Keywords: national liberation movement, repressions, Mikheil Javakhishvili, Lavrenti Beria,.

Introduction

the fate of independent Georgia in 1918-1921 was finally decided by occupation and annexation by Soviet Russia. The fateful morning of February 25, 1921 put an end to the existence of the democratic republic. Georgia had to be in a new political environment. Despite the fact that the Soviet government subjugated the freedom-loving Georgians through repression, some of them could not adapt to the current situation.

The years 1921-1924 were reflected in the history of Georgia as the era of struggle for independence and national identity. Famous families and clans that did not leave Georgia and did not emigrate are starting to fight against the existing system.

Since 1921, anti-Soviet demonstrations began in Svaneti, Khevsureti, Pshavi and Kakheti. Despite the failure, the rebels managed to prove to the Soviet authorities that they could not accept the loss of independence for Georgia. In this regard, Kakutsa (Kaikhosro) Cholokashvili is a particularly active and outstanding fighter. Even the repressions against him,

and his family could not stop him and he sacrificed his whole life to fight for the national cause.

Main part:: Political repressions began in Russia in 1917, and in Georgia in 1921. Political repressions were getting stronger and stronger, but reached a particularly large scale in the mid-1930s. Repression in the Soviet Union always had one goal - to maintain political power. The scale and brutality of the repressions of the 1930s was due to several reasons:

1. The majority of the population, who really had faith in the ideology and the creation of a socialist system, were disappointed. Instead of a socialist system, a system based on force was formed before their eyes, which trampled human rights and made a person a blind executor of the political system;
2. Opponents of Stalin's course appeared in the Communist Party
3. The old intelligentsia, which has never reconciled with the Soviet system.

Based on all these reasons, a large opposition opinion was formed in the country, which posed a great threat to the Communist Party. Joseph Stalin and his associates decided to start a great political repression in order to maintain the political system. Lavrenti Beria, who was the head of the Transcaucasian Federal Republic and then the Communist Organization of Georgia, carried out the political repressions in Georgia with great zeal and in fact single-handedly decided all issues.

The most important role in the history of the national movement was the memorandum of the Catholic Patriarch of Georgia Ambrosi Khelaia to the Genoa International Conference. In April 1922, a conference was opened in the Italian city of Genoa, which was supposed to solve important problems arising in international relations. Soviet Russia also participated in the work of the conference. The representatives of the government of Georgia in exile were not allowed to attend this conference. Ambrosi Khelaia demanded from the Genoa Conference the immediate withdrawal of the Russian occupation troops from Georgia, the granting of freedom to the Georgian nation in matters of state organization. Georgian authorities arrested Ambrosi Khelaia. The repressions of the 1930s affected all classes and social strata, but especially the intelligentsia. Victims of repression:

Mikheil Javakhishvili, Titsian Tabidze, Evgeni Mikeladze,
Vakhtang Kotetishvili, Paolo Iashvili, Alexander (Sandro) son of Vasili Akhmeteli, Petre Otkheli, Grigol Tsereteli, Davit Rondel, Nikoloz Shengelia, Bidzina Ramishvili, Valerian Gaprindashvili... and many more innocent Georgians were punished by death and exile...

It would be difficult to carry out scientific studies about the existing conditions and to introduce the real facts to the public without studying and using archival materials. In this regard, the materials preserved in the Central Archive of Georgia, which describe the difficult situation of the 20s, which, unfortunately, reigned in Sovietized and conquered Georgia, do a great job in this regard. Also in the work of 20th century Georgian writers. In this regard, the issue we are discussing concerns "Arsena Marabdeli" by Mikheil Javakhishvili. Mikheil Javakhishvili was one of the greatest Georgian writers of the 20th century, a prominent public and political figure, one of the leaders of the national liberation movement of 1921-1924.

In the novel "Arsena Marabdeli" an extensive panorama of the peasants of the first half of the 19th century is presented. It was published as a separate book several times during the writer's lifetime. It has been translated into German, Russian and other languages.. Mikheil Javakhishvili wrote a historical novel about Arsena, who became a legend in the folk epic, in 1933-36. The novel depicts people's struggle for national and social freedom. Against the background of the

bloody repressions of that period, the novel made the government's attitude towards the writer even worse. The novel shows the people's struggle for national and social freedom in the first half of the 20th century.

The writer presented this era as a battlefield where good and evil, bright and dark, love and hate, Arsena Marabdeli and Giorgi Kuchatneli were tied to each other for life and death.

Arsena Odzelashvili (Marabdeli), a peasant fighting against serfdom, is the hero of a folk epic. He was a merchant and opened a shop in Tbilisi. Arsena loved Zaal Baratashvili's servant girl, whom he kidnapped and ran into the forest. According to the story, Arsena could not deal with the oppression of the peasantry, he fought with princes, officials and merchants. Because of this, it was very popular in Tbilisi province and its bordering area. The authorities sent a squad to arrest him. Then Bodbiskheveli was captured by treachery, but soon escaped from captivity. Odzelashvili was declared guilty and was pursued by the police. Arsena was killed near Mtskheta when he came across units of the Russian army alone. According to folk tradition, Odzelashvili's killer was Giorgi Kuchatneli.

Arsena Odzelashvili had to live in the period when Russia had a good foothold in Georgia and was oppressing the Georgian people with all its might. The Georgian people, in particular the people of Marabda, could not pay the taxes imposed by the masters and authorities. This was accompanied by the desire of the Russian Empire to take over Georgia, and the embittered Georgians were ready to fight, just waiting for the commander to appear. It was at this time that Arsena Odzelashvili also appeared. His features were exactly suited to the responsible duty that the Georgian people were going to face.

Arsena Odzelashvili (Marabdeli) was the son of a brave man known for his bravery and wisdom in the village of Marabda - Godivari. Odzelashvili was considered Zaal Baratashvili's servant.

Great hardship and unbearable existence forced Arsena to escape into the forest with a few faithful people. Due to disagreement with Zaal Baratashvili himself, young Odzelashvili went into the forest. It could not be reconciled with the oppression of the peasantry, slave trade, gifting of slaves, taking dowry and others. He fought against raider hordes of mountaineers, officials implementing colonial policy, and merchants. In no time, a lot of people gathered around him. There were Georgians, Ossetians, Tatars and other nationalities in Arsena's squad. Although they differed from each other, their goal was the same - to achieve people's happiness.

The members of Arsena's squad bound themselves in the forest with an oath of loyalty. The smart and hardworking commander did not stop the troops for nothing. He knew that idleness hurts a man. Arsena trained and prepared the squad for the upcoming battle, and during the holidays she helped widows and orphans. Arsena was a strict, orderly and dignified commander. He solved the case quickly, but not single-handedly. Odzelashvili was distinguished by great physical strength. People praised his bravery: "They say that only Giorgi the blacksmith is equal to Arsena", "They say that he chews iron, iron."

It was with such great physical strength that he was able to defeat Kuchatneli, and with great bravery and courage, Arsena managed to save the flag of Marabda and defeat the Major in horse riding. The flag saved by him was later raised again by a new generation to overthrow Russian autocracy and to find a happy Mermis. Odzelashvili was very popular in Georgia and its border areas. Arsena did not hurt and oppress anyone for nothing. He knew that he should not strike even at the enemy until he had bent his sword at least once.

Arsena had a presentable appearance: "dark gold shone through his long curly hair, the

bright sunlight of the sun shone on his face and chest and it darkened his eyes, shaded by a slightly raised quince, groomed with long eyelashes, huge black eyes, smoldering with a slow fire and this fire was so strong, stubborn and mysterious, like two drawn swords.

Marabdeli was not distinguished by much education, but nevertheless he had no difficulty in communicating with educated people. Despite her great dedication, Arsena did not manage to share the Georgian people for freedom, so she found words full of regret: "I was either born too early, or too late."

Mikheil Javakhishvili, in his letter "How Arsena Marabdeli was being written", wrote about the hero of his novel: "At the beginning of 1925, my friends and I were talking about robbers, - about the runaways." We told each other many things. One thing caught my attention: in our forest, he takes care of many runaways and some of them have done bigger things than Arsena, they have killed many enemies, moreover, they have looted them, but almost everyone's name has died, except for Odzelashvili. And Arsena was alive and well. ...Obviously, Arsena made a name for himself through great moral strength. He didn't acquire courage with blood... Someone else would tear Farsadan Bodbiskheveli with his teeth, but Marabdel showed great patience and forgave the unforgivable crime. The cult of masculinity and a kind of spiritual generosity - this is what gave me the key to Odzelashvili's character. On the other hand, the primitive and strongest social truth was written on the flag of Arsena - "He takes from the rich, he gives to the poor, God will take it!" Odzelashvili's immortality was born and established on these two piers, and this also marked his type".

Mikheil Javakhishvili has a far-sighted eye. An amazing vision of history, an amazing ability to look far into the depths of time and convey to us the inner, great and bright power on which the history of people is based. You read "Arsena Marabdeli" and you seem to feel and see what the Georgian national character means; Here is shown the spirit of the whole people - strong, courageous, unbroken and full of worldly goodness.

Stalin awarded Mikheil Javakhishvili with the Order of Labor of the Red Banner in Moscow. There he met Beria, but there was no conversation between them. Stalin was known as a writer. His desk book was "Arsena Marabdeli". Beria compared Javakhishvili to Stalin in such a way, he showed such facts that he said to Stalin: "This story is very sad". Stalin did not check Beria's facts and signed the order to shoot the writer. Lavrenti Beria has never treated any writer so cruelly. By his order, Mikheil Javakhishvili was killed twice, once spiritually and the second time physically. In the eyes of the people, the writer had to appear guilty. Ketevan Iremadze, the first wife of Shalva Dadiani, told the writer's wife that Beria held a meeting in the Union of Writers and waved a paper where Javakhishvili's confession was written for everyone to see. At the end, he said: "It is a pity that a writer of such a rank took part in such a shameful activity. He is a traitor to the motherland and a spy". Beria prepared the ground and lowered the name of the writer in the eyes of the people. He wanted allies who would confirm that Javakhishvili was indeed a traitor and a spy. That's why the writers were so cruel. On June 8, 1937, at the session of the Presidium, he was terribly scolded and accused of a thousand misfortunes. But the writer did not despair. He kept saying: "They can't touch me, I have a big bone, and I'll put it on their throat..."

Conclusion: Javakhishvili's work was enriched with new interests and a new spirit by historical novels in which the images of the struggle for social and national freedom came to life. In the novel "Arsena Marabdeli" a wide panorama of the peasant movement of the first half of the 19th century is presented.

Therefore, the summary of our research question is as follows: It is a proven fact that decent people are often oppressed because they have to live in an ungrateful, ignorant, unjust society. Mikheil Javakhishvili's novel "Arsena Marabdeli" allows us to discuss this topic, where it is clearly shown how ungrateful a person should be in front of those to whom he owes a big "debt". Mikheil Javakhishvili was also a victim of an unjust society; In the 20s and 30s of the century, the repressions when the writer was killed twice.

we think, the interest of modern people in M. Javakhishvili's works is determined by two main aspects: first, they accurately reflect the aspiration and mood of the progressive-minded society of Georgia at that time, the severity of the political situation when the foundation of our country's state independence was laid is impressively perceived. So, through them, we get a clear idea of the writer's national outlook, his civil and patriotic position. Secondly, M. Javakhishvili's journalism at that time, along with its purely historical significance, has not lost its relevance even today.

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