

Review article


**THE BACKGROUND OF THE ESTABLISHMENT OF THE
"EDUCATIONAL GROUP" (EKPAIDEFTIKÓS OMILOS) (EO)
THROUGH THE LETTERS OF THE FOUNDERS
OF THE EO AND ITS PIONEERS**

*UDC 37.014.3 :651.75''1910/1930''(495 Grčka)
61.237::37(495 Grčka)
316.75+37]:061
371.214 (495 Grčka)*

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Abstract. *The intense reflection by Greek intellectuals on the state of education led to communication among them, the publication of magazines and the utilization of Delmouzos's experience with the operation of the Higher Girls' School of Volos (APB). The purpose of this article is to explore the background of the later collaborators of the EO, revealing the ideological ferments through the correspondence of its first key executives. The EO assumed the role of preparing society for the acceptance of reform within the context of educational demoticism and the government of Venizelos. The group was founded in 1910, following an agreement between key figures, and included several intellectuals - some modernists and most of whom Terzis describes as idlers. The foundation took place under the initiative of Tsirimokos and Dragoumis, who promptly brought in Delmouzos, Karkavitsas, Fotiadis, Petrokokkinos, Triantafyllidis and Glinos joined in 1912, upon their return from Germany, and immediately took action. The Group's goal was to reform education through a thorough study of the existing situation, enlightening teachers and society on educational practices and preparing relevant publications. The EO's activities from 1910 to 1930 included drafting programs for Greek schools, editing and publishing books and brochures, and organizing educational outreach through speeches, and lectures both within and beyond the Club's premises.*

Key words: *Correspondence, Educational Association, Demoticism, Ideological ferments, founders*

Received February 24, 2024/Revised June 12, 2024/Accepted June 13, 2024

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1. INTRODUCTION

The Ekpaideftikós Omilos (EO) was essentially an Athenian union with philological and literary learnings, characterized by a liberal urban identity and positioned ideologically as centrist (Dimaras, 1986). It was an intellectual avant-garde union (Bella, 2018, p. 22). Among its 36 founders were 12 members of the "ephorate" of the Model School and 24 elites from both popular and non-popular literary circles. In March 1910, the ephorate of the Model School – comprising Delmouzos, Demertzis, Diomedis, Dragoumis, Melas, Pappos, Petrokokkinos, Sotiriadis, Topalis, Tsirimokos and Fotiadis - convened with the goal of establishing and operating a Model School in Athens, even before the EO was formally established (Tsirimokos, 1927, v. 7, pp. 404, 405).

The ephorate drafted an official declaration for the creation of an experimental school, which also included the decision to form an educational group. This declaration was signed by the ephorate members of the Model primary school (Glinos, 1983, T. B', p. 81). The notarial deed establishing the EO, numbered 42691, was executed on June 8, 1911, and outlined the components of its foundation. At the outset of the contract, the need for a systematic effort to reform our education was emphasized through a thorough study of the situation, the enlightenment of teachers and society on matters of educational practices and the preparation of relevant publications and books. The draft statute included seventeen articles that defined the basic lines of operation and action for the association, covering aspects such as its constitution and purpose, administration, membership status and role, financial management, methods of activity, its headquarters, the role of members, their contribution and other issues related to its ongoing operation. The EO advocated for reform not only in content, but primarily in the teachers' hearts and minds, who were seen as the key drivers of its promotion (DEO, vol. 1, T'. B', 1911, p. 65). Although the ephorate members did not entirely agree on the Language Question, they conceded that the living language of the people, "the demotic", should be the primary medium of instruction. The EO was ultimately founded by those who signed the petition, along with a few other like-minded individuals (Tsirimokos, 1927, p. 405). With the establishment of the EO, its influence extended abroad through a network of representatives who registered as members, such as Cavafis in Alexandria, Egypt; Fotiadis in Polis and Glinos in Leipzig (who soon became a key pioneer of the EO).

2. RESEARCH METHOD

In the research, the interpretative method has been used, also known as the traditional historical method, with the purpose of interpreting and citing historical sources in historical studies. This method is a means of understanding with the aim of achieving the fullest and deepest comprehension possible. It subjects historical texts and their creators to an internal examination through their historicity. This is an important form of research for explaining the emergence and evolution of phenomena within a specific historical context, utilizing either the periodization of evidence, classification, comparison. According to Noutsos, the historical method is associated with the citation of abstract technical recipes and patterns of thought (Cohen & Manion, 2000). The archival research includes anecdotal and non-anecdotal material, a collection of evidence from the anecdotal archive of Delmouzos, the archive of Glinos and Triantafyllides entirely digitized by the Institute of Modern Greek Studies of the Aristotle University of

Thessaloniki, as well as books, articles, studies, magazines and newspapers related to the main protagonists of the EO and other important figures or events associated with the Group's activities.

The purpose of this historical research study was to highlight the intentions and goals of the intellectuals of the time that led to the establishment of the EO and the support of educational reforms in Greece. The actions of the EO from 1910 to 1930 involved drafting programs for Greek schools, editing and publishing books and brochures, and organizing enlightening activities such as speeches and lectures within the Club and beyond. The EO played a role in preparing society for the acceptance of reform actions within the context of educational demoticism and the Venizelos government.

3. FOUNDINGS

3.1. The correspondence between the founders of the Group

The correspondence between the founders of the Group and their collaborators began as early as 1909 and 1910. It was dense and frequent, reflecting their concerns and their persistent focus on the issue of educational regeneration in the region. In their correspondence, one could discern the inner drive of each member to act, along with their ideological fervor that demanded expression and implementation. They discussed various issues, including questions and reflections on the demoticist movement, the spoken language, the language used in their studies and books, and their individual efforts. Financial support for their organized activities was also a topic of concern. As conditions had changed, the needs of Greek society required significant disruptions and reforms, provided they could find people who would embrace and pursue these changes. The main proponents of educational demoticism, including Skleros, Vamvetsos, Apostolakis and Glinos, appeared to have the passion to fight for these causes. In a letter from Triantafyllides in Berlin to I. Dragoumis in Athens, July 9, 1911, he introduced Dragoumis to young demoticists, particularly Glinos, who could work for the Educational Club, (see p. 205, Correspondence: 1895-1959, Triantafyllidis Archive). Tsirimokos expressed a desire to regulate the language. On January 12, 1907, he lamented a dead, suffocating, hopeless environment and described their efforts to organize a sort of men's club to foster spiritual communication that would awaken their inner energies. Despite expressing many reservations, he declared his intent to strive as much as possible. Referring to Delmouzos and Triantafyllidis, Tsirimokos wrote: *You two must understand that you have a heavy job to do. So step up! And we hope to see you on your return and in the Project!* (Letter from Tsirimokos to Delmouzos, October 12, 1907, F. 11, Delmouzos Archive). In his letter to Triantafyllidis, Glinos expressed his dissatisfaction with the lukewarm and limited actions of the demoticists. He hoped for the creation of a core group of true reformers, a brotherhood dedicated to more direct and effective action and an attack on the educational system, including the organization of an educational conference (Letter from Glinos in Leipzig to Manolis Triantafyllidis, January 12, 1910. Typescript (copy) of letter. For "Brother", p. 123, Correspondence: 1895-1959, Triantafyllidis Archive).

He proposed the need to identify individuals who shared the same spiritual concerns and to unite them in a common effort toward the rebirth and liberation of the national soul. He suggested that these like-minded individuals gather together as spiritual

revolutionaries, even proposing the idea of a conference of demoticists to foster better understanding. He pointed out that there were many who wished to work toward the national regeneration of the country (Document AM/1B, Glinos' letter to Dragoumis, Glinos Foundation). Triantafyllidis, while in Germany, was preoccupied with the publication of his study, all the while anticipating an awakening of public opinion. However, he favored parallel, effective actions from the educators of the time, especially philologists and teachers. He spoke of "many sparks but not enough" and of "foggy thoughts" clouding his mind (Letter from Triantafyllides in Zurich to Penelope Delta in Frankfurt, October 5, 1909. Typescript (photocopy) of letter, Triantafyllidis Archive). In a letter to Penelope Delta, Triantafyllidis expressed concern over the absence of a strong personality in Athens who could serve as a focal point for their cause. He noted that this lack of leadership hindered the advancement of their ideas (Triantafyllidis' letter from Zurich to Penelope Delta, Frankfurt, November 26, 1909. Typescript (photocopy) of letter and comments from the book *Correspondence of P. S. Delta, 1906-1940*, edited by X. Lefkopatridis, Bookstore of Home, pp. 315-316. For "Brother", see p. 118, *Correspondence: 1895-1959*). Separating the educational issue from the purely linguistic one, Triantafyllidis expressed the view that the time was ripe to seek a solution to the former. He even considered joining a group dedicated to this cause, though he questioned under what banner he would appear. He outlined three key areas for the group's initiation: securing funds, supporting the printing of relevant books, and ensuring their distribution. He also mentioned the names of the initial contributors to this effort, proposing Petrokokkinos for financial management and Dragoumis, Sotiriadis, Fotiadis and himself as a part of the governing body (Letter from Triantafyllides in Zurich to Penelope Delta in Frankfurt, October 5, 1909. Typescript (photocopy) of letter, Triantafyllidis Archive).

The idea of establishing the Group was clearly articulated in the letter, where he also proposed Delta's active participation. At the same time, Tsirimokos emphasized the importance of publishing a magazine, and Delmouzos wrote that he considered unanimous agreement on all matters related to the Group's establishment to be essential (Triantafyllidis' letter from Zurich, to P. Delta in Frankfurt, November 26, 1909. Typescript (photocopy) of letter and comments from the book *Correspondence of P. S. Delta, 1906-1940*, edited by X. Lefkopatridis, *Biblopolion tis Estias*, pp. 315- 316. For "Brother", see p. 118, *Correspondence: 1895-1959*, Triantafyllidis Archive).

In September 1909, Triantafyllidis designed a programmatic plan for the creation of an association of demoticists, which he shared via correspondence with demoticists in various cities. The recipients included Delta, Dragoumis, Delmouzos, Fotiadis, Hatzopoulos and Glinos. This plan followed the principles of the National Language Association concerning the need for a radical reformation of Greek society, but differed in its emphasis on the necessity of state support to promote its goals. In October 1909, in another letter to D. Petrokokkinos, he suggested that individuals such as Karkavitsas, Tsirimokos, Nirvanas, Fotiadis, Vlastos and Sotiriadis review his plan. The EO later presented Triantafyllidis' plan as a preliminary idea for the establishment of the EO. He mentioned that the letter was crafted and written by two like-minded individuals in September 1909. The letter was also sent to several European cities, including Frankfurt, Rome, Athens, Volos, Polis, Leipzig and Munich, where it was read by demoticists. The letter emphasized the harmful demonization of popular education and the urgent need for societal enlightenment and reform. Enlightened friends were also consulted about the

ongoing developments. Following this letter, the friends in Athens strongly felt the need for an immediate response and proposed the fiscal office of the Model Primary School, which they intended to establish in the future. A few months later, the EO was also officially established.

Triantafyllidis urged Delta, through his letters, to prepare material for the school, including books for children aged 5 to 15, reading books, short stories, etc. He expressed concern about the availability of individuals who could work in primary education. He mentioned that he was in consultation with other demoticists about the possible name of the association and the drafting of its regulations. He emphasized the need for careful preparation before taking revolutionary action and recommended caution when accepting the pedagogues who were not part of the narrow circle of demoticists. However, he was troubled by the role of the living language in Greece (Triantafyllidis, pp. 90-117, 128, 129, 133). In another letter dated March 17, 1909, to the demoticists, he approved "Association of Our Mother Tongue," a name also proposed by Petrokokkinos, as a possible name for the association. He mentioned the need to determine the language type they would use in their book editions (Triantafyllidis, 2001, letter 114). Elsewhere, he expressed concern about the language that the Group would use and about the needs for school and extracurricular books. In a series of letters, he shared his views on the grammar and spelling of the written language, referred to simplifications of words, the abolition of the subjunctive and the increasing influence on the broader perception of the language system formation of the New Greek School (Letters from Triantafyllidis to Delmouzos, November 10, 1909; July 2, 1910; and November 15, 1911, F. 2, Delmouzos Archive). He expressed reservations about the number of concessions, fearing that they were losing the basis of the living "katharévousa".¹

In February 1910, Triantafyllidis mentioned that the issue of establishing the association had been delayed due to the political situation, but he was optimistic that it would be launched soon. A letter from Triantafyllidis to Dragoumis included two drafts of circulars for raising money and finding representatives in various cities. In the first draft, after emphasizing the importance of the book for the education of society and declaring the establishment of the Friendly Club (original name), with the aim of circulating good and affordable books in a living language, readers were asked to contribute with donations or annual subscriptions, which would be sent to the treasurer. In the second draft, after reiterating the purpose of establishing the club, those who wanted to help by representing the Club through consultations with the local press, bookstores, individual actions, and handling financial transactions with the Club's fund were asked to contribute (Triantafyllidis, 2001, letter 10). The first circular was initially published on two pages and was later published in the magazine *Noumas* in no. 3909 (2.5.1910) and in DEO 1 (1911) (Triantafyllidis, 2001, letter 117, comments). Triantafyllidis received the printed circular on May 2, 1910. After making improvements, he considered it quite presentable, although he noted two mistakes, one spelling mistake and one substantive regarding the use of the word "native". He recommended using the word "alive" to characterize the language instead. He also requested the organization of an archive to keep track of what the newspapers wrote about the Group so that he could

¹ Katharévousa (the term literally means the language that 'tends towards purity') was the only variety of Greek worthy of being called the 'national language' at the end of the 19th and in the beginning of the 20th century in Greece (Mackridge, 2009, p. 7). The written language in Greece, which came to be known as "katharevousa", combined ancient orthography with modern pronunciation.

stay informed while in Germany (Handwritten and signed letter from Triantafyllidis in Leipzig to Dimitris Petrokokkinos in Athens on May 2, 1910. Triantafyllidis archive. For the circular to be released by the Educational Association, p. 154, Correspondence: 1895-1959).

In 1910, the draft of the Group's statutes was drawn up, as shown in a letter from Triantafyllidis (Letter from Triantafyllidis from Leipzig to I. Dragoumis, Athens on April 10, 1910. Handwritten and signed letter. Regarding the establishment and activities of the Educational Club, and p. 150, Correspondence: 1895-1959, he wrote that he enclosed a draft of the Statute drawn up by Pallis, although the plan was not found. In January 1910, Dragoumis sent Triantafyllidis a draft of the regulations for the association that was to be founded. Triantafyllidis conveyed his observations, noting that the statute needed attention to language and spelling and that it was not appropriate to include the signatures of Delmouzos, Glinos and himself in the statute. He mentioned that neither he nor Delmouzos preferred the name "Aderfatos" and considered "Friendly Group" or simply "Group" to be more appropriate. In general, his remarks showed that he aimed to avoid provoking any faction with extreme language and preferred a more moderate approach (Letter from Triantafyllidis from St. Moritz to Ionas Dragoumis, Athens. January 24, 1910. Typescript (photocopy) of letter. Regarding the publications of the "Brotherhood" and its draft "Regulation" 129, Correspondence: 1895-1959). Among the proposed names for the association, such as "Aderfatos", "Association of Educational Renaissance", "Friendly Group" and "Association of Our Mother Language", the name "Educational Group" ultimately prevailed (Triantafyllidis, 2001). Petrokokkinos agreed not to include the name "Adelphatos" because, as he noted, it not only sounded like a hairdressing term but also evoked the smell of a hospital. *Thus, we were called the "Educational Group"* (Letter from Petrokokkinos to Delmouzos, March 15, 1910, F. 9, Delmouzos Archive).

In a letter to Delmouzos, Tsirimokos announced that he, Dragoumis, Petrokokkinos, and Sotiriadis, along with Topalis, Demertzis, Diomidis, Benakis, Sliman and K. Mela, had concluded that the best strategy for the Brotherhood's struggle under the EO name was the establishment of a model school. They agreed this should be pursued without neglecting propaganda efforts for books, magazines, lectures and so on. In a subsequent letter, he referred to the model school as the liveliest argument in favor of their cause, describing it as an experiment that would convince the public more effectively than all the arguments in the wisest books. The goal was to create a large association with members from the world of statesmen, headed by the intellectual elite of Athenian society. He believed that this approach would succeed in engaging innovative individuals who were open to new ideas and have the political power to promote them (Letter from Tsirimokos to Delmouzos, March 13 and 14, 1910, F. 11, Delmouzos Archive).

3.2. Date of establishment of the EO & background actions

According to Glinos, the establishment of the Club was part of an effort to overcome the general decline and self-criticism of the nation after the misfortunes of recent years. It focused on addressing the deeper cause of this decline - the deviation from the goals of the educational system. There was a broader mobilization during this period. The EO first sought to present the new ideas to the intellectuals of the time and then to diffuse them throughout Greek society (Delmouzos, A. From the Hidden School, letter to the students of the Upper Municipal Girls' School of Volos, DEO, vol.1, vol. D', 1911, p. 233). The

creation of the Group was recognized early on as a matter of utmost necessity, as evidenced by its success: the formation of the association led to declarations by many people expressing their desire to become members. The Club became a subconscious need in the soul of every educated person.

The acquaintance of the three pioneers of EO took place much earlier than 1910, during their studies in philosophy in Athens. They engaged in discussions and reflections on language and its role as an instrument of expression for the people. It was during this time that they met D. Tagopoulos, editor of *Hestia* and an ardent supporter of the Demoticist movement, who later decided to publish the magazine 'Noumas', providing a platform for dialogue to Demoticists such as Psycharis, Pallis and Eftaliotis (Vournas, 1975, pp. 12-13).

At the same time, they also got to know some of the later founders of EO, such as Tsirimokos and Dragoumis. After the first communication with Triantafyllidis and the dissemination of the circular letter in the European cities, Delmouzos agreed with the initial thoughts on establishing the EO. He published responses in the press against the early reactions to the creation of the Group and became a member of the DE for the first years (Ten Years, DEO, vol. 9, 1919, p. 22). The foundation of the Group in Athens, with the circulation of the relevant Tsirimokos circular, took place in April 1910 at the initiative of Tsirimokos and Dragoumis (Vournas, 1975, p. 28, and Glinos, 1983, v. B', Appendix, p. 495). Karkavitsas, Petrokokkinos and Fotiadis joined the union, exchanged opinions with them, took on the role of mediator in Istanbul by distributing leaflets and EO circulars, signed its statutes, handled the registration of new members and provided financial support with personal donations to EO (Papakostas, 1985, p. 97). Triantafyllidis, who was in Germany, was surprised by these developments. In a letter, he expressed his concern, considering the action of announcing its foundation to be hasty. He felt they were not sufficiently prepared for a systematic campaign in the newspapers, the preparation of books, etc. Delmouzos later commented that while Triantafyllidis's broad plans and thorough preparation took time, others, who were not these experts, were in a hurry. They believed the issue was ripe and didn't account for the difficulties, nor were they willing to wait (Triantafyllidis, 1968). Although he initially had reservations about the haste of founding the association, he was eventually convinced of its benefits (Triantafyllidis, 2001, letter 133).

He promised to help in whatever way he could, but he did not commit to participating in the taxation of the Model school and did not hide his displeasure at the early establishment of the club and the inability to cooperate with some teachers who were, like him, outside of Greece (Triantafyllidis, 2001, letter 118). He did not even co-sign its founding statute, officially keeping his distance, considering the start of the union as merely a passing phase (Triantafyllidis, 2001, letter 120). He justified his cautious attitude to stay (like Glinos) out of the Group at the moment as he believed that this was in the best interests of both the Group and himself (Triantafyllidis, 2001, letter 133). In another letter to Dragoumis, he wrote that he did not consider it appropriate to become a founder as long as he was far away and unable to play an active role. He recommended paying close attention to the people involved (Letter from Triantafyllidis from Leipzig to Dimitris Petrokokkinos, Athens, May 2, 1910. Handwritten and signed letter. For the circular that will be released by the Educational Association, 154, Correspondence: 1895-1959).

He wrote: *Be careful about the faces you put on. If everyone was going to judge and decide, everything needed to be agreed in advance. Something horrible and dangerous was about to happen and I'm afraid of it.* He advised caution because *Hadjidakis and Co. want strong swindles* in the already formulated statute drawn up by Pallis (Letter from Triantafyllidis from Leipzig to Iona Dragoumis, Athens, April 10, 1910. Typescript (copy) of letter. For the establishment and activity of the (Educational) Club, p. 150, Correspondence: 1895-1959). He mentioned that he had enclosed a draft of the Statute drawn up by Pallis, although the plan was not found.

He insisted on the need to plan the actions and tactics of the union and recommended, for example, organizing evening meetings once or twice a week with the founders present (Triantafyllidis, 2001, ff. 133, 148). Triantafyllidis' return to Greece in 1912 led him to the front lines of the Group's activities, where, according to Delmouzos, he moved like a whirlwind and took it upon himself to establish relative uniformity in the language and spelling of the magazine (AUTH, Honorary Edition for the 100th Anniversary of the Birth of Triantafyllidis, 1963). Glinos was excited by the news of the establishment of the Group, he returned to Athens from Leipzig, full of enthusiasm for contributing spiritually. Delmouzos was already in Athens and was dedicating himself to joint action together with Triantafyllidis and Glinos (Vournas, 1975, p. 29).

Delta referred to the circumstances under which the EO was founded in its text about the beginning of the organization: the idea to establish the Group came from some friends during the years when the movement took place in Goudi. However, they were not in agreement with its establishment at that time, nor with its program, including Mr. Delmouzos, Glinos, and Triantafyllidis. It was eventually founded by like-minded friends in the spring of 1910. Its foundation demonstrated how much the idea of educational and linguistic renaissance was beginning to mature in society. Still, the ideas of those who pioneered at that time were necessarily shaped by the era's intense linguistic reaction. The linguistic article in the constitution, as well as some early initiatives, reflected that they lacked specialized scientific education. During its first years, the Group did not manage to clearly formulate its principles or its program in a consistent and systematic way, which only became defined and later through specific forewords and articles in the Bulletin. Delta summarized some selected articles from the Bulletin, indicating the volume and page, to demonstrate that the language and spelling program of the Group was eventually presented in the DEO as clear and fixed, with the initial uncertainty replaced by the system that continues to be implemented until today: Thus, the Group's program for language and education, in general, was applied effectively (Notes, Delta letter, Handwritten notes. Series: B. Language Education Archive, folder B 14 Group and Education Committee, subfolder B 2. Minutes of the Education Committee. Statutes, Sessions, Work Programs of the Educational Group, 1910-1920, Triantafyllidis Archive).

At the same time, several more demoticists expressed their support for the basic principles of the association, including Skliros, Vamvetsos, Apostolakis, as well as famous writers of the time such as Papantoniou, Kazantzakis, Cavafis, Nirvanas etc.

4. CONCLUSION

The study of letters between Greek demoticists, who would become the future pioneers of the EO, reveal their deep concern about the issue of promoting the linguistic

renaissance in Greece. There is frequent correspondence between demoticists studying in Germany and Greeks in Athens or elsewhere, as they seek to coordinate their efforts in the fight for demoticism. Their letters reflect their anxiety about how to find supporters to champion the ideals of educational urbanism and secure fundings for this purpose. Various proposals are made, such as organizing parallel effective actions among demoticists, creating an association of demoticists, etc. Suggestions for action include launching an attack against the purists and organizing a language conference. Triantafyllidis urges Delta to begin writing books for Greek school students in the spoken language. He expresses concern about the role of the living language in the group they are about to create and emphasizes the need to find representatives in each city to spread the demoticist idea.

During these discussions, a draft constitution for the future group is drawn up, and potential names are proposed. Shortly before the official establishment of the EO, the desire to establish a Model School is announced. At the EO's founding, Triantafyllidis expresses his surprise, considering it a hasty decision, while Glinos is enthusiastic and returns from Germany to contribute.

Acknowledgement: *This paper is a part of my doctoral research and I would like to thank both the people who supported me, including those in libraries and various historical archives, as well as my family for their moral support.*

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POZADINA OSNIVANJA „OBRAZOVNE GRUPE“ (ΕΚΠΑΙΔΕΥΤΙΚΟΣ ΟΜΙΛΟΣ) (ΕΟ) KROZ PISMA OSNIVAČA ΕΟ I NJENIH PIONIRA

Intenzivno razmišljanje grčkih intelektualaca o stanju u obrazovanju dovelo je do komunikacije među njima, objavljivanja časopisa i korišćenja Delmouzos-ovog iskustva sa radom APB. Svrha ovog članka je da istraži pozadinu kasnijih saradnika EO, otkrivajući ideološke fermente kroz prepisku njegovih prvih ključnih rukovodilaca. EO je preuzeo ulogu pripreme društva za prihvatanje reforme u kontekstu obrazovnog demotizma i vlade Venizelos-a. Grupa je osnovana 1910. godine, nakon dogovora između ključnih ličnosti i uključivala je nekoliko intelektualaca – neke moderniste, a većinu njih Terzis opisuje kao neradnike. Osnivanje je održano na inicijativu Tsirimokos-a i Dragoumis-a, koji su brzo doveli Delmouzos-a, Karkavitsas-a, Fotiadis-a, Petrokokkinos-a. Triantafyllidis i Glinos su se priključili 1912. godine, nakon povratka iz Nemačke, i odmah krenuli u akciju.

Cilj grupe je bio da reformiše obrazovanje kroz temeljno proučavanje postojećeg stanja, prosvetljavanje nastavnika i društva o obrazovnoj praksi i pripremanje relevantnih izdanja. Aktivnosti EO od 1910. do 1930. uključivale su izradu programa za grčke škole, uređivanje i objavljivanje knjiga i brošura, kao i organizovanje obrazovnog dometa kroz govore i predavanja unutar i van prostorija kluba.

Ključne reči: *prepiska, prosvetno društvo, demotizam, ideološki fermenti, osnivači*