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CONTENT

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Framework for CLIL materials for Russian heritage language learners

ABSTRACT

The increasing number of immigrants made heritage language learning a crucial issue of 21-st century education. The neediness for an effective educational approach in this field leaded to CLIL (Content and Language Integrated Learning). CLIL materials are high-contextualized by age, skills, language, subject content, etc. So, teachers ought to become materials designers to provide their learners with an effective tool of learning. Usually, teachers did not specifically train for materials design. Thus, easy-to-use framework for materials is essential to provide high-quality materials. This article provides a framework for CLIL materials design for Russian heritage language learners. The framework is based on the main materials design principles, heritage learners` pedagogical needs, and CLIL-specific materials design principles. It is written in the easy-to-use form of a checklist. The checklist has seven sections and 32 questions. The framework may be used in different contexts of teachers from different countries who use CLIL to teach the Russian heritage language.

Keywords: CLIL, heritage language, Russian, materials design, framework, pedagogical needs

1. Introduction

The increasing number of immigrants worldwide creates a need for dual-language education, where children have an opportunity to learn the language of the new country alongside their heritage language. The latest research shows that low proficiency in a heritage language - "mother tongue" - has a negative influence on overall educational achievement (Tegunimataka, 2021). To maintain and develop one's heritage language is therefore a crucial issue for the scholastic aptitude of immigrants.

The term "heritage language speaker" - as defined in North America - has both broad and narrow interpretations. The broad, sociolinguistic usage implies connections to the heritage language through

family or personal experience: "heritage language is a language of personal relevance other than English" (Fishman, 1999, cited in Van Deusen-Scholl, 2003, p. 216). The narrower usage is particularly relevant for bilingual speakers: "Heritage language learners are raised in a home where a non-English language is spoken; and to some degree bilingual in English and the heritage language" (Valdes, 2001). Whether English or otherwise, heritage language learners live in a country where the primary language differs from their mother tongue.

The exact population of the Russian diaspora, usually referred to as "compatriots" by Russian officials, is unknown. Estimates range from 25 to 150 million people; while 30 million is the figure most commonly cited (Gerasimova, 2019). The phenomenon is particularly prevalent in the past few decades. Increases in the number of Russian emigrants since the 1990s from the "third and fourth waves" (Pfandl, 1994) resulted in a significant growth in Russian heritage speakers across the world.

With the global increase in heritage language learners, there is an ever-greater need for developing successful educational methodologies that address their specific requirements. Among the proposals, Content and Language Integrated Learning (CLIL) stands out. Although CLIL has been part of the heritage language learners discourse for nearly a decade, there is scant theoretical or applied research on the technique (Anderson, 2009; Kavanagh, 2020; Charalampidi et al., 2017). Still, pedagogy content creators have utilized CLIL features in their educational materials (Kumatrenko, 2020; Tulupova, 2021, etc.). In 2021, as CLIL became more widespread in Russian language education both for foreign language acquisition and for heritage learners, the first CLIL exam for teachers was offered at Saint-Petersburg State University, named "CLIL expert in Russian as a foreign language and for bilingual children" (in collaboration by Saint-Petersburg State University, Parma State University and Tel-Aviv University). In Russian, "bilingual children" usually means Russian-speaking children who live abroad, as well as the children of immigrants or ethnic minorities who live in Russia and may be polyglots.

Although CLIL techniques are being used in teaching Russian, there are no standardized, printed CLIL materials for teachers of Russian heritage learners to utilize. In most cases, teachers are expected to create the educational resources by themselves. As such, there remains a strong pedagogical need

for CLIL-specific materials for the successful education of Russian heritage learners. The role of a teacher as a materials designer has become crucial nowadays because materials are an essential tool of teaching and learning. Nevertheless, teachers usually do not take special training for writing materials, so they need an easy-to-use framework based on learners` needs, including the main principles of materials design and CLIL-specific features.

This research uses CLIL frameworks, criteria, principles, and checklists as a basis for creating the specific framework for CLIL materials for Russian heritage language learners.

2. Theory and method

The following is a literature review of three different fields - material designs, heritage language learning, and CLIL to provide a valuable pedagogical framework for Russian heritage language learners. Learning materials can be defined as information and knowledge represented in a variety of media and formats that support the achievement of intended learning outcomes (Mehisto, 2012). In this article, "learning materials" refers to a set of such materials for use in a lesson, a unit, or a course in the form of worksheets and coursebooks.

Snyder argues that a well-executed literature review grounds future research and theory. She suggests that it is "highly desirable" to conduct literature reviews that provide new theories or support well-grounded research agendas or propositions which other researchers can utilize to advance the field (Snyder, 2019, p. 339). Watson and Webster posited that the most challenging but necessary element is "extending beyond the literature search and summary of past research to the development of theoretical directions for the future" (Watson & Webster, 2020, p. 129)   In other words, literature reviews are critical towards the creation of new theoretical knowledge.

Furthermore, Snyder (2019) defined the classification of literature reviews as systematic, semi-systematic, and integrative. The classification is based on objectives, research inquiries, search

strategies, sample characteristics, analysis and evaluations, and contributions of reviewers. This article is based on the integrative classification of research, including:

· To critique and synthesize relevant research articles and books

· Analysis of qualitative sample characteristics

· Analysis of critical features vis-à-vis an overall framework

Toracco (2005) states that most integrative literature reviews address two general topics—mature versus emerging topics. This research addresses the new, emerging topic: how to design a framework for CLIL materials for heritage language learners. Although researchers have considered CLIL perspectives in the education of heritage language learners (Anderson, 2009, Kavanagh, 2020, Charalampidi et al., 2017, etc.) as well as materials designers use CLIL features (Kumatrenko, 2020; Tulupova, 2021, etc.), there has not been adequate research into defining specific CLIL characteristics for a specific subset of learners, i.e. Russian heritage language learners.

The following is based upon the "checklist for writing an integrative literature review" proposed by Torocco. The research consisted of positing questions, selecting literature, analysis, synthesizing results, and finally, creating the framework through logic and conceptional reasoning (Torocco, 2005, p. 365).

The literature review will help to answer the following questions:

1. What are the main principles of materials design we can use to create the educational framework Russian heritage language learners?

2. What specific features of Russian heritage learners do we have to consider in the creation of the framework?

3. What varieties of CLIL materials design principles exist, how have they changed over time, and which type is currently preferred by teachers who utilize CLIL?

The answers to these questions will be the basis for providing a new framework, and will assist in extrapolating valuable findings from one field of research to another.

The literature to be analyzed is a data of an integrative literature review (Torocco, 2005), so the parameters of the selected articles and books need to be clarified. Selections were sourced from the database of JSTOR, Researchgate, and Semantic Scholar (cited more than once) by the keywords "materials design," "CLIL+materials," "heritage+learners+needs," "heritage+learners+materials." Also, we reviewed all relevant articles from the "Heritage Language Journal" which is published by the National Heritage Language Resource Center at UCLA. This journal is published up to three times annually, which amounts to 38 issues cumulatively from 2003 to 2020, including two special issues focused on Russian heritage learning published in 2008 and 2019. Further issues focused on the "Problems of Ontolinguistics" (in Russian, from 2008 to 2018, missing only 2010) to define heritage language learners, their general pedagogical needs, as well as the specific needs of Russian heritage language learners. Ontolinguistics in the Russian context is a field of research related to children's speech development among native, second or heritage language development. Furthermore, EFL (English as a Foreign Language)/ESL (English as a Second Language) materials design and CLIL materials-related articles and books were selected on the following basis: did they have articulated guidelines, criteria, or principles for materials design? Searches were conducted in English for EFL/ESL and CLIL materials design, and in English and Russian for heritage language learner research.

The research will provide primary materials design principles for foreign and second language education, materials design principles for heritage language learners, and CLIL materials design principles as a basis for a framework for CLIL materials for Russian heritage language learners.

3. Principles of materials design in foreign and second language teaching

3.1 Main principles of materials design

Materials are an essential tool to language learning. Many materials are available in the fields of EFL and ESL. However, materials development remains necessary for implementing new theoretical

and evidence-based findings. Mishan and Timmis harped on the dangers of "cloning" materials from previous practices and argued on the importance of principles-based materials design (Mishan and Timmis, 2015).

Hall argued that there is one crucial question we need to ask ourselves before planning and writing materials for language teaching: "How do we think people learn languages?" (Hall, 1995, p.8, cited in Tomlinson, 2013). This question is essential as it highlights that one of the departure points of the materials design paradigm depends on the educational approach. An approach is defined by Anthony (1963) as a set of correlative assumptions dealing with the nature of language teaching and learning; it is axiomatic. Most of the materials in EFL and ESL use the communicative approach, which considers interaction as both the goals and means of language learning.

Analyzing different frameworks for materials design in literature, we found that most of them include one or more of the following:

- requires analysis as the starting point

- articulates the main principles to guide the writing of materials

- include components of a unit or a lesson

Next, we revised some of the frameworks to find out what principles they propose.

For example, one of the most cited articles - Howard and Major (2004; 36,873 reads and 76 citations in Researchgate, 258 citations in Google scholar), essentially inspired by Nunan (1988a) - iterates these guidelines for designing effective EFL materials:

1. English language teaching materials should be contextualized to the curriculum they intend to address, to the experiences, realities, and first languages of the learners, and also to topics and themes that provide meaningful, purposeful uses for the target language

2. Materials should stimulate interaction and be generative in terms of language

3. English language teaching materials should encourage learners to develop learning skills and strategies

4. English language teaching materials should allow for a focus on form as well as function

5. English language teaching materials should offer opportunities for integrated language use

6. English language teaching materials should be authentic in terms of the text and in terms of the task (real-world tasks)

7. English language teaching materials should link to each other to develop a progression of skills, understandings, and language items

8. English language teaching materials should be attractive

9. English language teaching materials should have appropriate instructions

10. English language teaching materials should be flexible

As we can see, these guidelines focus on the materials themselves (attractive, flexible, authentic), the purposes of learning (progression of skills, understandings, developing learning skills and strategies), and the specificities of tasks (authentic, appropriate instructions, stimulating interactions).

There are also authors who use lesson plans as a framework. Rozul provides a lesson format with components such as starter, input, general information, language focus, and tasks (Rozul, 1995; cited in Tomlinson, 2013).

Other authors focus on skills of which the materials are expected to develop. Flores outlines a lesson format with primary stages such as listening with understanding, using grammar in oral interaction, reading for understanding, writing, and literature (Flores, 1995; cited in Tomlinson, 2013).

Tomlinson argues that the framework must be more "principled, coherent, and flexible" than many other frameworks found in the literature of material development, many of which do not "justify their staging and sequencing" (Tomlinson, 2013). He proposed 20 material design paradigms based on six principles of language acquisition (Tomlinson, 2010).

Tomlinson offers another approach to classifying teaching materials: text-driven, task-based, and CLIL-based. A core written/spoken/visual text is used in a text-driven approach to drive the unit of

materials to a predetermined teaching point. Tomlinson proposes these guidelines for text-driven materials: selecting and experiencing the text as a reader while reflecting on the teacher`s own experience of the text, followed by activities such as readiness, initial response, intake response, development response, and input response. He also provides a framework for a task-based approach: learners are set tasks based on meaning rather than form. The goal is thus successful task completion rather than explicit language learning. A task-based approach focuses on non-linguistic outcomes, sets an achievable challenge, requires language be put to use to achieve specific outcomes, replicates real-life use of language, and has both a learner-goal and a teacher-target. The framework includes readiness activities, task-related experiences, personal responses to the experiences, task specifications, task performances, and the discovery of language features. Tomlinson notes that he utilizes both text-driven and task-based approaches for CLIL too, but, as we will see below, the approaches are understood differently by CLIL material design writers and researchers (Tomlinson, 2013).

Thus, the main principles of language teaching materials are:

- Dependent on theories of educational approach (how language is supposed to be learned according to educational approaches)

- Text-driven, task-based, project-based or content-based

- Dependent on analysis of the learners

- Contextualized to the curriculum and educational features of the learners

- Used to develop different language skills and strategies

- Employed via specific lesson components in set orders

- Based on providing specific tasks to maintain lesson goals

These principles will also provide a basic framework for CLIL materials for Russian heritage language learners.

3.2 Principles of materials design for heritage language learners

3.2.1 Pedagogical needs of heritage language learners

As mentioned above, analysis remains crucial for material design. Therefore, before planning and writing CLIL materials for Russian heritage learners, we have to clarify the pedagogical needs of heritage language learners and Russian heritage language learners in particular. "Pedagogical needs" of heritage language learners is defined by specific needs in the teaching process related to the learners` linguistic proficiencies, attitudes, and educational context.

The importance of needs analysis was introduced in the 1960s and grew in popularity in the 1980s, especially in connection with the ESP (English for Special Purposes) movement. As there are different types of needs analysis, for the basis of this article, the "needs" are understood to be the pedagogical needs of learners. Richards argues that the first step of needs analysis is to set the purpose. Considering the CLIL is an approach mainly used for foreign language learning, the purpose is to find the difference between the pedagogical needs of foreign language learners and heritage language learners (Richards, 2001).

Revising Montrul (2012), Valdes (2001), Kudryavtseva (2009), Beaudrie et al. (2014), and Carreira and Kagan (2011) provide a model of language features of heritage language speakers.

Table 1. Comparing model of language features of monolingual native speaker,
heritage language speaker, and foreign language learner

	Monolingual native speaker	**Heritage language speaker**	Foreign language learner
The order of language acquisition	First language	**First language**	Second language
The way of acquisition	Unconscious, in the natural environment (family and society)	**Unconscious, in the natural environment (mostly in the family)**	Conscious, in the classroom
The language input	Unlimited	**Limited (only family**	Limited (mostly in the

		or family and limited community and travels to the language speaking country)	classroom)
The order of skills acquisition	First oral, later literacy	**First oral, later literacy or only oral**	Oral and literacy at the same time
Language of formal learning	Mother tongue	**Usually, the language of the living country, sometimes the heritage language or/and another language (English or other language of international schools)**	Mother tongue, sometimes foreign language (immersion, EMI, CBI, CLIL, etc.)
Language proficiency	Age appropriate	**Varies**	Varies
Metalinguistic knowledge	Have some (from the school learning age)	**Most often don`t have**	Have some

The analysis shows that heritage language speakers need to develop their literacy, academic language and be aware of various metalinguistic concepts that support language learning.

Unlike typical EFL/ESL learners, there exists a complex range of language proficiency among heritage language learners. Some learners can only understand the heritage language when they hear it, others can understand and speak, while others can also read and write (Nakajima, 2016). For example, Carreira (2004) defines four different types of heritage language speakers depending on their language proficiency on a spectrum of non-speaking learner to nearly monolingual. Valdes (2005) defines a heritage language speaker as a bilingual person whose language level is between monolingual A and monolingual B with the same level of language proficiency in the middle. Although language

proficiency has many dimensions, the picture is not flat; it is multi-dimensional. Teachers should understand and embrace a diversity of skills to provide learning support on different levels based on the learners` actual proficiency.

Usually listening and speaking skills are more developed than literacy, while there remains a big gap between the receptive versus the productive skills (Polinski, 2018). Heritage language teachers may be well served to provide more output time for learners as compared foreign language learners.

There exist two phenomena which may influence heritage language learners. First is the incomplete acquisition that is caused by a lack of frequency and quality of input across various stages of language acquisition (Montrul, 2008). Second is language attrition: a loss of "morphological complexity, phonetic and phonological processing, lexical and morphosyntactic influence from the dominant language, and a reduction in registers of use" (Flores, 2010). Therefore, heritage language teachers ought to provide textured methodologies for incomplete internalization of language skills along with "revitalizing" features which weakened language acquisition through attrition.

Kagan and Dillon provide the following heritage language learners` pedagogical needs:

- Pronunciation: typically not required

- Vocabulary: age-appropriate, literary, academic, formal

- Grammar: macro-approach (i.e. by concept)

- Reading: relatively large and complex texts almost from the very beginning

- Writing: high degree of internal grammar which allows expansive writing at the early stages of instruction; macro-approach to writing which concentrates on the content and gradually improves spelling, grammar, and stylistics

- Speaking: macro-approach, i.e., emphasis on monologue and discussion

- Listening: macro-approach, i.e., full range of native language input, i.e., movies, documentaries, lectures

- Culture: macro-approach, i.e., full range of native language input, audio, visual, and print

These pedagogical requirements are most language-related, although motivation, identity-related issues, and attitude are also essential in their learning process. While acknowledging the importance

of identity and outlook inputs, these factors will not be included in the framework for materials design for heritage language learners at this time and should be the aim of subsequent research (Kagan & Dillon, 2003, p. 81-82).

Before creating the framework, a clarification of the pedagogical needs of Russian language learners is required.

3.2.2 Pedagogical needs of Russian heritage language learners

Specific pedagogical needs of Russian heritage language learners may include the following:

- Linguistic: connected with Russian language development

- Cultural: connected with ethnic and cultural influences

- Contextual: connected with the educational context of international Russian schools

The leading journals on Russian heritage language are currently Heritage Language Journal and Problems of Ontolinguistics. The latter is mainly in Russian and was explored specifically for data-based issues reseaching the features of Russian heritage language speakers who live in countries other than the post-Soviet countries where there are strong traditions of Russian language teaching and many Russian-speaking people within the local populaces. There are 76 Russian heritage language-related articles in Problems of Ontolinguistics (24 in the German context, 18 – Finnish, 13 – English, 9 – Dutch, 5 – Sweden, and 12 – another language context); while the Heritage Language Journal has 18 articles on Russian heritage language (15 – in English context, 1 – Hebrew, 1 – Finnish, and 1 is based on English, Hebrew, Finnish, and German context). Research in Problems of Ontoliguistics is mostly about children, as only three of the articles are based on adult heritage learners` data (all from the USA). On the other hand, the Heritage Language Journal provides information mainly about adolescent and adult heritage language speakers; only one article is based on children learners.

Of the articles in Problems of Ontoliguistics, there are various focuses, including morphosyntax (21), especially gender; vocabulary (11), input strategies (10), phonetics (9), language transfer (5),

reading (5), writing (5), and impaired speech (5). Three articles are longitude studies. Research focuses in the Heritage Language Journal are morphosyntax (9), especially gender; heritage language acquisition features (5), writing (2), and phonetics (1).

The findings show a difficulty of acquisition of the Russian morphosyntax system (Minkov et al., 2019, Kagan&Dillon, 2003, Polinsky, 2008, Protassova&Rodina, 2018 etc.) and issues with literacy (Kolodina, 2013, 2018, Korneev&Protassova, 2013, Bragina, 2018, etc.). The synthetic-inflectional structure of Russian language can be more understandable when children use their internal grammar sense, or teachers can - in the case of children with incomplete grammar acquisition - focus on when to use prefixes and suffixes during lessons and in everyday life. "Focus on form instruction" maintains a balance between "focus on forms" and "focus on meaning" by calling on teachers and learners to attend to form, when necessary, yet within a communicative classroom environment" (Saeidi et al., 2012). Functional reading of different texts supports understanding texts that may be more difficult than children could understand without using these strategies.

Cultural needs relate to ethnic and cultural backgrounds that are often diverse in the context of Russian heritage learners. Ivanova-Sullivan (2019) describes the diversity of USA Russian heritage speakers as some of them have Ukrainian, Belarus, and other post-Soviet country`s roots, as opposed to purely Russian origins. Moreover, Russian-speaking learners born in Russia does not always mean they are ethnic Russians as there are approximately 180 ethnicities across greater Russia. An example can be seen in the Japanese repatriates from Sakhalin who are ethnically Korean Japanese citizens, yet consider Russian as their mother tongue, as described by Paichadze (2018).

Russian schools abroad provide heritage language learning in different forms. However, research made in 2021 across 150 schools in 30 countries shows that most of the schools have the following features (Results of research of Russian schools abroad, 2021):

- Small number of classes (28-30 hours a year per subject)

- Module teaching: topics are grouped in blocks

- Fewer subjects than schools in Russia

- Integrating various subjects in multi-discipline courses

- Student autonomous learning requiring homework

- Involvement of parents as an essential part of the educational process

- Broad array of complementary activities such as learning Russian through art, drama, astronomy, science, projects, contests, etc.

The features of Russian schools are not specifically a part of the pedagogy, although they must be considered when creating a framework for Russian heritage language learners, because they are a part of teaching context.

3.2.3 Framework for materials for Russian heritage language learners

Upon analysis of the above Russian heritage language learners' needs and principles of materials design, I propose the following pedagogical framework:

- Rely on theories of educational learning (language acquisition with regards to educational approaches)

- Be text-driven, task-based, project-based or content-based

- Be contextualized on actual learners` skill levels and cognizant that skills may developed unevenly

- Pronunciation: dependent on the needs of particular learners

- Vocabulary: age-appropriate, literary, academic, formal

- Grammar: macro-approach (i.e., by concept), "focus on form instructions"

- Listening: provide rich and authentic input, full range of native language input, i.e., movies, documentaries, lectures

- Speaking: macro-approach, i.e., emphasis on monologue, discussion, and other genres which are not used in typical daily communication

- Reading: relatively large and complex texts almost from the very beginning, using techniques of functional reading and various reading strategies

- Writing: high degree of internal grammar allowing for expansive writing assignments at the early stages of instruction; macro-approach to writing concentrating on content and gradually improving spelling, grammar, and stylistics

- Paying more attention to output activities than materials for foreign language learners

- Culture: macro-approach, i.e., full range of native language input, audio, visual, and print; developing cultural awareness with consideration to the diversity of the cultural and ethnic backgrounds of learners

- Developing diverse learning skills and strategies

- Providing specific lesson components and their progression

- Providing specific tasks to achieve lesson goals

- Using the integration of various subjects and content-based teaching

- Be developed for small number of classes

- Consider implementing homework for autonomous learning

This framework is based on the principles of materials design, the pedagogical needs of Russian heritage language learners, and the features of Russian schools abroad so that it may be used not only in the CLIL approach but also in different contexts of Russian heritage language teaching.

3.3 Principles of CLIL material design and their evolution

3.3.1 Key features of CLIL approach

CLIL (Content and Language Integrated Learning) is an educational approach born in Europe, where David Marsh proposed the acronym "CLIL" in 1994. The approach has its roots in immersion teaching in Canada, LAC (Language Across the Curriculum: exploring connections between language and cognition and the role of language in the curriculum for native speakers) in England, American content-based teaching, and other practices based in Europe (Hanesova, 2015). CLIL has varied definitions but, in this article, we will use the one proposed by Coyle et al. (2010): "CLIL is a dual-focused educational approach in which an additional language is used for the learning and teaching of both content and language."

Key features of CLIL help to understand which principles of materials design are CLIL-specific and which are not. CLIL is dual-focused on subject content and language. However, in the planning stage, we should plan across "*three dimensions*" of content, cognition, and language (Ball et al., 2015). Also, we can enact the "*4Cs*": content, cognition, communication (language), and culture/community (Coyle et al., 2010).

CLIL is theoretically based mainly on constructivism (especially such features as the zone of proximal development, scaffolding, active learning, the role of dialogue and group, the context of community, etc.) and cognitive theory (especially such features as higher-order and lower-order thinking skills of Bloom taxonomy (HOTs and LOTs), basic interpersonal communication skills (BICS) and cognitive academic language proficiency (CALP) of Cummins, etc.). The main aim from a constructivist point of view is the development of a learner. In CLIL, the development bases on content and language.

CLIL is first and foremost an educational approach. Returning to the axiomatic nature learning definition by Anthony (1963), CLIL`s understanding of language learning is based on two principles:

1) language is learned when it is used: "learn as you use, use as you learn" – not "learn now, use later" (Mehisto et al., 2008, p. 11)

2) language is learned naturally through subject content

Thus, returning to Hall`s question "How do we learn a language?" CLIL offers a different answer than the communicative approach where interaction is simultaneously the principle means and the goal of language learning. In the CLIL approach, interaction is also the means, but the main goal is learning new subject content through applied language acquisition.

Mehisto et al. (2008) define the core features of the CLIL methodology as multiple focuses, in a safe and enriching learning environment, learned authentically, through active learning, scaffolding, and co-operating.

Active learning, scaffolding, and co-operating are considered an essential part of materials design because, as will be shown later, CLIL is task-driven. So, active learning and scaffolding in some parts ought to be reflected in materials.

Active learning is "a method of learning in which students are actively or experientially involved in the learning process and where there are different levels of active learning, depending on student involvement" (Bonwell & Eison, 1991). Often it is correlated with group work or work in pairs where the main feature is alternating roles. The teacher is not the primary source of knowledge, but instead becomes the facilitator of the learning process. The main advantages of active learning are the high motivation of students and high efficiency. There are many valuable lists of activities with examples and theoretical explanations in "CLIL activities" espoused by Dale and Tanner (2012).

Scaffolding "is a process that enables a child or novice to solve a problem, complete a task, or achieve goals that are beyond their individual efforts (capabilities)" (Wood et al., 1976). In other words, it makes it possible to make the zone of proximal development a zone of actual development. Scaffolding helps students understand and use subject content and language, which is beyond their level of knowledge and language skills. It is crucial in CLIL because learners have to develop three dimensions (content knowledge, language skills, and cognitive skills) at the same lesson. Scaffolding is usually understood as a part of the interaction of teacher and learner (Van de Pol, 2010). In the CLIL context, it can be valuable to use the terms "hard" (embedded in materials) and "soft" (through interaction on the lesson) scaffolding (Saye & Brush, 2002).

Embedded (hard) scaffolding is carried out by visualization and instructions. *Visual or graphic organizers and language frames* become essential for CLIL materials (Bentley, 2010). They support understanding of input and provide help for output.

Language is a crucial feature for CLIL and usually is described as language triptych: *"language of learning," "language for learning,"* and *"language through learning"* (Coyle et al., 2010). "Language of learning" is the language needed for learners to access basic concepts and skills relating to the subject theme or topic (terms, functional vocabulary, necessary language structures). Language for learning focuses on the language needed to operate (the language of instructions, expressions for discussion, work in pairs, etc.) Language through learning is the language required by individual learners during the learning process; it cannot always be predicted and is born in communication between learners or learners and teacher (feedback from the teacher, the evaluative statement of the working partner, etc.).

CLIL gives particular attention to two different types of language: everyday language, or *basic interpersonal communication skills (BICS)*, and academic language, or *cognitive academic language proficiency (CALP)*. These definitions were primarily invented for immersion education by Cummins (1979). CALP is crucial for learning concepts of subject content; still, BICS are necessary for communication between learners and between learners and teachers.

Language is a vehicle for subject content, but both language and content are vehicles for cognitive skills (Ball et al., 2015). CLIL uses the terms of cognitive Bloom taxonomy, usually in the revised form of Anderson et al. (2001). *Lower-order* (remembering, understanding, applying) and *higher-order* (analyzing, evaluating, creating) *thinking skills of Bloom taxonomy (HOTs and LOTs)* became goals for lesson planning in CLIL (Bentley, 2010). Thus, CLIL does not have a monopoly for its key features taken one by one. Still, the set of them, framed appropriately for this approach, make CLIL an effective way to learn.

3.3.2 Main criteria, principles, checklists for CLIL materials and their evolution

Principles of CLIL materials design were proposed in different books and articles. By analysis of literature, 12 articles and books were selected that provide articulated principles, criteria, framework, checklist, or scheme for materials design.

We can suppose that two reasons had caused strong interest in the materials design: vary of context (national curricula, different subjects, age of learners, target languages) and a lack of materials from the beginning. The scarcity of materials was caused by the relatively fast implementation of CLIL lessons in Europe.

As Marsh noticed,

> *"Though often driven by grassroots demand for grater multiple language proficiency, its* (CLIL`s) *growth has also resulted from top-down measures in certain countries. It has become a socio-pedagogical means by which to adapt one part of educational delivery to achieve the best performance in the learning of languages that suits the times, particularly in relation to the labor markets, social cohesion, and the changing aspirations of young people, within the border-free European context"* (Marsh, 2002, p.10).

Marsh also points out the neediness of Internet Material Bank (Marsh, 2002, p. 202). Mehisto et al. (2008) also mention the shortage of materials as a hurdle for good practices in CLIL. Nowadays, this number significantly increased; nevertheless, there is still a lack of materials, and materials design is considered as a sign of competence of CLIL teachers (Gondoavá, 2015).

This situation led to the need for CLIL materials design principles. The main principle of materials design is that they are content-based, and there is a difference between text-driven or task-based materials for EFL/ESL.

Cambridge ESOL developed an additional module for Teaching Knowledge Test (TKT): CLIL that provides certificates "for teachers who teach different curricular subjects through the medium of English and for English teachers who use curriculum content in their teaching" (Bentley, 2010, p.1).

There are no material design principles; still, it provides CLIL lesson planning framework and principles of materials selection and adaptation. These principles, written in checklist form (Bentley, 2010, p. 52), can be used to understand what materials characteristics are essential. Some of them can be used in any language classroom: "appropriate for the age of the learners and the stage of learning," "fit the purpose, match the learning outcomes," "varied in skills, tasks, interaction." Others are more CLIL-orientated but still not CLIL-specific: "collaborative, challenging and achievable," "motivating and complete." CLIL-specific principles are "linked to CLIL aims, consider content, communication, culture," "progressive in subject content, in language, in cognitive demands, in task demands," "supportive, have word banks, language frames, and visuals."

The lesson plan includes the introduction of content (theme), teaching aims, and ten extensive zones of planning: learning outcomes based on know/be able/be aware model; assessment; communication including revised and new vocabulary, structures, and functions; examples of communication; cognition; examples of cognition; citizenship; examples of citizenship; resources; procedures (the content of activities) (Bentley, 2010, p. 32-33). Creating detailed plans helps to visualize particular parts and stages of planning lessons but make it hard to focus on the main characteristics of the materials design.

In the same year, Coyle et al. (2010) provided a template for planning in CLIL: a Tool Kit "to map CLIL practices for their own context and learners," a lesson plan with teacher's notes, a unit checklist, a checklist for text, and a variety of materials examples. As Tomlinson (2013) considered necessary, these steps were based on theoretical issues of CLIL. Also, the lesson plan and the checkpoints are realistic and clearly articulated.

Critical questions for generating a Tool Kit consist of the following six stages that include 78 questions:

1. Vision (constructing global goals): creating a team of teachers and setting goals

2. Context (school, learners, community): creating one's own model for CLIL based on a specific context. In this case we can analyze only from the perspective of the school; there is no need to analyze from the learners' perspective

3. Unit planning consisting of 4 steps ("4Cs" planning): considering content, connecting content and cognition, communication (defining language learning, using language of learning, language for learning, and language through learning), developing cultural awareness and expanding opportunities.

4. Preparation (design of appropriate materials and tasks). Although here we can see the word "design," the focus is about finding and adapting materials, not specifically the creation of materials

5. Monitoring and evaluating (monitoring the progress of learners and evaluating the effectiveness of classroom practices): building summative and formative feedback, use CLIL matrix for materials and task audit, etc.

6. Reflection and inquiry: the connection between theory and practices, reviewing the results, sharing practices and materials with other teachers, etc.

Thus, the material design for CLIL purposes in 2010 was primarily understood as lesson planning using theoretical principles of CLIL. The materials and resources are expected to be researched, accumulated and adapted, rather than created.

This situation changed in 2012 when Mehisto (2012) proposed the following 10 CLIL-specific criteria for producing CLIL learning materials:

1. Make the learning intentions (language, content, learning skills) and learning process visible to students

2. Systematically foster academic language proficiency

3. Foster learning skills development and learner autonomy

4. Include self, peer, and other types of formative assessment

5. Help create a safe learning environment

6. Foster cooperative learning

7. Seek ways of incorporating authentic language and authentic language use

8. Foster critical thinking

9. Foster cognitive fluency through scaffolding of a) content, b) language, c) learning skills development, helping students to reach well beyond what they could do on their own

10. Help to make learning meaningful

1, 3, 4, 10 have metacognitive aims, 2 and 7 – language aims, 8 – cognitive aim, 6 and 9- about procedures on the lesson. The small number of materials criteria supports a general view on materials design and helps focus on the essential features of materials, so these criteria may be hard to use in practice.

Some researchers provided only a small but significant part of materials planning. Banegas (2017) proposed a "micro-framework" for activities planning: they should move from lower-order to higher-order thinking skills, and materials should also scaffold new language and content based on familiar language and content. The following framework is based on this view: from familiar language to familiar content, to new content, to new language.

A few years later, after Mehisto`s criteria, Ball et al. (2015, 2018) proposed seven materials design principles:

1. The primacy of "task" (task-text relationship)

2. Prioritizing the three dimensions of content

3. Guiding input and supporting output

4. Scaffolding and embedding

5. Making key language salient

6. The concept of "difficulty"

7. Thinking in sequences

The most important part of the principles is that they consider CLIL lessons as a part of the extensive educational process and connect to the previous knowledge and follow-up usage of learned conceptions, language, and procedures. The principles are very conceptional and clear, which helps teachers focus on the most essential points. The task is a priority for Ball (2015, 2018), so returning to

Tomlinson (2013), CLIL may be called a content-based task-driven approach. The concept of difficulty relied on relativeness of task difficulty more than on difficulty of text (Ball, 2018): teacher can use effortless task for difficult text (e.g., to find the letters A) or a very difficult task for a simple poem (e.g., discuss the poem regarding English Civil War).

The simpleness of this framework, on the other side, expects a teacher to know well all the key principles of CLIL. Active involving different teachers in materials design began to provide in last five years more long but easily readable checklists for creation and evaluation of materials (Wood, 2020, Lopez-Medina, 2021, The Guidelines on How to Develop CLIL Materials and Lesson Plans in Primary Schools, 2016, McLoughlin, 2021) or schemes (Suhandoko, 2019, Sarip et al., 2018).

Thus, the framework for CLIL materials for Russian heritage language learners relies on principles and criteria of CLIL materials, reflects the considerations of being easily applied by not very experienced CLIL teachers, and is provided in the form of a checklist.

4. Framework for CLIL materials for Russian heritage language learners

Revising the main principles of material design, the pedagogical needs of Russian heritage language learners, the principles of CLIL materials design, I propose the following framework made in checklist form (32 questions).

➢ Is it CLIL materials?
  ✓ Are the materials content-based?
  ✓ Is the content authentic?
  ✓ Are they planned in three dimensions: 1) content, 2) cognition skills, 3) language?
  ✓ Do they use procedures based on LOTs and HOTs? Are they age-appropriated?
  ✓ Is the lesson planned from familiar language to familiar content, to new content, to a new language?
➢ Are the materials made for heritage language learners?

- ✓ Are they contextualized on actual learners` skills and knowledge level and considered that different skills might be developed unevenly?

- ✓ Are they developed for small hours of lessons in a year?

- ✓ Are the output activities more than input-related tasks?

- ✓ Do the materials consider homework support?

➢ Do they develop metacognitive skills?

- ✓ Do the materials make the learning intentions (language, content, learning skills) and process visible to students?

- ✓ Do the materials consider the sequences of concepts?

- ✓ Do the materials support age-appropriate metacognitive skills and developing effective learning strategies?

➢ Language

- ✓ Is the language authentic?

- ✓ Is the language planned as "language of learning," "language for learning," and "language through learning"?

- ✓ Is the language planned as BICS and CALP language?

- ✓ Do the materials use different types and genres of texts?

- ✓ Pronunciation: is it correlated with the needs of learners?

- ✓ Vocabulary: age-appropriate, literary, academic, formal

- ✓ Grammar: macro-approach (i.e. by concept), "focus on form instructions"

- ✓ Listening: provide rich authentic input, full range of native language input, i.e., movies, documentaries, lectures

- ✓ Speaking: macro-approach, i.e., emphasis on a monologue, discussion, and other genres which are not used in typical daily communication

- ✓ Reading: relatively large and complex texts from the beginning, using functional reading techniques and different reading strategies

- ✓ Writing: high degree of internal grammar allows expansive writing assignments at early stages of instruction; macro-approach to writing concentrating on the content and gradually improving spelling, grammar and stylistics

- ➢ Culture

- ✓ Culture: macro-approach, i.e., full range of native language input, audio, visual, and print

- ✓ Develop cultural awareness and consider the diversity of cultural and ethnic backgrounds of learners

- ➢ Tasks and activities

- ✓ Are the materials task-driven?

- ✓ Is the difficulty of the tasks appropriate?

- ✓ Do they help to make learning meaningful?

- ✓ Are they engaging and motivating?

- ✓ Do most activities provide active learning?

- ➢ Embedding and scaffolding

- ✓ Is the content input supported well by embedding graphic organizers and other types of visualization?

- ✓ Do the materials foster cognitive fluency through scaffolding of a) content,

  b) language, c) learning skills development, helping students to reach well beyond what they could do on their own?

5. Discussion

In the last ten years, the number of learning materials for Russian heritage learners have increased significantly. Some of the materials are printed by publishers, but most are customized for the learners` specific context. Teachers who design materials in some cases use CLIL techniques, but since large-scale standardization of CLIL is lacking, the outcomes are uncertain. Like was the case in Europe where CLIL was first conceived, the fast implementation of this educational approach caused a paucity

of learning materials across subjects, age-groups, skill levels, language proficiency, and the cognitive skills of learners. We are now witnessing the same CLIL materials design shortcomings in Russian education, both in the fields of Russian as a foreign language and Russian heritage language learning.

CLIL requires highly-customized learning materials. Most teachers are not familiar with CLIL approach principles, including CLIL materials design, and thus the pedagogical outcomes are uncertain. The availability of an easy-to-use framework would help teachers design effective materials in less time with better results. As there is no such framework now in use, we advocate the creation and adoption of a CLIL framework based on the analysis of materials design concepts, heritage language learners` contexts, and CLIL-specific principles.

The proposed framework for CLIL materials for Russian heritage language learners is based on conceptual, theoretical and practical findings in the fields of language acquisition, heritage language, and CLIL educational approach. The materials are content-based and task-driven, using different text genres to provide the learners with age-appropriate knowledge of content, language, and cognitive skills. The framework supports metacognitive and cognitive skills development, provides the order of planning materials, and sets the language parameters based on heritage language learners' pedagogical needs. It considers specific characteristics of the Russian heritage language and supports cultural awareness which is essential for heritage language learners. This framework also has such CLIL-specific features as supporting active learning, embedding (graphic organizers and other kinds of visualization), and scaffolding that helps to make authentic input comprehensible. The framework utilizes a checklist format to provide a quick overview of the crucial principles of CLIL materials design. Along with the innate customization possible within the framework, it can be a valuable resource for both Russian heritage language teachers and international Russian schools.

6. Conclusion

The relatively new fields of heritage language teaching (only defined about 20 years ago) and the CLIL educational approach (existing by this name for less than 30 years) have a commonality: they

are both rising to prominence in a rapidly changing world. The need for a more effective foreign language educational pedagogy has paved a path for CLIL adoption especially for learners of foreign languages and the same is expected for heritage language learners. Increasing rates of global migration have shown a spotlight on the importance of foreign language acquisition and native language retention for minority language children. Understanding and implementing the specificity of features of heritage languages learners and their pedagogical requirements will lead new, more effective educational approaches. Just as CLIL introduced an improved methodology for teaching foreign-language and second-language education, CLIL could be similarly adapted to the field of heritage language education.

The above framework was developed based on theoretical research. Thus, there are limitations related to the implementation of practical application. The effectiveness of CLIL materials created using the proposed framework must be proven by experimental-based research in the classroom, among sufficient numbers of teachers and learners. Importantly, future research should take into account the attitudes and motivations of heritage language learners through the implementation of CLIL pedagogy.

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Some Important Factors Hindering the Civic Integration of Ethnic Minorities

ABSTRACT

The purpose of this article is to compile and group the list of problems that hinder the integration of ethnic minorities in the political, economic and cultural life of the country, based on research conducted by various organizations over the past 10 yearს. According to these studies, the main problem is, on the one hand, the language barrier and, on the other hand, ethnic-nationalist tendencies and stereotypes. These national mythologies and notions play one of the crucial roles in the formation of national self-identification. Ethno-nationalist tendencies are strong both in minorities and in ethnic Georgians. There are several factors behind the emergence of the ethnonationalism in Georgia First of all, it is the legacy of Soviet totalitarianism, as well as the result of the current socio-political situation. Understanding these two factors will give us a better answer as to why ethnic-nationalist sentiments are still prevailing in Georgia and why the integration of the ethnic minorities is hindered, despite being repeatedly declared by the state. The language barrier of ethnic minorities is also an important problem in the process of integration into society. The education system should make the knowledge of the state language accessible to ethnic minorities and, at the same time, ensure the protection of minority languages. To do this, the state must maximize and encourage local staff; The general system of education should ensure the upbringing of the citizen of the country and not put any group (even the majority) in an advantageous situation. show the advantage of any (even the majority) group.

Keywords: *Ethnic minorities, civic integration, stereotypes, State language.*

Introduction

Georgia is a multilingual and multi-ethnic country. According to the 2014 census, ethnic Georgians make up 86.83 % of the total population, while other ethnic groups - 13, 17% 6.3 % of them are Azerbaijanis and 4.5 % are Armenians (Census Results, 2014).

As a result of the Soviet ethnolinguistic policy, both Georgians and ethnic minorities found it difficult to view themselves as members of one united civic nation (CRRC, 2021)

Methodology

The article aims to identify the main obstacles to the integration of minorities based on existing research and to offer recommendations to relevant governmental and non-governmental organizations to address them. We have developed research reports conducted by international or non-governmental organizations (Komakhia, 2008, Dundua & Abashidze, 2009, Svanidze & Tabatadze, 2011, NIMD, 2017, Tabatadze, 2017, Tabatadze, 2019, Kachkachishvili, 2019, CRRC, 2021), as well as the reports prepared by the office of of the State Minister of Georgia for reconciliation and civic equality (National Concept, 2015, 2021), on the basis of whose analysis and generalization, we reached Important conclusions.

Findings

1.1. Attitudes of minorities and existing harmful stereotypes

Ethnicity in the Soviet Union was institutionalized, and language policy was a central issue of ethnonational policy, which excluded minorities from the titular nationalities of the union republics. Titular nations considered the union republics as their possessions and treated other ethnicities with discrimination (dundua & Abashidze, 2009). After the collapse of the USSR, newly independent Georgia faced a challenge of the construction of national civic identity. Although all the residents of Georgia obtained Georgian citizenship, minorities could not fully participate in state life, and and the majority was distrustful of them (Kachkachishvili, 2019, CRRC, 2021).

Unlike previous governments (Gamsakhurdia, Shevardnadze), Saakashʒili often spoke about political dimensions of nation. His government understood the importance of language policy for minority integration, but implementation of policy proved to be very difficult.

The difficulty of the problems in the given field is that the minorities living in Georgia significantly differ from one another in terms of number, type of residence (compact or dispersed) and degree of integration into the social life of the country (Tabatadze, Gabunia & Odzeli, 2008).

Ethnic minorities in Georgia compactly live in four regions (Abkhazia, South Ossetia, Kvemo Kartli and Samtskhe-Javakheti). About 7% of minorities are dispersed (these groups are Russians, Greeks, Kurds and Yezidis, Assyrians, Jews, Ukrainians, etc.) (Gabunia, 2014).

It is important to note that the regions of Georgia, where ethnic minorities compactly live, are bordered by their historical homeland. Samtskhe-Javakheti (the majority of the population in the region is ethnically Armenian) borders Armenia, and the Kvemo Kartli region (where the majority of the population is ethnically Azerbaijani) borders Azerbaijan (Svanidze, 2002; Tabatadze, 2008). On the other hand, minorities feel as second-class citizens. They fear assimilation as a threat to their identities (Kachkachishvili, 2019).

Another critical issue is the ethnic Georgian population living in the compact settlements s of ethnic minorities are minorities themselves (the so-called "majority in the minority" - Tabatadze, 2017). For instance, ethnic Georgians are a minority in several municipalities in Kvemo Kartli (Marneuli, Gardabani, Bolnisi, Dmanisi, Tsalka) and Samtskhe-Javakheti (Ninotsminda, Akhalkalaki, Akhaltsikhe).

An important aspect of civic nation-building is to integrate minorities in country's political, economic and cultural life (Kachkachishvili, 2019).

Although Georgia has made some progress in building a democratic state in the last two decades, the foundations of sustainable democratic institutions are still weak. Amidst such democratic institutions, the formation of ethnic minorities into a single civil society becomes difficult. Several factors hinder this process: on the one hand, the distrust of the minority community towards state political institutions and, on the other hand - the weakness of these institutions. All of these factors lead to alienation and isolationism of different groups of society (not just ethnic minorities). Also, many Georgians express their identity by their ethnicity rather than in civic terms.

This alienation and isolationism are further exacerbated by the existing underdeveloped economic market and low-intensity economic cooperation (Dundua&Abashidze, 2009). Therefore, the interrelationship of existing ethnocultural groups is largely based on group superstitions and stereotypes formed in the Soviet period (CRRC, 2021).

The main problem is related to two particular regions of the country: 55% of ethnic minorities in Georgia live in Kvemo Kartli and Samtskhe-Javakheti (except, Abkhazia and Tskhinvali, where, , the jurisdiction of the Georgian state does not extend for obvious reasons).

Azerbaijanis live mainly compactly in different parts of Georgia (Kakheti, Shida Kartli). However, the majority of Azerbaijanis living in Georgia are settled in Kvemo Kartli. Armenians live mainly in Samtskhe-Javakheti region and Tsalka municipality, as well as in big cities: Tbilisi, Rustavi, Batumi, etc. (Tabatadze, Gabunia & Odzeli, 2008).

The institutional approach to the process of civic integration of ethnic minorities was established in 2005. In line with the European Framework Convention for the Protection of

National Minorities, Georgia developed an approach to respect the ethnic identity of minorities and create appropriate conditions for the realisation of their rights. In 2009, "the National Concept of Tolerance and Civic Integration and the Action Plan for 2009-2014" was prepared, defining the state's approach to civic integration. In 2015, the State Strategy for Civic Equality and Integration and the Action Plan for 2015-2020 was approved. The Action Plan is one of the most crucial tools of the country's civil integration policy. the National Concept of Tolerance and Civic Integration and the Action Plan for 2009-2014", (National Concept, 2009, 2015, 2021).

It is worth mentioning that the implementation of the Action Plan for Tolerance and Civic Integration was monitored annually, and interested persons (including minorities themselves) had the opportunity to get acquainted with it and express their views on shortcomings and issues of the process. Despite the adoption of the concept and action plan as well as some legislative and institutional changes, practice has not been able to reflect these changes (Which is reflected in the monitoring reports: see Reportის on the Implementation of Action Plan of the State Strategy for Civic Equality and Integration (Report on the Implementation, 2010, 2016, 2021).

In the context of the weak democratic institutions, there are frequent cases when the law "remains only on paper" and the mechanisms for enforcing laws are either weak or do not exist at all. Therefore, even if the law is "perfect" and "ideal", its execution and enforcement still remain questionable. Civil social activity is needed to trace and track shortcomings and flaws (developing recommendations, active cooperation with responsible executive / legislative representatives/decision-makers, regular informing of international institutions).

Civic integration is hindered by deep-rooted ethnic-nationalist tendencies rooted in the majority of the population and stereotypes (often deliberately formed by external forces). These national mythologies and notions play one of the crucial roles in the formation of national self-identification. Ethno-nationalist tendencies are strong both in minorities and in ethnic Georgians (Kachkachishvili, 2019).

There are several factors behind the emergence of the ethnonationalism in Georgia First of all, it is the legacy of Soviet totalitarianism, as well as the result of the current socio-political situation (Dundua&Abashidze, 2009). Understanding these two factors will give us a better answer as to why ethnic-nationalist sentiments are still prevailing in Georgia and why the integration of the ethnic minorities is hindered, despite being repeatedly declared by the state.

The perception of Georgia as ahomeland by minorities and their loyal attitude is evidenced by numerous studies in the field; for instance, in a 2009 study (Dundua & Abashidze, 2009),

to the question,, "What does it mean to be a citizen of Georgia"? The answer: "Live in the homeland" is quite high among Azerbaijanis (83.6%) and Armenians (87.3%), i.e. - the majority of minorities living in Georgia consider Georgia as their homeland. However, the situation is drastically different when the question is about the involvement in the state and political life of the country. Azerbaijanis have the lowest rate on this question (0.7%). This once again proves the isolation and exclusion of Azerbaijanis. The rate of political involvement is quite high among ethnic Armenians.

According to the same study (Dundua & Abashidze, 2009), The answers to the question "Do you face problems on the public and political arena because of your ethnicity and religion?" are quite promising. Several respondents who do not work in public or state service do not face the problem due to their religious or ethnic affiliation The perception of Georgia as a homeland by minorities and their loyal attitude is evidenced by numerous studies in the field (Dundua & Abashidze, 2009.); However, we cannot say that the survey results reflect the real picture: other types of in-depth studies reveal numerous facts of discrimination; It is plausible that minorities are reluctant to talk about existing problems due to their closed community.

It should be noted that part of the population considers themselves citizens of Azerbaijan / Armenia, despite having a Georgian ID and Passport (CRRC, 2021). There is an interesting trend in Samtskje-Javakheti that most men travel to Russia during the summer season and work there; Consequently, a large part of the population of Javakheti has both Georgian and Russian passports. Naturally, the phenomenon of the three passports (CRRC, 2021) means that people bypass the law and raise suspicions of corruption schemes at both the local and central levels. In addition to this, this fact indicates a not-so-favourable level of loyalty to state institutions from one part of the population.

For their part, the majority (ethnic Georgians) still do not "recognise" minorities as full members of this country. Studies (Dundua & Abashidze, 2009; CRRC, 2021) show a rather low level of intercultural sensitivity and attitudes towards ethnic, religious or other types of minorities; There is a similar attitude on the part of minorities as well: the fear of assimilation (especially in the Armenian community) leads to the search for a supporter, a helper (which, unfortunately, they do not see in Georgians) which they "find" in their historical homeland (Svanidze & Tabatadze, 2011).

1.2. Awareness of ethnic minorities about the national priorities and goals of the state

One of the main issues hindering civic integration is the so-called information vacuum, a

post-Soviet phenomenon. The Soviet Union has caused numerous problems in Georgia, many of them still affecting the country, including inter-ethnic relations. Despite its official status (Georgian was declared as the state language during the Soviet Union), Russian has been the language of communication within minorities for decades. The 30 years of independence have not brought us a significant breakthrough in this regard; It can even be said that the situation has worsened: in the past, Russian was spoken by both the majority and the minorities. Today, the situation is different – the fields of using Russian is gradually narrowing since the 90, it has not been possible to replace it with any other international language (English) or the state language (Georgian). The reason behind it is complex and requires separate consideration (Gabunia & Gochitashvili, 2019)

It is obvious that there are serious shortcomings in obtaining information about the current socio-political or economic processes in the country. Georgian was named as the main language on which people obtain information in Kists (100%), Ossetians (99.6%) and ethnic groups living in urban settlements (89.5%). The practice of receiving information in Georgian is much lower among Armenian (48.9%) and Azerbaijani (60.9%) respondents. Overall, 78.9% of Kist respondents, 75.2% of Ossetians, 56% of urban minorities, 29.2% of Armenians and 29.1% of Azerbaijanis obtain socio-political information about Georgia in Georgian.

Mass media has a significant role in this direction. We should highlight the role the First Channel (Public Broadcaster), which is obliged by "the Law on Broadcasting" to "reflect the ethnic, cultural, linguistic, religious, age and gender diversity of the society in the programme" (National Concept, 2015).

Several steps have been taken in this direction: the Public Broadcaster has provided the news program "Moambe" in five languages on its own air, as well as through additional regional media outlets. Since 2016, it has been possible to access the news programme Moambe has been in Georgian, Azerbaijani and Armenian languages. The Public Broadcaster also offered daily programmes (26-minute) in Abkhazian, Ossetian and Russian on Channel 2; However, this project was halted in 2017. The reason may be the launch of the seven- language (Georgian, Abkhazian, Ossetian, Armenian, Azerbaijani, English and Russian) web portal www.1tv.ge under the Public Broadcaster in September 2017. In 2017, the Public Broadcaster developed a special media strategy to increase access to media for ethnic minorities (National Concept, 2015). The main aims of the media strategy and action plan are, on the one hand, to provide comprehensive information about the current events in the country to the representatives of ethnic minorities in a language they understand, and on the other hand - to popularise the

culture, traditions and values of ethnic minorities; In addition to this, they aim to show the importance of their participation in the life of the country (National Concept, 2021).

1.3. Ethnocentric attitudes towards minorities in the dominant ethnic group

A number of interesting studies have been conducted in Georgia (especially interesting studies in educational institutions - public schools and universities) in terms of intercultural relations (Tabatadze, 2010; Tabatadze, 2015; Tabatadze & Gorgadze, 2013; Tabatadze, & Gorgadze, 2014a; Tabatadze, & Gorgadze, 2014b; Tabatadze, & Gorgadze, 2018 etc.). Studies have shown a stereotypical and degrading attitude of the majority towards ethnic minorities. For instance, the most obvious and alarming trend was observed in Bolnisi. Children spoke about the incidents, where ethnic Azerbaijani students were bullied and abused (Mikeladz, Zviadadze, Jishkariani, 2018), For example, some students refer to Azerbaijani students and "Tatars" and mention other abusive attitudes and behaviours, such as excluding and separating them from students of other nationalities (because the student had a speech problem in Georgian). A clear trend is observed schools and universities do not teach them to accept and recognise minorities. Instead, they teach them how do adapt to this existing reality (Dundua & Abashidze, 2009).

Parents talk about the low self-confidence of ethnic non-Georgian students, which is due to the very low representation of minorities in the public sphere (Mikeladz, Zviadadze, Jishkariani, 2018). They believe that when students see that no member of his/her ethnic group is in the parliament, in the ministry, in various public organisations, they form a certain idea about their own future perspectives and such perspectives are neither diverse, nor desirable. (Mikeladz, Zviadadze, Jishkariani, 2018). Consequently, students from the very early years subconsciously link their future plans and careers to the countries of origin (the so-called "historical homeland" – Svanidze &Tabatadze, 2011).

In general, students have a positive attitude towards other nations and races. Even if the information they have contains only negative events and examples about a particular nation or country, students always try to emphasize the fact that "there might be good people among them". Perceptual expectations that exist for different countries are actually based on scanty, fragmented information. Students realize that it is impossible that there are countries with only "good" or "bad" people. They also understand that the place of residence does not determine a person's character or actions. However, such attitudes are based more on one's own, small experience and thoughts rather than on the reasoning in the classroom and the conclusions

drawn from various examples.

Parents of ethnically non-Georgian students discuss distinctive approaches of teachers towards the students. They believe that some teachers treat non-Georgian students unfairly and value their knowledge less than Georgians. It is noteworthy that ethnic segregation emphasizes not only a negative but also a positive context and discrimination. For instance, if an ethnically non-Georgian student performs an activity well, the teacher emphasizes and encourages the student to perform a Georgian dance. In fact, teachers usually highlight minorities' achievements but emphasize their ethnic background as well. By doing so, teachers separate ethnically non- Georgian from Georgian students (Dundua, & Abashidze, 2009).

1.4. Cultural alienation between the minorities and the majority

Different ethnocultural groups have coexisted in Georgia for centuries. In addition to this, there are many historical cases of active involvement and participation of minorities in important socio-political processes for the country. It should be mentioned, however, that the situation is not as favourable today: these groups have little or no knowledge about one another's cultural values and achievements.

Perceptions of each other's cultures by ethnic groups (this applies to both minorities and majorities) are often based on stereotypes and prejudices rather than on rational communication.

The structure and nature of intercultural relations should not be understood as simple relations of cultural nature. It has much more serious dimensions. The current situation is due to the environmental conditions in which minorities had to live. The fragile formal- institutional context (and heavy Soviet legacy) of the Georgian public-political space plays a crucial role in the exclusion of minorities.

When it comes to the field of culture, the most important challenge for the government is to protect the cultural heritage of theminorities and, at the same time, fully integrate it into the Georgian cultural space. The Ministry of Education, Science, Culture and Sports is funding and implementing a number of practical projects aimed at preserving and promoting the cultural heritage of ethnic minorities, including Diverse Georgia, Multi-Ethnic Art festival - "Under One Sky - Dialogue of Cultures", "All cultures are different but equal" etc. (Report on the Implementation (2021).

1.5. Problems in the field of education of minorities

There are 208 non-Georgian language public schools in Georgia. In addition to this, there are non-Georgian language sectors in Georgian public schools with Russian, Armenian and Azerbaijani languages of instruction (total of 89 such sectors. A total of 51,737 students study in non-Georgian language schools and sectors (Report on the Implementation (2021).

As mentioned above, the language barrier for ethnic minorities is a significant problem in the process of integration into society. According to the Law on Public Servants, administrative proceedings in public institutions are conducted only in the state language, which is a significant barrier for minorities in terms of employment in public services. However, the lack of / low degree of state language knowledge is only **one link in the chain of problems** that emerges in the field of minority education.

The situation is quite difficult in terms of pre-school institutions: the enrollment rate of children in Georgia (69.5%) is much lower than the European target (95%) (Peeters et all, 2016). Drastic measures should be taken by the state in this regard. Preschools are funded by the local self- governments and are not directly subordinated to the Ministry of Education. This inherently reduces the quality and effectiveness of education and PR. teaching. In addition, some municipalities have a rather small budget, which hinders the opening of preschools on the basis of the actual needs.

Due to the existing situation, the introduction of bilingual education at the preschool level is hindered. Bilingual education at the preschool level is of great importance and should be promoted by both the central government and the municipalities. Unfortunately, even the pilot kindergartens that try to introduce a bilingual model face many bureaucratic issues by kindergarten agencies (redistribution of hours, reduction of salaries in professional development programmes, inability to split groups, language redistribution according to days or days of the week, etc. - Peeters et all, 2016).

As for the schools, the main issue is the qualification of teachers. After the collapse of the Soviet Union, a very specific situation developed in terms of training and retraining of non-Georgian language schools. It can be said that after the 90s, schools are no longer staffed with new, qualified personnel. There are practically no teacher training programs in Georgian higher education institutions that train teachers for non-Georgian language schools (due to the linguistic specificity of these schools). Consequently, the average age of teachers is very high and more than 60% of teachers are already of retirement age. Of course, this factor affects the quality of education in non-Georgian schools and Georgian public schools. A separate issue is a discriminatory approach towards teachers of non-Georgian language schools in terms of

involvement in teacher development schemes.

Another problematic aspect is learning resources. Until 2018, there was a question of the quality of the translation of school textbooks. This problem has been solved at the elementary level since 2018, however, the issue of translating the lower-secondary and intermediate level textbooks is still to be solved. In addition to this, the existing textbooks for Georgian as a second language do not meet the requirements of the National Curriculum. The government should take effective and drastic measures in terms of teaching the state language. All local and international surveys show extremely low levels of Georgian language proficiency among non-Georgian language school graduates (Kachkachishvili, 2019; Tabatadze, Gorgadze & Gabunia, 2020). The Ministry of Education has been implementing various projects since 2005 to support the teaching of Georgian as a second language in non-Georgian language schools. However, the success rate of such projects is quite low and need to be modified and refined. In this regard, we should again mention affirmative action policy (1 + 4 programme) and define it as an exception among these projects. This programme has been implemented by the Government of Georgia since 2010, which has had a   positive impact on the rates of higher education received by minorities in Georgian higher education institutions: The trust in state higher education institutions has increased and there is hope that young people will be employed in Georgia after receiving higher education; 2) The number of young people who can continue their education in the Georgian language has increased; 3) The change in the law to pass the general skills test in the mother tongue has given more motivation to young people to get higher education; 4) The level of awareness of the non-Georgian speaking population about the changes in the law has increased; 5) There are successful examples of participants in the programme, who are already studying in Georgian higher education institutions (Tabatadze, Gorgadze & Gabiunia, 2020).

In 2015-2018, within the quota system, more than 5,000 students were enrolled in Georgian higher education institutions. Over 3,000 were Azerbaijani-speaking, 2,000 Armenian-speaking and 10-Ossetian-speaking (In 2016 and 2019, Abkhazian-speaking students were enrolled at TSU, however, they were unable to complete their studies). The available data (Tabatadze, Gorgadze & Gabiunia, 2020) unequivocally indicate the increase in enrollment in Georgian higher education institutions.

Increasing state interest in multilingual education is of great importance in the process of reforming non-Georgian language schools: with the support of the OSCE HCNM, a pilot project was launched in 2017 in 20 pilot schools, where a separate model of bilingual education was introduced. Within this project, natural sciences are taught in the state language in the third

and fourth grade. The project is implemented by the Center for Civic Integration and Interethnic Relations in cooperation with the Ministry of Education and Science, with the financial support of the OSCE High Commissioner Office for National Minorities.

Within the framework of the project, proper teaching resources were developed, which are used in the pilot classes, the principals of the pilot school were trained, as well as the teachers of the primary school and teachers of Georgian as a second language. Various obstacles emerged during the implementation process, making it difficult for schools to adapt to different model due to inflexible curriculum, schedule issues, salary issues, and formal side of the scheme or some other reasons. Therefore, drastic measures have to be taken in order to effectively implement similar experimental projects or general multilingual education reform. Improvements must be introduced both in terms of learning content, and its organisation and management (Tabatadze, 2011).

Since 2015, Ivane Javakhishvili Tbilisi State University has launched a multilingual teacher education programme. Samtskhe- Javakheti University implemented this program in the form of a module in the integrated bachelor-master program of primary education teacher training. Taking into consideration the age distribution of teachers in non-Georgian schools, it is clear that this programme does not fully provide and replace teachers in non- Georgian schools, especially given the fact that these graduates are only primary school teachers and the deficit of teachers is traceable in lower-secondary and intermediate levels.

In summary, despite the important priorities set out in the State Strategy and Action Plan, the Ministry of Education and Science has not been able to respond adequately to the challenges and has not made any drastic changes in the education of minorities, which we believe is necessary.

Conclusion and recommendations

Ethnic minorities declare and consider Georgia as their homeland and are not alienated from the idea of Georgian statehood in general. Naturally, this is a positive phenomenon, but at the same time, it is a fact that the participation of minorities in public and political spheres is extremely limited.

The language barrier is often considered as the main catalyst in the alienation of ethnic minorities; Of course, knowledge of the state language is a powerful tool of communication, although language proficiency alone is not enough to eradicate ethno-isolationism. Perhaps the most important is the development of **sustainable democratic institutions**. The country must

achieve an environment in which the interests of each individual are taken into consideration and the principle of meritocracy is better protected.

The education system should make the knowledge of the state language accessible to ethnic minorities and, at the same time, ensure the protection of minority languages. To do this, the state must maximize and encourage local staff; The general system of education should ensure the upbringing of the citizen of the country and not put any group (even the majority) in an advantageous situation. Show the advantage of any (even the majority) group. **Intercultural educational projects** should be encouraged to represent the positive and influential role of minorities in the historical development of Georgia.

In regions densely populated by minorities, **it is important to ensure the development and support of the region-specific fields and sectors.** It is also advisable to promote / develop industrial centers in those regions, which will create jobs and encourage the economic activity of citizens.

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Rethinking Language Education policy in the Context of Multilingual/ Multicultural English

ABSTRACT

Globalization has brought about a phenomenal spread of English. This spread has led to the emergence of the newborn varieties which has created serious challenges to language teaching pedagogy and language education policy. Bangbose (2003) has clearly pointed to this issue, stating "as researchers in world Englishes, we cannot consider our job done if we turn a blind eye to the problems of educational failure or unfavorable language policy outcomes" (as cited in the Council of Europe, 2007, p. 31). It seems that there is a mismatch between the advances that happened in the field of applied linguistics and language education policy. This paper focuses on language education policy in the context of global English because it is considered one of the influential factors in the gap between English lingua franca reality and English as a native language. First, it gives a brief overview of the recent situation with regard to English and shows the recent reality of multilingual English and its multifarious aspect (Rahal, 2018 & 2019). It also discusses the conceptual gap in language education policy. It points to the conceptual gap between the sociolinguistic reality of English and the language education policy that is still oriented towards English as a native language. Then, the paper points to the need for a language policy that includes linguistic diversity.

Keywords: Global English, language policy, gap, and multilingual policy.

Introduction

The diversification of the varieties of English opens a debate in the field of linguistics and raises crucial questions about the status of English in its varieties. As the development of these varieties is increasing, policymakers need to rethink and revise language education policies and value linguistic diversity. In this context, world Englishes has started to receive much attention by teachers, researchers in the field. Despite the development of this field of research, literature shows that there are areas of world Englishes that remain unexplored. Literature in this field admits that research on issues pertaining to varieties of English mainly focus on the different varieties of English (Kachru, 1985; Tunde-Awe, 2014; Safotso, 2012; Mbufong, 2013). Another trend of researchers studies the pedagogic problems in world Englishes (Jenkins, 2012;

Mackay, 2002; Rose and Galloway, 2019). Other researchers investigate intelligibility and world Englishes (Jenkins, 2006). The main aim of this paper is to address language education policy in the context of multilingual English; it is an opportunity to point to the issue of the lack of clear language education policies that tolerate diversity and then present some recommendations for rethinking language policies.

The Sociolinguistic Reality of English

Recently, English has been used in a plethora of contexts. As shown in the following figure, English is the native language of some nations such as the UK, the USA, Canada and Australia. It is the official language of other nations, including South Africa, New Zealand, India, Nigeria, etc. and it is considered a lingua franca in many other countries. English is no longer seen as monolingual but rather a multilingual language. Rahal (2018, 2019) argues for the multilingual aspect of English, stating that English has become plural due to the emergence of local varieties.
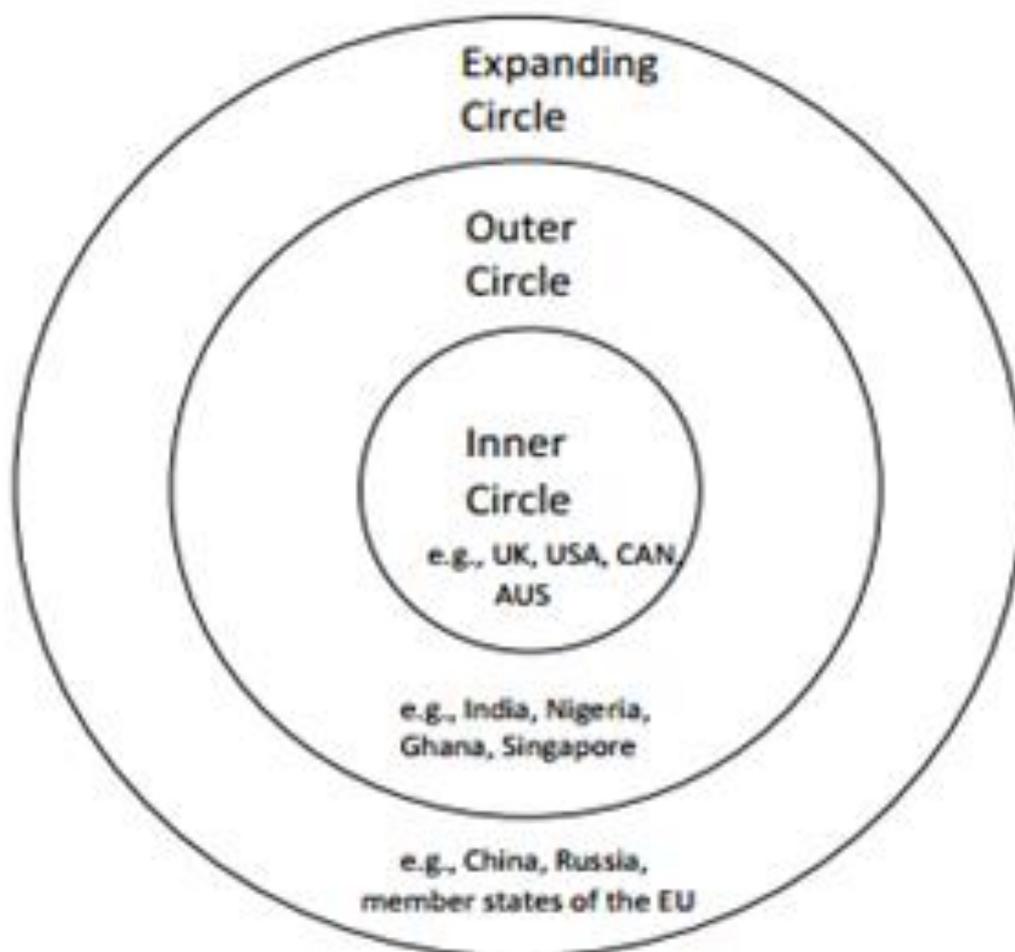
Figure 1: Kachru's three circle Model (Kachru, 1985).

English is an element in "grassroots multilingualism" (Blommaert, 2008). This change in the global status and usage of English leads to changing the traditional paradigm, including language education policies.

Definition of key Concepts

Global English

Global English is defined by Crystal (2003) as a language that has developed "a special role that is recognized in every country" (p. 3). There are also other different names referring to today's English; it is called "New Englishes" (Graddol, 1997, p.11), "English as a lingua franca" and "English as an international language". It "belongs to all people who speak it, whether native or non-native, whether ESL or EFL, whether standard or non-standard" (Norton, 1997, p. 427).

Language Policy

Language Policy (LP) is defined as a "set of principles regarding language behaviour" (Shohamy, 2006, p. 49). Ager (2001, pp.5-6) refers to LP as an "official planning, carried out by those in political authority, and has clear similarities with all other forms of public policy. As such, LP represents the exercise of political power, and like any other policy, may be successful or not in achieving its aims". Language education policy in particular refers to the rules and regulations regarding the status of language(s).

Multilingualism

According to the Council of Europe (2007), multilingualism refers to "the knowledge of a number of languages or the co-existence of different languages in a given society" (p. 4). It is also defined by Cook (2005, p. 2) as "the knowledge of two languages in the same mind" and the"use of three or more languages" (Bhatia and Ritchie, 2013, p. xxii).

The Conceptual Gap in Language Policy

The conceptual gap in language education policies can be summarized in the following points:

- Language education policies are still oriented towards English as a native language.
- Language education policies are based on the monolingual ideology which neglects local varieties.

- There is a mismatch between the reality of English and regulations.

- Diversity, plurilingualism are still not recognized and encouraged.

Recommendations for Bridging the Gap

Language education policies should move beyond the monolingual perspective and include multilingualism and diversity. There is also a need for a language in education policy that includes linguistic diversity. Therefore, language policies should "tolerate […] linguistic diversity as necessary for communication or social harmony" (Council of Europe, 2007, p.21).

Language policy should be inclusive and diverse. It should:

- encourage the use of innovative, inclusive and multilingual pedagogies.

- develop and maintain the linguistic repertoire of multilingualism.

- prepare learners to use the languages they already know.

- Prepare learners to multicultural communication.

- develop learners' multi-competence and meta-linguistic awareness.

- train learners to use the cultural knowledge and skills they have developed.

Conclusion

The present study highlights the expanding pluricentricity of English that needs to be reflected in language education policies which currently lean on either American or British English. Language education policies need to take into account the unprecedented growth of variation in the norms of international communication, maintain inclusive language education policies and develop a new perspective based on multilingualism and linguistic diversity. In this regard, 'teaching English should be conceived so as to stimulate speakers' plurilingualism and not block its later development in the name of a monolingual ideology' (Council of Europe, 2007, p.22).

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Invisible Traces of Islam in the Urban Space of Rustavi: Interpreting the Religious Diversity in Post-Soviet Georgia[1]

ABSTRACT

The article discusses the revelation of the religiosity of the Azerbaijani community in the post-Socialist city of Rustavi and their visibility in the urban space. The subject of research is how their religiosity is expressed in the city space. The article pinpoints the attempt by the Muslim community to build a mosque in the city. This unsuccessful try is forgotten by both members of the community- the Azerbaijani and the Christian population. Everyone has forgotten about it, and the topic has become a subject of taboo. In the article, the search for the invisible traces of Islam in the urban space of the city can be linked to two pasts of the city; one is the experience of the Soviet multi-ethnicity and the more distant, historical past of the city interpreted by the Communists. It is also influenced by the peculiarities of the region, the ethno-confessional composition, and the state's attempt to control religious groups and their activities, which has a corresponding impact on the self-perception and self-representation of the Azerbaijani community in the city. Findings presenting in the article based on the ethnographical research done in Rustavi 2019-2020.

Keywords: Muslim community, public visibility, diversity, religious in urban space

Introduction

Post-Soviet Georgia inherited ethnic conflicts and ethno-confessional confrontations from the Soviet past. The experience of multi-ethnicity and multiculturalism of the Soviet period in Georgia creates its paradox and at the same time a kind of regularity. Post-Socialist Rustavi interestingly reflects the general opposition to the process of civic integration and understanding of diversity in Georgia. To talk about these issues, I will discuss Rustavi as an exemplary city, a city of "Forty Brothers", which was returned to the history of Georgia by the Communists. It is interesting how Rustavi manages to deal with diversity in modern reality and to seek roots in history through Orthodox Christianity to re-establish its identity.

The Azerbaijani community is the largest ethno-confessional minority of Rustavi, at the

same time the most well-integrated with the Georgian society. Nevertheless, the Azerbaijani community remains religiously invisible in the city space. It is interesting what determines the self-perception and the position of the Muslim community and how it relates to the city's historical experience.

To present the city, built in the second half of the twentieth century, the Communists offered the public its national and international image, with its supportive narratives. The Soviet experience of Rustavi should be linked to the process of revival of religiosity in the post-Socialist period and the position of the dominant religious group, determinant of ethics and civic boundaries, both inside and outside the city.

As in all of Georgia, the construction of Orthodox churches in Rustavi was linked to the national idea and became an exclusive opportunity to present the past. The national narrative created by the communists was to return to orthodox Christianity or it to appear in the city space. How did the multi-ethnicity and multiculturalism of the city emerge after the collapse of the Soviet Union? How is it possible to connect the international image of the city with religious pluralism and diversity? How was religious diversity formed in the city and how do different religious denominations coexist in the urban space of Rustavi?

The arguments and conclusions presented in the paper are based on the ethnographic fieldwork conducted in Rustavi in 2019-2020, which aimed to research the representations of religiosity in the urban space of the city. The main methods I applied in my fieldwork research, were participant observation and interviews. All my interlocutors, I have interviewed, are from Rustavi and they belong to various religious groups. Apart the empirical study I have done in Rustavi, I also used content analysis method for analyzing various secondary sources.

In this paper, I will discuss the example of Rustavi - how the issue of religiosity was related to the understanding of ethnicity and nation-building in the post-Soviet period (Serrano, 2018; Dragadze, 1993; Pelkmans, 2002). To discuss this issue, I will analyze the construction of the Orthodox church building process in Rustavi and their connection to history and interpretation of the past; how the national narrative was linked to the international representation of the city; how multiculturalism was represented in the urban space of Rustavi. In the next part of the paper, I will also touch on the issue of how labor migration affected the formation of the ethnic composition of the city in post-Soviet time. The question is, what is left in Rustavi from the spirit of friendship between forty brothers and peoples? To discuss these issues, I will discuss the situation of religious minorities in Rustavi and their efforts to establish themselves in the urban space of the city and become part of it. More specifically, I will talk about the Azeri

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speaking community. I will attempt to find out what it is like to live in a double minority status in deindustrialized, post-Communist city. What kind of strategy they have adopted to live peacefully in Rustavi?

Thus, in this article I will present the position of the Muslim community in Rustavi, regarding religious visibility in the public space and their position to keep themselves invisible, which is due to the Soviet interpretation of the past on the one hand, and the fear of new Islamic movements such as Wahhabism and Salafism on the other. A certain factor may be the ethnic and religious composition of the region Kvemo Kartli. Rustavi, as the central city of the region, unites the Azerbaijani villages and districts, where the Islamic religious buildings are presented. Not far from Rustavi, Islamic shrines in Azerbaijani villages are located, where the Muslim population of Rustavi can easily go for worship. Despite the fact that Islam is invisible in the urban space of Rustavi, its factor creates significant characteristics and is transformed in different perceptions and attitudes in both the Azerbaijani and Georgian communities.

Religious Revival in Rustavi

In the deindustrialized city, which has become the bedroom area of Tbilisi, production and industry is practically nonexistent. Most of the population of Rustavi have found a job in the capital and commutes to Tbilisi every day. The city population also migrated in search of work outside the country. Moreover, the city population in the Soviet period exceeded 200,000, while today it is almost halved (Geostatic, 1978, 2014). The major problem for the population is unemployment. In terms of production, Rustavi experiences a serious crisis. Against this background, the massive nature of the construction of Orthodox temples is striking. According to the Georgian Patriarchate web-site, there are 23 functioning churches and 10 churches under construction in Rustavi. It is noteworthy that in Rustavi we find several cases when a chapel was built in a kindergarten building, which was followed by some resistance, as we learn from a conversation with an employee of the city municipality. Due to the fact that the church occupied the considerable space of the kindergarten, both inside and outside, then, it was difficult for the kindergarten to obtain a license because it did not meet the standards (employ of municipality, 2021). Despite the urgency of the issue, the representative of the news agency operating in Rustavi, infoRustavi, said that all news outlets refrained from covering the problem, adding that the issue was quite delicate (infoRustavi, 2020).

It became quite trendy to capture small video about Rustavi. The image clips of Rustavi depict the church construction in the city and present it with Christian symbols mostly.

In addition to the mass construction of Orthodox churches in Rustavi, there is a tendency to arrange chapels in the yards of Rustavi, which is kind of position expressed by the Christian Orthodox population and may indicate domination and hierarchy in public space. Yard chapels best express the iconicity and symbolism of religion. Yard chapels are organized at the expense of mobilized by the neighborhoods and are in the nature of private initiatives. From a functional point of view, it is conditioned by the aesthetic and security side and is not related to any specific ritual practice. It should be noted that yard chapels have become a phenomenon in Rustavi that are less common in other cities. The Rustavi yard chapels can be considered as a tool for the struggle for public space and as a peculiar manifestation of the new order and hierarchy, which to some extent, meets the social and civic demands of the post-Socialist city society.

Exploring Ideas of the Diversity in Rustavi

The city of "Forty Brothers", one of the most "brand" names of socialist Rustavi, expresses well the communists' attempt to put the historic city in the service of new values. The idea of multinationalism and internationalism, along with the use of the Russian language, was also promoted by the street names. For example, the name of the streets of Rustavi was echoed in the idea of the friendship of peoples, which Vladimer Kobakhidze talks about in the newspaper article "Brotherhood City". In his opinion, it was the friendship of peoples that revived Rustavi, one of the oldest and, at the same time, new cities. Here we read about the symbolic expression of this fact:

> "How symbolic it is that one of the central squares of Rustavi is called the Friendship of Peoples. Here, a new alley was built this year, which the people of Rustavi call the Alley of Friendship of Peoples" (Kobakhidze, 1973, p. 2).

Thus, the central space of Rustavi was occupied by the Friendship of Peoples' Square, Friendship Street and also Friendship Alley.

We find the widest propaganda of the Soviet system in the print media. Political texts that became a template were often repeated without an alteration in various newspapers.

Many other newspaper articles are devoted to the discussion of Rustavi streets, such as Rem Davidov's "Streets of Friendship" and the newspaper "Village Life". According to the author, just listing the streets will be enough to present their content. He pinpoints the Square of Friendship of the Peoples of the USSR, the streets of Peace, Labor, Young Specialists and First

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Builders, among others. He also mentions the street of Donetsk Metallurgists, which is distinguished by its beauty and shows the friendship with the Ukrainian people from the recent history of the city. The names of Sumgait Metallurgists and Cherkasy Streets are also a reflection of the city's recent past, that time.

Correspondent of the newspaper The Communist, Z. Merkviladze, in his newspaper article "Friendship City" recalls the history of the founding of the city, which coincides with the course of World War II. He notes that modern Rustavi is called the City of Friendship and this truth is reflected in the fact that the city is represented by 40 different nationalities. The article goes on to give a detailed description of which echelon came from which city for the respective mission. He cites one document to illustrate the involvement of people in the Rustavi construction:

> "One interesting document is kept in the Transcaucasian Metallurgical Archive. The passing of time has yellowed and faded it, but you can still read the surnames. This is the salary list of the first builders in Rustavi. The surnames listed in this document are a clear confirmation that Azerbaijanis and Russians, Ukrainians and Armenians, Belarusians and Moldovans, Kazakhs and Lithuanians came here together with Georgians on the scaffoldings of the new city" (Merkviladze, 1967, p. 3).

In this case, it is noteworthy that the author of the article bases this "widely" accepted information on the international nature of the city with a document that has already become historical, which he offers as a historical source preserved in the archives. He completes the article with a description of Rustavi, which is expressed by the noise of the factory pipes and the deafening aggregates. This picture, for the author, best expresses the heartbeat of friendship between the peoples of industrial Rustavi.

The November 10, 1972 issue of the newspaper "Socialist Rustavi" is entirely dedicated to the celebration of the anniversary of the October Revolution. The first page shows an article with the caption: "In a United, Brotherly Family", which describes the solemn procession held in Tbilisi, where, of course, Rustavi, with its considerable representation, also took part. In this case, the focus is on the title of the article, which refers to the closest form of human relations - the family, which is at the same time united and fraternal. This article is followed by a description of a similar event in the city of Rustavi, entitled "Celebrations in the City of Brotherhood and Friendship." In the same issue we find the article: "The City of Peace and Friendship", where the texts that have already become chrestomathy are repeated many times about the united efforts of the people, who performed a "miracle":

> "It is the tireless work of these enthusiasts and their colleagues that has made
> Rustavi the pride of the Republic, space for workers of more than forty
> nationalities, a city of peace and friendship …" (Ghvaberia, 1972, p. 2).

Thus, Rustavi is presented as a place for labor, the ultimate goal of which is peace and friendship between peoples. This narrative is so well formulated that it is found axiomatically in virtually every text about the city.

As for the post-Socialist period, the disintegration of the industrial profile of the city was followed by the massive migration of the population from the city. Especially the outflow of ethnic non- Georgian population should have taken place, which is also indicated by the census 3. This process naturally influenced the ethnic composition of the city and the region, and perhaps it is this factor that mostly influences the modern religious processes of the city as well. The population of the city was practically halved, the main part being the representatives of different ethnic groups, which created the multicultural environment of the city. What we are observing in Rustavi, the national narrative of the city created by the communists lost its urgency, and its international image lost its credibility (Kamushadze, 2018). In the post-Socialist period, we see some attempts to present the multicultural face of the city by arranging a square of friendship dedicated to Heydar Aliyev and the People. However, the public attitude towards this event showed that the mentioned presentation of the city is irrelevant and the government looks weak as an interpreter of the resent past of the city.

Muslim communities in Georgia

Georgia has been surrounded by the Islamic world since the day of its existence. Despite the fact that this religion has a great influence on Georgian culture, its perception is still formed as a "cultural other", which, in my opinion, is based on the interpretation of the Soviet period. The icons seen as a permanent adversary of Islam were formed during the Soviet period. It is noteworthy that the beliefs formed on the basis of the historical films made during the Soviet period, whether it will be kidnapping or the oppression of the people, are still relevant today. It was the visual icons that had to help people differentiate the enemy from a friend. As part of the same narrative, we can consider the story "Black Monday" by archaeologist Gogi Lomtatidze. The author led archeological excavations in Rustavi and later was the director of the Rustavi Historical Museum. He tried to revive the most tragic day in the history of the city based on the discovered archeological material. The author's main aim was to make the last day of the city as memorable as possible by describing the scenes with fictional characters and cruelty characteristic of the epoch. As we know from history, Rustavi was completely razed

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and burned by Berka Khan, a Muslimized Mongol. To further symbolize this fact, the author chose the biggest Christian holiday, the day after Easter, Monday, the day of the dead. It is on this day that a fierce enemy attacks the Christian city, mercilessly destroys it and burns it down.

> "They did not get a lot of loot, but there were several bigger, richer cities ahead,
> and now their greedy and ruthless minds were running there. Rustavi was burning
> and turning into ash. There was nobody left to put out the fire and save anything"
> (Lomtatidze, 1975, p. 155).

Thus, the demolition of Rustavi as a medieval city is at the hands of the historical enemy, which is marked in the Soviet and post-Soviet period on the basis of religion, Islam. The modern discourse of Rustavi also stands on this dichotomy, we are Georgians and they are infidel, Muslims. "Georgian city" creates and shapes the ethno-demographic picture of the region. The former, communist functionaries of the city explain the importance of an industrial city in post-Socialist Rustavi by the Georgian ethnic component of the city, which affects the overall picture of the region. The former editor of the newspaper „Metallurgy ", in 2013, when talking to me about Rustavi, shows the merit of the communists on the grounds that this region is more Georgian by the construction of Rustavi (Jakhua, 2013). Those who view the activities of the communists differently, blame the concentration of Azerbaijanis on the communists, who additionally brought them from Russia and settled them here (a 45-year-old woman). On the whole, the question is what role Rustavi plays in the Kvemo Kartli region and what factor it creates, how it presents itself to the Georgian society, which is also reflected in religious beliefs.

The Azerbaijani community is the most densely populated in the Kvemo Kartli region. Their layout and Soviet experience, when the language of communication in the country was Russian, created a significant barrier to their post-Soviet civic integration. Despite state-sponsored measures to teach the state language to its citizens, alienation and barriers still remain to be a problem, including on the religious grounds. It should be noted, however, that Azerbaijani civic activists place the least emphasis on religion and are more focused on establishing and protecting their cultural identities. To illustrate, they try to celebrate Novruz Bayram with the most special emphasis, which for them is not a religious but a cultural-traditional holiday. We have also seen attempts to declare this day as a bank holiday, etc. We can also observe their attempt to show their own identity as well as being a part of Georgia while protesting the image clip of this region. The clip prepared by the Kvemo Kartli Governor's Administration presented the culture of the region homogeneously. In response,

they produced an alternative video clip that this group considered to be more inclusive and better reflected the existing reality (Arjevanidze, 2020).

Recently, from 2018-2019, civic activism and interesting cases of self-organization of youth groups have been observed in the Azerbaijani communities of Kvemo Kartli. Such is the case with the platform "Salami", which aims to strengthen and protect the culture and language of the Azerbaijani community in Georgia. They try to present issues that are aimed at the necessary changes in the community, such as early marriage, kidnapping of a woman, etc. It is noteworthy that they actually have little or no religious issues (Hacıyeva, 2020).

Unlike the youth of the Azerbaijani community of Kvemo Kartli, most of the youth of Pankisi are marked with a religious identity. The marker of their religiosity also finds physical expressions such as wearing the hijab. It is also noteworthy that the Kist population of Pankisi is fully fluent in the Georgian language, and in this regard, there is no problem with their integration into Georgian society. The problem is that a large proportion of Pankisi youth are turning away from traditional Islam and attributing themselves to Salafism or Wahhabism. A huge problem a few years ago was their interest in Islamic State and their migration to Syria (Barkaia & Janelidze, 2018).

 Today, Muslims make up 10% of the total population of Georgia. They do not represent a homogeneous group in the country. Muslims differ from each other in ethnicity and religious practice. Muslims living in Adjara are ethnic Georgians and followers of Sunni Islam, while Azerbaijanis living in Kvemo Kartli are mostly followers of the Shiite tradition, although some of them also recognize Sunni and Salafi Islam. Part of the Kists living in Pankisi are followers of traditional Sufi Islam, the other part, mostly young people, follow Salafi and Wahhabi traditions. However, the updated data and the number of followers of each branch of Islam in Georgia are difficult to determine because we do not find differentiation in the general census, unlike Christianity (Abuladze, 2021).

The issue of Muslims in Georgia is closely linked to the idea of nationalism and the issue of "Georgianness" and citizenship. Accordingly, state policy is changing in the wake of developed processes. Matthias Pelkmans, who has been researching the religiosity of the population of Adjara since the early 2000s, speaks of re-Christianization as a painful process of returning to the ancestral faith. In the article published in 2014, he tells us about the paradox that followed the collapse of the Soviet system and freedom of religion on the example of Adjara and Kyrgyzstan. The freedom of post-Soviet religion has shown that "freedom" creates constraints and inequality with new possibilities: „In 2001, the imam of a small town in Adjara, a predominantly Muslim region of Georgia, told me,

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"During communism we had more freedom; we still had our own lives. Now, we
are losing everything." (Pelkmans, 2014, p. 3)

According to Pelkmans, the selective nostalgia and memory of the imam of Adjara is
related to the fact that in the Soviet era, they remained Muslims, and after independence, when
they were given the opportunity to pray in public, the devil plays their game, Islam diminishes.
Here we are talking about the fact that "Georgianness" [kartveloba] has been defined by
Orthodox terminology since the 90s (Pelkmans, 2014). The Georgian Orthodox Church
significantly determines the understanding of Georgians and Georgia, it also marks it in the
physical space, which is part of the interpretation of the past and the cultural heritage of the
country. According to Serrano (2010), we cannot explain the self-confidence of the Georgian
Orthodox Church only by the communist experience, after a long wait to occupy the public
space after the private one, it is still mainly political will and the strategic goal is to define the
connection between religion and the national identity. It is also determined by the will to mark
the territory of the country as Christian. Consequently, the construction of new temples is not
merely the opening of a chapel, but is linked to the creation of a national landscape that reflects
the important convergence of the religion and the national identity (Serrano, 2010).

The equalization of Orthodoxy with Georgia and the marking of Georgian land with this
sign was associated with the greatest severity and resistance by the demand of the Adjara
Muslims for a place of worship. Since 2012, there have been several instances of controversy
on religious grounds where covert opposition has escalated into open confrontation and has
highlighted the shortcomings of state- produced or unproduced policies. It should be noted that
open religious controversies in Georgia were related to Adjara Muslims, who are known as
eco-migrants in different parts of Georgia. The high- profile religious controversy involves the
attempt to set aside a place of worship for the Muslims that the Christian population opposes.
Any attempt by Muslims to build a shrine or mark the site is counterproductive. Similar cases
occur when the population of a town or village is mixed. Although all conflicts leave room for
the theory of conspiracy on religious grounds, the complexity of the issue also points to its
depth (Khutsishvili, 2013).

Any controversy on religious grounds leads to an interpretation of history. The most
popular issue related to the permit to build a religious building is the construction of a new
mosque in Batumi. The mosque needed to be built back in the 90s, however, the decision has
not been reached yet and the dispute has even become a topic of legal deliberation.

Sophio Zviadadze, who talks about the fading of Islam in Batumi, discusses the topic in a

broad historical context. Part of this public discussion is the dispute over the restoration of the Aziziye Mosque. This issue was the subject of negotiations between the Georgian and Turkish states in the context of caring for cultural heritage. The essential issue that the researcher is talking about is the issue of interpretation of how the community approaches this or that heritage site. The Aziziye Mosque, the restoration of which would have eliminated the problem of a deficit of shrines in Batumi, on the other hand, could have become a historical site where Georgian Muslims made an unwavering decision to stay within Georgia. Instead, the reconstruction of the historic mosque was linked to expectations and fears and was rejected by the state (Zviadadze, 2021). In order to regulate these and other issues, the state tried to have more control over religious processes and especially Islam. Davit Abuladze calls the support of the state for various Islamic groups since 2011 "Statification", which facilitates its division into traditional and non-traditional Islam. Part of the continuation of this policy is the establishment of the State Agency for Religious Affairs, the work of which is highly criticized by non-governmental organizations (Parulava, 2016; Liberali, 2018; Dumbadze, 2018; Mikeladze 2020).

Muslim Community in Rustavi

The appointment of an Azerbaijani-speaking citizen of Georgia as a representative of the Agency for Religious Affairs in Kvemo Kartli may indicate the tendency and the policy of the state. Abai Pashayev, who speaks good Georgian, sits in a modest room inside the Rustavi City Hall. I asked him for a meeting on the phone, to which I received generous consent. He politely met me in front of the Rustavi City Hall and invited me to his still unfinished office. After a short conversation, it turned out that he could not answer my questions either formally or informally. Questions related to the activities of the agency and the religious situation in Rustavi, could only be asked officially in writing. When I sent an official letter on his behalf, it turned out that the letter's addressee must have been not him but the head of the agency, from whom I would receive a reply. Moreover, the printed letter was to be delivered to the building of the State Chancellery. As it is clear from the details of this small meeting, the appointment of an ethnic Azerbaijani citizen was only symbolic. In fact, he does not participate in the decision-making. He has no authority to speak on behalf of the agency, or delegate anything. It is noteworthy that he symbolically participates in religious events in the city and represents the agency, however, only on a nominal level. This fact as a whole reflects well the state's attempt at the formal level to make its approach to religious issues inclusive, nevertheless,

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devoid of real content.

The majority of Azerbaijanis living in Rustavi are followers of Shiite Islam, although many of them associate religious rituals only with the basic stages of the life cycle, such as birth and death. A religious servant, therefore, only appears in such moments. As I learned from Rustavi Akhund, there was a case when he had served Sunni Azerbaijanis as well. The line between Sunnis and Shiites of the Azerbaijani community has become increasingly blurred since the emergence of Wahhabis in the city. As Rustavi Akhund tells us, now a representative of the Azerbaijani community will tell you that he/she is a Muslim, and that's it (Muhammad, 2020).

The main challenge for modern Rustavi and its interpretation is to find a Muslim community and a place of worship for them in the urban space of the city. The largest ethnic and at the same time the religious minority in Rustavi is the Azerbaijani community. According to GEOSTAT, they amount to about 4% of the city's population. According to these data, they are the largest minority in the city.

There are no mosques or shrines in Rustavi at the moment. Searching for Muslim traces in the city is a serious difficulty as they can be said to be invisible. Moreover, the construction of a Muslim shrine is a taboo. Neither the majority, Orthodox Christians, nor Muslims want to talk openly about this issue. One cannot come across any publicly stated demand for the construction of a Muslim shrine. The Chairman of the State Agency for Religious Affairs, to my question whether they have ever received the request of the Muslim community to build a shrine, answered as follows:

> "At this stage, no request has been received from the Muslim community of
> Georgia regarding the construction of a religious building" (the head of State
> Agency for Religious Affairs, 2019).

Only from personal conversations do we learn that a Muslim shrine was opened in one of the private houses on Sanapiro Street, although it is not registered as such and obtaining information about it is a serious challenge. Its existence is only at the level of rumors and most of the city population has no information about it. Only a few Rustavi residents have confirmed its existence in the past time. An Azerbaijani girl from Rustavi says that during her school years, she went there several times 7 years ago and she does not even remember which building it was. She says:

> "I am not a believer and, therefore, I am less interested in such issues. My parents
> are not active believers either, we celebrate religious holidays in the family. As a

teenager, I was more religious, I fasted, I was interested in relevant literature ... My father was a little nervous about it, my family was more concerned about me being very religious rather than about not being interested in religion at all (Sally, 2020).

The information about the attempt to build a Muslim shrine and the triggered resistance cannot be found in either the electronic or print media. Neither the representatives of the Azerbaijani community nor the Christian population of the city wants to remember it. In this regard, the city architect responds that he has never heard anything like this, recalling only one case when the New Islamic group members asked to put a sign on the facade of the house, but due to the protest of the local population, they later changed their mind (Architect, 2021). An Azeri young man who considers himself a devout Muslim and is a akhund in the Shiite hierarchy, says that there was indeed a gathering place for Muslims near the Sanapiro street in Rustavi, which was rented, but no information is available about it today. He says that believers gather in different places, in private dwellings, to pray:

"A few days ago, we had some important days for us Shiite Muslims. We remembered Muhammad's grandson for 10 days. Since we do not have a meeting place, we rented a small restaurant and paid 100 GEL a day, what else could we do?" (Muhammad, 2020).

He listed three problems that he thinks the Azerbaijani community has been facing in Rustavi for a long time: the issue of a cemetery for Muslims, a mosque, a place of worship and the lack of a school building. The problem of the cemetery has just been solved; the City Hall allocated a plot of land for this a one year ago.

As for the mosque, he recalls when its construction failed due to the activity of the Orthodox population, they collected signatures and submitted them to the City Hall. It is impossible to find information about this fact, as it has not been widely reported. This fact is remembered by only the part of the population of Rustavi that was a direct witness of the developments. A young student from Rustavi comments on it:

"Rustavi is a colorful city; its diversity is expressed in ethnic and religious variety. There are not a lot of problems, though one was related to the mosque. There is an uninhabited area near my apartment, it is a swampy place and they wanted to build a mosque there, but the Christian population of the surrounding areas protested. The residents of the apartment collected the signatures of the apartments, on the basis

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of which the City Hall decided not to give permeation build a mosque, thus ending the issue. It would have been 2009 or 2010" (Nino, 2019).

Appearing in public in this way for Muslims is associated with a number of problems. Despite their large numbers, the position is not or cannot be expressed publicly, which may be related to the stereotypical perception of history and the peculiarities of the region. Several factors can explain the absence of a Muslim shrine in Rustavi. First is the high rate of integration of Rustavi Azeris into Georgian society - unlike Marneuli, Dmanisi or Bolnisi Azeris, Rustavi Azeris speak Georgian perfectly. Second, there are many Azerbaijani villages near Rustavi, where you can find Muslim shrines, and, consequently, the believers living in Rustavi mainly go there. Third, Rustavi Azerbaijanis also take into account the negative environment created by the erection of a monument of Heydar Aliyev in Rustavi in 2013. The placement of the monument to Heydar Aliyev on Old Rustavi Friendship Avenue was interpreted by the authorities as a continuation of the tradition of friendship between the people that the city had during the Soviet period, however, it was perceived differently by the population. All in all, the lack of a Muslim shrine in Rustavi does not cause particular anxiety and open resistance among the Azerbaijani population.

The highest religious official in Rustavi, Muhammad, tells me that at the moment he does not think it is right to raise the issue of building a mosque in Rustavi, because there is no time for that yet. However, what he is asking from the government is to control the Wahhabis and Salafis flow and to protect them from their influence. He draws an interesting parallel between Jehovah's Witnesses and the Wahhabis, arguing that just as the Jehovah's Witnesses are a threat to Christianity, the spread of Wahhabism and Salafism is a threat to traditional Islam in Georgia (Muhammad, 2020).

Conclusion

In conclusion, the most interesting issue in Rustavi, still remains to be how the representatives of this or that religious community perceive the existing reality in post-Socialist Rustavi, where and what they see as the problem and how these issues are articulated. What kind of spaces are created for conversations and narratives, where we can observe certain demands for Muslims whether or not they should appear in the city?! What we can see in the city today is, on the one hand, the high integration of the Azerbaijani community, which is due to their fluency in the Georgian language, and the weak articulation of their position, on the other. Although they are the largest religious and ethnic minority in the city, their attempts to

appear in public are less or almost non-existent. This may be related to the perception of Islam in general in the society, as well as to the peculiarity of the region, more precisely, the ethnic and religious composition of Kvemo Kartli. The research showed that part of the young Azerbaijani community living in the city no longer feels the importance of religion, for others it is related to the new Islamic movement, which can be considered in the context of the self-identification of the Azerbaijani community as a whole and the process of civic integration. The Soviet and post-Soviet experience of the city, where the understanding of diversity is different, naturally plays an important role in the self-realization of the Azerbaijani community. Despite the fact that the construction of the city was linked to the joint efforts of the "Forty Brothers" by the communists, in the post-Socialist era, the friendship between peoples is still perceived as an unbelievable value and is associated with more fears and dangers. The sense of danger and resistance for the clergy of the Muslim community of Rustavi is not related to the non-dominant religious group and the Christian population of the city, but to the new radical movement of Islam and their expansion. The emergence of this problem can be considered as a manifestation of state policy as the State Agency for Religious Affairs cooperates and funds only religious groups traditionally considered in Georgia. Thus, it is practically impossible to search for the manifestation of Islam in Rustavi, but its presence is an important factor for both Georgian and Azerbaijani communities in the city.

NOTES

1. This research was supported by Shota Rustaveli National Science Foundation of Georgia (SRSFG) grant N - YS- 19-521

2. We can see some such clips on YouTube, all of them start with panoramic views and a giant iron cross on Iaghluji Mountain, then there is a monument of Shota Rustaveli and the view of the city, as well as a historic castle and Orthodox temples. https://www.youtube.com/watch?v=u6Nn5gEWI fU

3. According to the negotiations between Georgia and the Turkish state in 2011, the Turkish side would allow Georgians to participate in the rehabilitation of the Khazhti, Oshki, Ishkhani and Otkhtavi churches on its territory. The negotiations failed due to the position of the Georgian Patriarchate.

4. Official GEOSTAT data vary, as the city's Akhud told us the population of Azerbaijan should exceed 10,000.

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Linguistic Consciousness and Foreign Language Learning in Multilingual Education

ABSTRACT

The article deals with the issues where linguistic consciousness as a sociolinguistic phenomenon is successfully revealed in FLT, namely, in problematic questions of language learning. It covers the description of linguistic consciousness and some aspects of its influence on the process of development of students' communicative competence. It is emphasized that the philosophy of lifelong learning has become a widespread phenomenon in modern society. Learning a foreign language can be considered an important means of forming linguistic consciousness and the ability to conduct intercultural dialogues. The correlation of two languages and cultures (Ukrainian and foreign ones) helps to outline their national specific features, which contribute to a deeper understanding of both the foreign and the native language and culture. Any education system is open and fairly stable. As for the methods and learning tools, they can vary depending on the applicable learning concept. The article gives a detailed description of the development of linguistic consciousness of Ukrainian students from different social groups while learning English. So linguistic consciousness is a reflection of the actual language sphere contributes to the development of both communicative and multilingual competences. The main aim of the use of modern educational technologies is to increase the level of the communicative competence and linguistic consciousness in students, their educational achievements, and to improve the quality of language education.

Keywords: linguistic consciousness, foreign language teaching (FLT), multilingualism, social group, communicative competence.

Introduction

Any education system is an open and fairly stable system. Therefore, its components, such as the goals and content of the teaching, must remain unchanged in any form of education within the same state, in accordance with the programs and standards of education adopted in the country. As far as methods, organizational forms and learning tools are concerned, they can vary depending on the applicable learning concept. That is why, we consider it urgent to ensure the development of linguistic consciousness of Ukrainian students from different social groups when learning English with websites.

In the course of studying this problem, the aim is to analyze the theoretical material and attempt to generalize innovative methods of teaching a foreign language and educating the students' linguistic consciousness with the use of websites. The aim requires several objectives: analysis of available literature on a specific topic, identifying features of web resources and their impact on the educational process in general, determining the role of the Internet as a means of teaching/learning foreign languages in high school.

The need for a modern personality to adapt to the conditions of the multicultural and multi-linguistic world greatly enhances interest in language education. Today, studying a foreign language can be considered an important means of forming our consciousness and the ability to conduct intercultural dialogue. As it is well known, the philosophy of a modern European person in terms of lifelong learning is becoming more and more popular among Ukrainians, as it promotes awareness that the knowledge of a foreign language is not just an advantage but also a key to a successful future. The Ministry of Education and Science of Ukraine developed and approved the Concept of the implementation of the state policy in the sphere of reforming the comprehensive secondary education "New Ukrainian School", one of the basic tasks of which is the formation of the basic students' competencies. Among the ten competencies, communication in foreign languages is the key, which includes the ability to understand the language expressed properly, to express and interpret in writing and interpretation concepts, thoughts, feelings, facts and views (through hearing, speaking, reading and writing) in a wide range of social and cultural contexts (Hrynevych, 2017).

In this aspect, the English language has certain advantages over other subjects from the school curriculum. Today modern youth does not exist without communication in social networks. Young people plan to acquire modern education and the profession in the future, which in turn requires mastery of the foreign language. The rapid development of information technology has been an impetus for the transformation of educational system, reflecting new demands on members of society and changing the educational paradigm. One can confidently state that there is a tendency to merge education and information technology. The wide spread of Internet technologies in society and in the educational environment predetermined the relevance of forming a new view on the content of education, finding new methods, forms and means of learning. The rapid process of the practical use of social networks in education should also be mentioned. According to the new program for secondary schools, the teaching of foreign languages implies the practical mastery of speech skills by pupils at a level sufficient for foreign language communication. The main principles of the program are communicative orientation, personal orientation, student autonomy and integrated teaching of types of speech

activity. Today, the opportunities for obtaining distant education with the help of modern information technologies are becoming more and more important. The global Internet network opens up access to information in the scientific centers of the world, which creates real conditions for self-education, expansion of the horizons, and advanced training. It is possible to organize joint projects and exchange experiences of teachers, students, scholars.

The main condition of the educational process in the institution of general secondary education is its personal orientation, aimed at ensuring that each student becomes a full, self-sufficient, creative object of activity, knowledge and communication. Pedagogical science is looking for new models of organization of educational process, to create qualitatively new relationships between subjects of study, aimed at humanizing the educational process. One of the ways of modernizing foreign language education is the creative use of innovative educational technologies and web resources. An analysis of innovative activity in the teaching of foreign languagesshows that in practice technologies are mainly implemented, among which one can distinguish: personally oriented education and education, civic education, profile education, technology of group learning activity, the theory of level differentiation of training, information and communication technologies, project methodology, interactive technologies, technology of formation of a creative person, technology of humanization of pedagogical activity, development of critical and creative thinking, the theory of gaming technologies. The use of information and communication technology increases the intensity of learning, develops the creative abilities of students. So, the use of web resources involves modeling life situations, role-playing games, joint problem solving based on the analysis of circumstances and the situation. Educational technology of using web resources in the process of learning a child is a collection of various pedagogical techniques that encourage students to research creative activity, create conditions for their awareness of the material, generalization of the received knowledge. This technology prepares new generation children who can communicate, listen and hear others, to think. It is based on the idea of creative collaboration between teachers and students. When introducing this technology, knowledge is assimilated better, since interactive techniques are designed not to memorize, but to a thoughtful, creative process of knowing the world, to set the problem and find ways to solve it.

Theoretical background

Today, an active approach to the use of information and communication technologies in schools is not limited to electronic textbooks or manuals. Network technologies, and first of all the Internet, are now one of the means of providing equal access to quality education, an

integral part of the educational sector. The Internet today is the most important socio-economic communication of our civilization. Network users not only "consume" information, but also constantly replenish it with various information resources. The Internet as a technical means of personal development significantly contributes to its self-realization and expands social opportunities. In the teaching a special emphasis is put on the child's own activities in the search, understanding and processing of new knowledge. The teacher acts as the organizer of the learning process. Today we can say that the Internet technologies are part of the general informational culture of teachers and students. he issue of integrating the Internet into education and, in particular, its use in teaching foreign languages, is very relevant. This is due to the fact that when using the Internet as a means of teaching a foreign language, the goals and objectives of education and education are realized.

Electronic resources are electronic data (in the form of symbols, graphic, audio, video, or combinations thereof) that can be placed on any electronic medium, and also published on a local or global network. Thus, educational electronic resources are information resources that can be presented as text, graphic, audio, video data or combinations thereof that reflect a particular subject area of education and are intended to provide a learning process for the personality, the formation of its knowledge, skills and abilities. The electronic resources must have a high level of performance, a beautiful design, a fullness of material, provide quality methodological tools and quality of technical execution, comply with didactic principle (Tsehelska, 2014).

Thus, educational web resources provide information-presentation, advisory, informational, methodological, educational, educational support for the interaction of actors, open new opportunities for interaction with the public. Using the classification, it is possible to purposefully search the necessary resource in the web space of the Internet, not spending too much time on unsustainable searches.

The main aim of teaching a foreign language is the formation of communicative competence, and all other goals (educational, educational, developing) are realized in the process of accomplishing this main aim. Communicative competence in its contemporary understanding implies the formation of the ability to intercultural interaction (Richards, 2006). Proper use of web resources can greatly facilitate the teaching/learning of students to situations of real communication. At the lesson it is almost impossible to form one language skill. For example, when working with audio texts, podcasts or video recordings, we simultaneously work out lexical, grammatical, and phonetic skills. Audiotexts provide information and

background for discussion, which, in turn, involves further development of speaking skills (O'Malley & Chamot, 1990). In addition, a variety of engaging platforms can become a real helper in mastering key aspects of English. For example, Grammarly and Ginger are a useful resource for improving writing skills, because the above services are able to correct errors with their detailed explanations. The LearningEnglish BBS course offers interactive visualized exercises that improve listening, reading, learning new vocabulary and correct pronunciation. An engaging LyricsTraining site in a game form offers to work on spelling and listening at the same time, listening to songs or watching popular video clips.

The world-famous YouTube is perhaps the most affordable video hosting service that can be used to improve listening skills. Moreover, students can be involved in the creation of their own content, thereby working out the talk. At the moment, YouTube has great potential for the use in the educational process, as video clips can enrich the lesson, diversify it, and inspire teachers to create their own video curriculum, video tutorial, or interactive video with tasks and additional comments. Among the resources with a wide choice of courses, Coursera is leading a large-scale project that publishes free English-language online courses in various fields of knowledge in the format of video collections from leading universities of the world, and the test takes place in a testing mode. EdX-site is a library of interactive courses, founded by the Massachusetts Institute of Technology and Harvard University. Lectures on the platform are held in several languages, but English remains the main language. Significant additional opportunities arise when using information resources and the Internet services in the process of project activity of schoolchildren. Only through the Internet can you create a real linguistic environment and put the task of forming the need for learning a foreign language based on intensive communication with native speakers, working with authentic literature of the most diverse genre, listening to original texts written by native speakers.

The earliest project is e-mail correspondence. The benefits of this type of correspondence are obvious: students have a real opportunity to use a foreign language as a means of communication, to master the basic skills of work on a computer, to get interesting information from them from the authentic sources in the shortest possible time. The role of a foreign language teacher is to encourage students to provide them with linguistic assistance in order to use the information received in a classroom in the form of individual tasks. Very interesting interdisciplinary projects are organized around a specific problem. These can be international creative projects. In any case, a foreign language performs its primary function of communication. Students not only solve a certain problem, but also get acquainted with the

national and cultural characteristics of partner countries. Consequently, language learning naturally takes place on a socio-cultural background.

The application of information communicative technologie has not only advantagies. Bijeikienė et.al. (writes that "the application of ICT extends the learners' scope of interaction from the learner-teacher and learner-learner interaction to the computer-based interactive activities and extends the ways of communication from the face-to-face interaction to the communication via electronic means" (Bijeikienė, 2011, p. 122). At the same time, "the application of ICT to learning processes creates the learning environment which is similar to the everyday activities of the contemporary learners, as, for instance, using computers for work or entertainment" (Bijeikienė, 2011, p. 122).

Methods

The aim and objectives of the article determined the choice of research methods: the method of critical analysis of literary sources, which is required for the study of theoretical material on this topic, and the method of modeling.

One of the priority directions of reforming education is the need to achieve a qualitatively new level in the study of foreign languages. Unlike other subjects, a foreign language comprises a whole branch of knowledge, since it reveals a treasury of foreign-language culture before a person. Itegration of Ukraine into the world community requires the perfect command of foreign languages through the use of educational technologies, in particular web resources. The specifics of the foreign language as a subject of study is that communication is not only the ultimate goal of learning, but also a means of achieving it. Since language remains the only universal basis of thinking, knowledge of a foreign language should be considered in terms of improving intellectual abilities (memory, imagination, critical, logical, creative thinking). Creativity is the highest manifestation of the development of the human mind. Creative ability is the ability to be surprised and to know, the ability to find solutions in non-standard situations, is the focus on discovering a new one and the ability to grasp your experience. Thanks to creative activity, the child develops the ability to independently realize their capabilities, and self-realization leads to personal growth. Implementation of this idea is impossible without the development and implementation of appropriate learning technologies and the interactive educational environment, as a way of interacting with students from different social groups.

Results and discussions

The correlation of two languages and cultures (Ukrainian and foreign) helps to outline their national specific features, which contribute to a deeper understanding of both foreign and native language and culture. This correlation makes it possible to understand the uniqueness of these cultures, their character, which finds its embodiment in the linguistic space, and most importantly allows us to penetrate into the linguistic "picture of the world" of the two peoples. In social linguistics, the term "linguistic consciousness" is actively used, since without it it is difficult to explain the facts of linguistic behavior and find out the external causes of many linguistic changes. Linguistic consciousness as one of the forms of human consciousness is a socio-psychological category. The most comprehensive contemporary Ukrainian edition of sociolinguistics, in which the structure of the concept of "linguistic consciousness" is proposed and outlined, belongs to researcher Pylyp Seliguey. In the book "Language consciousness: structure, typology, education" the author presented the development of the typology of levels of speech consciousness, considered the principles, methods and basic content of linguistic education of Ukrainian citizens (Selihey, 2012). Consciousness is a subjective reflection of a person of the surrounding world. Thus, linguistic consciousness is considered as a reflection of the actual language domain. Hence the definition: linguistic consciousness - it is not indifferent to the language. Such a definition clearly distinguishes the linguistic consciousness from its understanding as a linguistic picture of the world. If there is an awareness of the language of the extra-word world, then here - the awareness of the language itself (Seligei, 2012).

Philip Selihey writes: "There is neither a holistic theory, nor a single understanding of the linguistic consciousness, because different researchers invested in this concept is another meaning" (Seligei, 2009). In his article, the author suggests definitions and outlines the structure of the notion of "linguistic consciousness" "linguistic consciousness is a form of consciousness that embraces views, feelings, assessments, and guidelines on language and linguistic reality. The structure of the linguistic consciousness contains four main blocks of elements - language knowledge, feelings, assessments and guidelines" (Selihei, 2009). Such an interpretation of the linguistic consciousness coincides with the definition of Polish linguist G. Sokolovsky, who treats the MS as "views, attitudes, thoughts, representations, beliefs about the value and functioning of language in the process of communication" (Sokołowska, 2004). In the article "Place of Linguistic Consciousness in Intercultural Communication" O. Saprykin notes that "the study of the problem of the interaction of linguistic consciousness in

intercultural communication is an important factor in the teaching of a foreign language. Kriaučiūnienė and Šiugždinienė consider the intercultural competence to be " an integral part of foreign language learning" because its development helps to enrich the learners as intercultural personalities who are able to build and maintain intercultural relationships more effectively (Kriaučiūnienė & Šiugždinienė, 2010).

The interrelated study of several languages, the switching of speech codes contributes to the formation of the ability to analyze and synthesis, the linguistic and linguistic competence, as well as the elevation of the general cultural level, the expansion of the cognitive picture of the world of personality (Saprykin, 2016). The linguistic consciousness itself, according to K. Geben, is a component of communicative competence (Geben, 2003). In the opinion of L. Hnatyuk, the review of the works of modern linguists has shown that the problem of linguistic consciousness is extremely relevant and promising. Its further study in various aspects on the material of one or more languages will help to identify the deeper connection between language and consciousness, to clarify the nature of many linguistic processes and phenomena of the present and the past, and the ground-based mastery of native and foreign languages (Hnatiuk, 2012).

Modern teacher is important should know the latest methods of teaching a foreign language, special techniques and techniques to optimally choose one or another method of teaching in accordance with the level of knowledge, needs and interests of students. To achieve high-quality linguistic competence - communication skills, formed on the basis of language knowledge, skills and abilities, it is possible to use methods of teaching that combine communicative and cognitive goals. Innovative methods of teaching foreign languages, which are based on an innovative approach, aimed at the development and self-improvement of the individual, to reveal its reserve capacities and creative potential. Modern communicative methods offers a widespread introduction to the learning process of active non-standard methods and forms of work for a better conscious assimilation of material (Richards, 2006). One of the technologies that provides person-oriented learning is the method of projects as a way of developing creativity, cognitive activity, and autonomy (Oxford, 1990). Projects can be classified as monoproject, collective, verbal, linguistic, written, and Internet projects. Work on a project is a multi-level approach to language learning, covering reading, listening, speaking and grammar. The project method promotes the development of active independent thinking of students and focuses them on joint research work. It is evident that project training is relevant to teaching children co-operation and shaping their creative abilities. An important means of

innovation training is also the use of the multimedia complex in the interactive whiteboard, personal computer and multimedia projector. Such a complex combines all the advantages of modern computer technology and dedicates the process of training to a qualitatively new level. Due to its visibility and interactivity, multimedia complex allows the whole class to be actively engaged. Using the interactive whiteboard at the lesson significantly increases the efficiency of teaching students in school.

Consequently, multimedia complex provides unique opportunities for work and creativity for a great deal of ease of management. One must take into account the important psychological point: modern schoolchildren, who have computers with numerous games and programs at home, are accustomed to perceiving it as something ordinary. The possibilities of multimedia complex allow pupils to switch to the understanding that video and game programs are successfully used for learning, contribute to the development of creative activity, the capture of the subject, the creation of the best conditions for the acquisition of language skills, which ultimately ensures the effectiveness of mastering the material in foreign language lessons. The use of multimedia complex at the English lessons allows students to actively engage in the learning process, increases the motivation of learning, stimulates creative activity and promotes the development of the child's personality, expands the ability to submit educational information, it is the most efficient and time-consuming, helps students prepare for passing tests, exams, external testing. MK is a powerful tool that can be adapted for use in learning a foreign language with a wide range of topics.

Therefore, learning foreign languages will be effective precisely because of the complex application of the means of the latest innovative technologies and depends on the ability of the teacher to apply a humanistic approach to learning and from understanding the need to abandon the authoritarian teaching method. Methods of teaching foreign languages, based on the humanistic approach, help to uncover the creative potential of students and promote their development and improvement during the educational and communicative process. The process of learning a foreign language is not an automatic process of putting teaching material into the student's mind. He needs intense mental work of the child. This can only be achieved through active learning through innovative educational technologies. The development of communicative competence depends on the socio-cultural and sociolinguistic knowledge, skills and skills that ensure the entry of the individual into another society and contribute to its socialization in a new society. The main aim of foreign language education is the development of the student's personality. Therefore, it is important to teach Ukrainian students to use a

foreign language as an instrument in the dialogue of cultures of the modern world, to formulate readiness for social interaction, prepare for communication in real life situations, to learn to acquire knowledge independently in order to improve in the field of the chosen future profession. It is in the lessons of a foreign language that the teacher must form students' abilities and skills in foreign language communication, to foresee achievement of such a level of communicative competence that would be sufficient for communicating in certain communicative spheres and orient students in socio-cultural aspects of the country of the language they study.

In the lessons of a foreign language, it is expedient to introduce information and communication technologies, to create a positive emotional atmosphere of spiritual enrichment, giving each child the opportunity to experience himself/herself in different forms of creativity. Exactly this, together with active forms of work, is facilitated by technologies of interactive learning, the essence of which is that the educational process takes place under the constant interaction of all students. Conduct a modern foreign language lesson with the use of design techniques, information and telecommunication technologies, computer programs in foreign languages, multimedia projects, using Internet resources, learning foreign language in a computer environment (forums, blogs, e-mail), means to create such comfortable learning conditions in which every student will feel successful, intellectual ability, learn to think critically and communicate with other people.

Conclusions

There is no doubt that learning using web resources is the most common means of learning foreign languages in the 21st century. In this connection, there is a need to study the main aspects of the methodology of teaching a foreign language in institutions of comprehensive secondary education. The study of this problem is extremely relevant, since it represents a wide range of possibilities, which involves a critical analysis of the web resources system and independent development of exercises based on the findings. The results of this study can be practically used for a deeper study of a foreign language. Recently, the methodology of teaching foreign languages has undergone some changes regarding the organization of the learning process, teaching methods, its structure and content. Today, the most widespread and effective method of teaching and learning foreign languages is undoubtedly communicative-oriented, which is as close as possible to the real conditions of the foreign language environment. The main thing is to allow students to feel confident in your strength, to create

natural life situations where the child can use his knowledge and talk about what interests her. The study of foreign languages in secondary schools has a practical aim - teaching students of speech activity in a foreign language. In practice, the teaching of foreign languages in high school at the present stage is increasingly felt the need to find the best means of study. In the modern method, under the influence of a number of factors, both linguistic and socio-cultural, the concept of "language teaching" is gradually replaced by a new concept - "learning language and culture", including the culture of interpersonal communication of subjects belonging to different cultures, but interesting one One from the point of view of general erudition and life experience.

The ideas of intercultural communication can be no more than trendy directions in modern methods, if not provide students with the basics of native culture, the bases of regional studies. For example, the texts on cultural monuments of London or New York should be submitted for study, along with texts on cultural monuments of Kiev, that is, to study the culture of another country with a living relationship of the culture of the native country, in which case the results of assimilation will be more productive. Mastering the values of the native land and culture by students makes their perception of another culture more precise, deep and comprehensive. Thus, as a result of the introduction of the linguistic law approach in the lessons of a foreign language, there is an update of some components of the content of training. Teacher selects relevant authentic texts for listening and reading in a foreign language lesson. These texts have a great cognitive and linguistic literary value. The teacher uses illustrated material to reveal the content of the proposed texts (leaflets, maps, slides). Such texts and their illustrations contribute to the implementation of important lessons in the teaching of a foreign language (communicative, visibility, novelty and functionality). Consequently, we can conclude that the purposeful work on the implementation of the linguistic-linguistic aspect in the lessons of a foreign language promotes, on the one hand, the increase of interest in the subject, and on the other - creates a positive motivation in the acquisition of linguistic means and acquires cultural and ethnographic information through and on the basis of these tools. This leads to the development and improvement of students linguistic liberal motivation. Purposeful and ongoing work on the implementation of the linguistic law approach in foreign language classes allows to systematize the types of exercises by means of which the teacher teaches students to acquire the necessary information from different sources.

Thus, the use of web resources provides a sustainable result in the field of practical skills and abilities in a foreign language: on the one hand, a solid system of skills and abilities for the

practical use of the foreign language as a means of interpersonal and intercultural communication is created; on the other hand, students acquire useful knowledge that they will need in the future. It should also be noted that the teaching of students of a foreign language involves mastering them with a communicative competence, which is formed on the basis of interrelated speech, socio-cultural and linguistic development of students, which requires the introduction of educational process of innovative technologies. The result of the use of modern educational technologies is to increase the level of formation of the main types of communicative competence in students, their educational achievements on the subject and the improvement of the quality of education.

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Narrative as a method of studying the speech characteristics of bilingual children (On the example of Georgian bilingual and Greek monolingual juniors)[1]

ABSTRACT

The present article: ″Narrative as a method of studying the speech characteristics of bilingual children (On the example of Georgian bilingual and Greek monolingual juniors)″ aims to study the nature of narrative and to establish narrative skills in school; also the purpose of the study is to define the importance of narrative as an effective method of research. The first part of the paper presents a brief overview of the theoretical material around the narrative. The second part of the article is based on empirical material. In particular, it is based on the analysis and results of my research which I have conducted at the National and Kapodistrian University of Athens (Greece). The article presents a study of children's narratives and a comparison of narratives during bilingualism; In particular, the use of narrative-based research method in the case of Georgian bilinguals and Greek monolinguals, the use of which is quite common in the modern field of psycholinguistics.

Keywords: narrative and its meaning; Narrative as a research method in bilingual and monolingual juniors; A study of children's narratives; Comparison of narratives during bilingualism.

Introduction

Any scientific paper aims to study and analyse of a specific research theme. It is very important to select an adequate research method for the analysis of the problems raised around the research theme. In our case, we considered the study of children's narratives to be an effective method. Its use and comparison of narratives in bilingualism is quite common in the modern field of psycholinguistics. So, we consider the problem of bilingualism in general, and in this case the narrative as a research method in bilingual and monolingual juniors and the present thesis:

The meaning of the narrative

The phenomenon of narrative is studied in a wide range of disciplines, including linguistics, psychology, sociology, literature, history, and philosophy.

Different types of narrative offer a platform for exploring a wide range of linguistic possibilities in the context (compare with: Hughes et al., 1997). These capabilities relate to story structure, discourse features (e.g., consistency and interrelationship), morphosyntax, syntax, vocabulary, and uniquely bilingual phenomena such as code switching and cross-linguistic interference. Children's narrative is also an index of their cognitive, semantic, and social abilities (Liles, 1993).

The researchers considered the analysis of the narrative as a viable way to examine communicative competence (Botting, 2002) and which should be less biased towards bilingual children than the normative assessment tools (Paradis et al., 2011). Oral narratives provide a rich resource of data (source of information) about a child's use of language in a relatively natural context. Finally, narrative analysis allows researchers to evaluate many linguistic features in context - including macrostructure, story grammatical categories, objectives, attempts, and outcomes, as well as microstructure characteristics, e.g. vocabulary diversity, relational and referential apparatus - using relatively short language patterns (Heilmann et al., 2010a, 2010b).

Narrative skills are important for further success in school, e.g. in literacy and in understanding the language of mathematics (Bishop & Edmundson, 1987; Bliss et al., 1998; McCabe, 1996; McCabe & Rollins, 1994; Walach, 2008; Westby, 1991). They form a bridge between the oral language and literacy, by providing exposure and a wide experience in the use of (extensive use of experience), as well as through the contextualized and cohesive discourse units and the abstract texts which children are suddenly faced with the written texts (Hadley, 1998; Westby, 2005).

Interventional studies have shown that teaching directly narrative skills improves comprehension and production of oral narrative as well as understanding, conceptualizing and interpreting reading (Hayward & Schneider, 2000; Swanson et al., 2005).

Research

The aim of my research at the University of Athens was to use a narrative-based method, which included the following: a) Georgian bilingual children have to describe pictures in Georgian and Greek twice, at one-week intervals; b) and a description of the same pictures by Greek monolingual children once, only in Greek. Meeting with each narrator was held individually. For the narrative I used the story ″Frog, where are you?″, from which I had 15 pictures selected for the description. For the visuals, a few episodes from the above story are shown in Picture 1 below:

Picture 1.

In this study Georgian junior bilinguals and Greek monolingual juniors of the same age living in the Attica region have participated. We need to compare the monolingual Greek and Georgian bilingual children's narratives. At this stage, our goal was to: a) identify and make further analyses what specific mistakes each bilingual child would make, namely: under the influence of the Greek language, what specific mistakes could be identified in the Georgian language; b) work out the modern methods of language assessment (measurement) of each language.

Participants: The total number of narrators (TLD[2]) participating in the study is 20. Of these, there are 14 Georgian bilinguals (namely, 11 boys and 3 girls) and 16 Greek monolinguals

(namely, 9 boys and 7 girls) juniors. The bilingualism of Georgian children is conditioned by their living in Greece from birth, which is why the dominant language for them is the Modern Greek language.

Only one child participating in the study was born in Georgia, who studied in one of the Public schools of the city Kutaisi (Georgia), until the age of 8. The parents of all fourteen bilingual children are Georgians. Their age range varies from 6 to 11 years and they are the students of 1st, 2nd, 3rd, 4th and 5th grades of the public schools located in the central districts of Athens, in particular, in Ambelokipoi and Zografou. The mean age of the narrators in both groups is 8.5 years.

Analysis and research results

During the research analysis we used 2 approaches: *functional and structural*. The first refers to the content of how many episodes the narrative is divided by the child. The structural approach involves the lexical, morphosyntactic and code switching (CS) comparison.

1. The *lexical comparison* is defined by the formula **Ttr**, where the capital **T** is a total number of words in the text, the small **t** is the sum of words used once, and the **r** is the comparison of these two (see Table 1 and Table 2).

2. The *morphosyntactic comparison* can be conditionally determined (defined) by several points:

a) the length of the sentences; b) N-V i.e. comparison of syntactic constructions; c) Whquestions - which are the interrogative sentences; d) tenses of the verb; e) number of pronouns; f) spatial relations (verbs derived from preverbs/verb prefix) (the relevant Table 3 see below, which presents only the indicators of Georgian bilingual children's narratives, which will be compared with Greek monolingual children's narratives in the next stage of the research).

3. *Code switching (CS),* which refers to the number of involved words. That's how many times has a Georgian bilingual child included the Greek word (s) in the narrative?

Table 1. Lexical comparison with Georgian bilingual narrators

Ttr				
Narrative	Narrator	**T -** total number of words	**t** – the number of words used once	– comparison of T and t

Bilingual children (typical language development - TLD)				
Georgian	Alex (8 ages)	211	24	187 (difference)
	Tazo (9 ages)	162	16	146 (difference)
Greek	Alex (8 ages)	244	10	234 (difference)
	Tazo (9 ages)	178	11	169 (difference)

Table 2. Lexical comparison with Greek monolingual narrators

Ttr				
Narrative	Narrator	**T -** total number of words	**t –** the number of words used once	**r –** comparison of T and t
Monolingual children (typical language development - TLD)				
Greek	George (8 ages)	199	14	185 (difference)
	Magia (9 ages)	257	20	237 (difference)

Table 3. Morphosyntactic comparison with Georgian bilingual narrators

Morphosyntactic comparison							
Narrative	**Narrator**	**Length of sentences**	**N-V syntactic construction**	**´WH´ Questions (interrogative sentences)**	**Tenses of the verb**	**Number of pro-nouns**	**Spatial relations (verbs with prefix)**
Bilingual children (typical language development - TLD)							
Georgian	Alex (8 ages)	6-7 words	31	0	Present/ Past 80%20	2	7
	Tazo (9 ages)	6-7 words	26	0	Present/ Past 50%50	0	6
Greek	Alex (8 ages)	6-7 words	22	0	Present/ Past 60%40	0	3
	Tazo (9 ages)	6-7 words	24	0	Present/ Past 60%40	0	1

For our study, we compared the narratives of 2 Georgian bilingual children and, consequently, 2 Greek monolingual children. We defined 8-9 years old respondents as comparable age. The total data on the number of children, their gender, age limit and average age are shown in Tables 4 and 5 below.

Table 4: Georgian bilingual narrators

Language	Number of children	Gender	Average age by years and months
Bilingual children (typical language development - TLD)			
Georgian	2	Male	8 ages (104 months) 9 ages (117 months)
Greek	2	Male	8 ages (104 months) 9 ages (117 months)
Total	**2**		**8.5 ages (110.5 months)**

Table 5: Greek monolingual narrators

Language	Number of children	Gender	Average age by years and months
Monolingual children (typical language development - TLD)			
Greek	2	Male & Female	8 ages (103 months) 9 ages (112 months)
Total	**2**		**8.5 ages (107.5 months)**

Conclusions

As the above tables show, Georgian bilingual children did not use interrogative sentences at all during the narrative, and we have only 2 cases of using pronouns; As for the length of the sentences, there is an abundance of 6-7 word sentences; All four bilingual children have most of the narrative in the present tense, however, they use it in the past tense as well; In terms of morphosyntactic constructions, noun- verb (N-V) pairs are used more often by Georgian bilingual children during narratives in Georgian. As for the frequency of code switching (CS) with bilinguals, in the texts of the narrative we obtained there was recorded the only case of code switching with twice repeating.

As a brief overview shows, the results of the analysis of research data were mainly focused on monolingual-bilingual differences, however, we also focused on the similarities, which showed the following:

　a) In general, bilinguals are better able to convey their message in Greek than in Georgian;

　b) monolingual-bilingual differences are of course, confirmed in terms of vocabulary, but not in terms of comprehension of the story;

　c) there is a monolingual-bilingual similarity in terms of syntax (the length of the

sentence), but not in terms of vocabulary and morphosyntax, in which the result of bilinguals was much worse than that of monolinguals;

d) in small doses, but there is a side effect of bilingualism - Code switching (CS) with bilinguals;

e) there are noticeable differences between the monolingual and bilingual narrative possibilities; With bilinguals - delayed narration, but clarity of content.

NOTES

1. 1 The research was conducted under the Erasmus+ program at National and apodistrian University of Athens (Greece) (2019-2020 & 2020-2021 academic years).
2. 2 TLD - typical language development (Walters et al., 2012: 11)

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Teaching Strategies of Georgian Colloquials and their integration in Georgian as SL Class

ABSTRACT

In the process of learning a foreign/second language, students should learn spoken/colloquial language in addition to formal language. This is important for successful communication in a reallife situation. Spoken/informal language occupies a significant part of everyday communication. Moreover, colloquial language and face to face interaction represent the essential aspects in both learning and teaching process and plays an important role in terms of linguistic and cognitive development of learner (Hinkel, 2006). According to Engkent, students "are wellequipped if they can handle a basic formal! informal distinction and understand the principles of register use" (Engkent; 1986). Georgian as a second language teaching resource does not include materials discussing this part of the language. As a result, language learners do not have the appropriate skills and knowledge to select the correct forms and expressions, taking into account the quality of language formality and the actual communication situation, speaking, as well as obstacles in understanding the information received in everyday speech, which also requires specific knowledge. The aim of the article is to study the situation in Georgian higher education, to identify the level of students' knowledge and learning activities and approaches, and to develop relevant recommendationsto address the above-mentioned problem. The research was conducted on the basis of Georgian higher education institutions, foreign students who speak Georgian as a foreign language took part in the research. Finally, 35 students of different nationalities participated in the study. The paper is mainly based on qualitative research. In addition, the interview method was used in the study; informants were 35 students who completed the questionnaires with open-ended and closed- ended questions. The observation method was also used in the research. We looked at the components of teaching speaking and reading. We conducted an experiment during the research process. Students were given a text with the same content in formal and informal style to read. In addition, we offered them the task of participating in a conversation situation on the same topic in a different context in terms of formality/language register and the results in both activities were observed. The study involved a relatively small focus group, which prevents a more in-depth and generalized picture from being displayed and the results obtained. Observations of the lesson process have shown that students understand the formal text more easily than informal style language. Even when the teacher provides spoken language forms, students find it difficult to comprehend such material. This is due to the fact that spoken language learning activities

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are more spontaneous, less systematic and do not reinforce such knowledge in the audience. Student surveys and questionnaires completed by them revealed the following: At a certain level of language proficiency they find it relatively easy to learn information from university-created texts in literary language, but in everyday situations, it is difficult to establish successful communication and comprehend information due to ignorance of spoken forms. In addition, such activities are less covered in the curriculum as well as in the textbooks and in this regard, the experience of both teachers and students is relatively scarce. The experiment revealed that students understand the text of a formal genre more easily and correctly than spoken, informal information. The same goes for building a talking situation. In order for the student to realize the similarities and differences between formal and informal languages, it is necessary to carry out a variety of activities in the learning environment, including 1. Identify formal and informal distinguishing marks, which is achieved by reading, processing and comparing different texts according to different levels, genres and formality levels. 2. Use of lexical activities: Identify lexical items (slang, language contractions, acronyms, etc.) in texts, create a dictionary and perform relevant exercises. 3. Conversational activities on different topics: The teacher presents and discusses a particular form with a student, after which the students build the spoken situation in different language registers and make a presentation through role-playing games. 4. Use of authentic recordings and multimedia to master natural, informal language forms and structures.

Keywords: *colloquial language, second language teaching, foreign language teaching, language teaching strategies, Georgian language teaching*

Introduction

The development of speaking skills is one of the most complex tasks in the language teaching process. As it is mentioned in the literature, „to a great extent, spoken language and face-to-Face interaction constitute the foundational aspects of both teaching and learning at school" (Hinkel, 2006). With this in mind, in the language teaching process, almost all speaking situations should be considered, including data of informal spoken language and proper linguistic tools.

Different studies reveal that high language proficiency implies that the student is able to use the language and to demonstrate productive language skills in any environment and conditions, to speak grammatically correctly, logically consistent, and contextually adequately (Burkart, 1998, p.4).

Moreover, some argues that in classroom it is important to teach colloquialisms, since the given forms are essential and inseparable part of the everyday communication. As it is known, the main characteristics of the spoken language, particularly colloquialisms, are as

follows: concise sentences, violation of rules of grammar, rhetorical deviations (McCrimmon, 1963, p.143). According to Epoge (2012), colloquials include diverse linguistic forms revealed within the different informal contexts and these forms are those of people use in their everyday speeches. Consequently, these linguistic forms should be applied in the second language teaching process.

Spoken language and particularly colloquialisms and face-to-face interaction serve as a main factor in teaching process and play an essential role in the development of learner's linguistic and cognitive development (Henkel, 2006). According to Engkent (1986), students have enough knowledge while being acquainted with the basic formal language and its informal variations and main principles of using language register. As the researchers point out interactive listening and speaking is the complex cognitive task particularly for the second language learners. Speaker performs multiple tasks simultaneously, namely, the speaker produces text, makes interpretations and evaluations, and in parallel responds to the answers in real time during the speaking (Vandergrift, 2004).

To raise students' awareness of spoken language and colloquialisms, language instructors should consider a few important aspects, in particular students' age, education, "culturally absorbed ways of learning" and the goal of language learning (Rivers, 1987).There is much discussion in the literature about the texts which should be applied in the spoken language teaching process. Teems (2005) argues that achieving this goal two essential aspects should be considered: 1. text should trigger out the students' interest and 2. text should reflect the natural conversation, should be authentic, and contain elements of both natural and pre-written text (118). As Tomlinson (2002) discusses, a text which contains colloquials should enable students to make connections between information given in text and his/her culture. The proper topics, information, facts and etc. should be reflected. Tomlinson believes that it helps language learners to generalize knowledge and to build parallels (Tomlinson, 2002). Teems (2005) notes that while working on such texts, it is important for students to complete four types of assignments in the classroom: „cultural access tasks, global understanding tasks, noticing tasks, and language discussion tasks" (119). Besides, when choosing the text (as in all other teaching activities) the level of students' language proficiency should be considered and texts should be modified according to this data.

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It must be mentioned, that the above-mentioned approach is less considered in Georgian literature, methodological toolkits, and teaching resources. consequently, language learners don't acquire the skills and relevant knowledge to choose the proper forms and expressions according to their language proficiency and communicative situation. The Georgian resources mainly contain the data of formal normative spoken language and proper activities, which in its turn prevents students to use the language actively and participating successfully in everyday communication.

The article aims to study the situation in the higher education system of Georgia, as well as to identify and analyse how the teaching of the spoken language, particularly colloquial, is integrated into the process of teaching Georgian as a second language. Therefore, the following research questions are central to the discussion developed in the paper: are colloquials involved in Georgian as a second language teaching process? If not how do students fill this short fire? How adequately do students understand and use colloquials in their daily communication? Do they communicate successfully in a formal or informal environment?

The paper is structured in the following way: In the first section theoretical background is outlined, the research methods and the results are analyzed afterward. In the final part of the article, the data of Georgian language is discussed in terms of defining particular Georgian colloquials and their teaching strategies within the classroom.

Research methods

The paper is mainly based on qualitative research method, interviews, questionnaires, experiment and statistical analyse are also applied. 5 students were interviewed, 57 students answered the questions presented in questionnaires, all of them were also participated in experiment.

The research was conducted on the basis of Georgian universities. 57 international students, learning Georgian as a foreign language at Georgian universities namely TSU and Geomedi, participated in the research. their language proficiency varied between B1 and B2 levels. The research did not aim to identify students' answers according to their age, social class, gender, or cultural background. It was important to reveal their acquaintance with the informal language.

Students filled out questionnaires with both open and multiple-choice questions. In total, there were 9 questions with the alleged answers. At the beginning of the questionnaire, there were brief explanations for the following concepts: spoken language, colloquials, standard language.

The experiment was conducted during the research. Students were given both formal and informal texts with the same content. Moreover, they had a task to participate in a conversation modeled in advance which aimed to use the given colloquials. At the beginning, the students listened to authentic texts about conversations between consultant and customer in the supermarket. The formal text contained standard language expressions and addressing forms, while informal text consisted colloquials, namely unfinished sentences, addressing and thanking forms.As a next step students identified elements of both formal and informal texts and revealed consequent distinguished linguistic forms and their matchings. afterward, students were offered to create dialogues in pairs about the same topic using the above-mentioned forms relevant for both formal and informal environments. As the final task students presented the dialogues to the group. Based on the above-mentioned activities we observed if the students were able to understand and to use colloquials.

Results and Discussion:

1) The analysis of the questionnaire responses revealed the following results:The first question aimed to find if students are taught elements of spoken language, in particular colloquialisms, in Georgian language classes. The majority of students (50,9%) answered that colloquials are not included within the classroom activities, 31.6% of respondents claimed that the given informal linguistic units were offered during the Georgian language teaching but not on a regular based and only 17.5% of students mentioned that they were familiar with colloquials due to the classroom activities.

2) Students were asked to answer the following question as well: Is it easy for you to communicate in Georgian language in everyday conversational situations outside university? particularly:

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a. speaking of familiar topics: negative answer (36.8%), positive answer (47.4%), it is more less easy (15.8%)

b. speaking of unfamiliar topics: negative answer (64.9%), it is more or less easy (14.0%), positive answer (21%)

c. in transport: negative answer (38.6%), it is more or less easy, (17.5%), positive answer (43.8%).

d. in shops and etc. negative answer (31.6%), it is more or less easy (21%), positive answer (47.4%).

3) The third question was designed in a following way: Do you understand informal addresses and small talks in everyday Georgian-speaking environment? Most students (47.4%) gave the negative answers. 36.8% of respondents answered positively and only 15.8% of the total amount responded that they more or less understand the given forms.

4) From your point of view, what serves as the main obstacle when you are not able to understand everyday spoken language and separate phrases?

a. **Abbreviations /incomplete sentences**: 38.6% of students answered positively, 17.5% of students gave negative answers and the majority of them, namely 43.8%, think that it is more or less hard to understand.

b. **Fast conversation:** the majority of students (64.9%) answered that they were straggling with these forms, 24.6% answered that sometimes it is hard to them to understand and only 10.5% of them answered that they can understand it.

c. **Lack of knowledge of slang, phraseological units, other non-standard language**: 71.9% of students admitted that they don't understand the above-mentioned forms, More or less understand only 14.0%, and don't understand at all also 14.0% of them.

d. **Altogether** is hard to understand for the impressive number of respondents (59.6%), it is more or less hard for 24.6%, and only 15.8% of respondents answered that it is not issue for them.

5) Students were provided with the high frequency colloquial phrases and words according to the data of the Georgian language. The question was formed as follows: Which words

and phrases of everyday spoken language are you familiar with and how did you learn them (possibility of more than one answer)

    a. ვაიმე [vaime] (exclamation) - 75. 4%

    b. ჯიგარი ხარ [jigari khar] (you are good) - 31.6%%

    c. პაკა [paka] (means bye and is borrowed from Russian) -17.5%

    d. რავა ხარ [rava khar] (shorten version of the question - how are you) -12.2 %

    e. ძმაო [dzmao] (brother, bro, mainly used as addressing form) - 43.8 %

    f. გაიხარე [gaikhare] (blessing form. mainly used as the mean of expressing gratitude) - 42.1%

    g. პრივეტ [privet] (means hello and is borrowed from Russian) – 21%

In the next section of the given question Students were allowed to point more than one answer:

    a. Teacher taught me - 8.8%

    b. Learned from Friends - 52.6%

    c. I hear them every day - 43.8%

    d. I do not know - 21%.

6) The next question seeks to study if students are using colloquials in the formal environment. As the questionnaires found the majority of students in particular 57.1% of them are not able to identify colloquals, because of this they are not able to answer the question 8.8% of them are using the given forms and only 14.0% of the total amount do not apply the colloquials within the formal conversational situations.

7) The questionnaire also aimed to investigate how do they respond to the informal addressing forms. It was a multiple-choice question, so the students' answers were distributed in the following way: I am not using informal addressing forms at all when speaking with others in Georgian 49.1%. I am repeating the forms the speaker used 5.3%. I am replying with the familiar to me forms, but I am not aware if they are characterized as formal or informal units 45.6%.

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8) Have you had an unsuccessful communication when using a non-standard language in an informal setting and for what reason? (Possibility of more than one answer)

   a. I could not understand what was said at all and I could not answer anything and could not reacted properly 47.4%

   b. I understood, but I had a wrong reaction 12.21%

   c. I respond but wrongly 42.1%

   d. I understood, but could not answer 7.1%

9) The next question aims to study the following: Do students find it more difficult in general to communicate in a formal environment or in an informal one? The answers show that for 31.5% of students it is easier to communicate in the formal environment and the 21% of respondents claim that they prefer to establish communication in informal speaking situations. 40. 3% of students admit that the success of their communication in the Georgian language depends on the topic of conversation.

Student surveys and questionnaires completed by them exposed the following: Students found it relatively easy to understand the type of information that is characteristic/specific to the academic environment, but in everyday speaking situations, it is difficult for them to establish successful communication and adequately perceive information due to ignorance of spoken forms. Besides students find it easier to communicate on familiar topics than to use spoken language elements when talking about unfamiliar topics. Otherwise, students are filling gaps due to the lack of colloquial knowledge by face-to-face communication in everyday Georgian native speaking environment, mainly by communication with friends in an informal environment.

However, as a result, they often use colloquialisms incorrectly and inadequately. As a result, they often resort to colloquialisms in a formal situation. For example, in Georgian informal language, the following forms are frequently used in everyday conversation: ძმაო [dzmao] with the meaning of brother, bro, which represents informal addressing form. International students are using the above-mentioned form when addressing professors, teachers in a formal environment which is not acceptable for Georgian socio-cultural stereotypes. It is also frequent that non-Georgian students are using informal (non-polite)

addressing forms when speaking with unfamiliar or older people, which is in conflict with the Georgian linguistic system of politeness.

Moreover, it can be said that students know only those language units that are most often used in various everyday conversational situations and often get them from Georgian language speakers, for example, the forms: გაიხარე [gaikhare] – rejoice (blessing form, used often for expressing gratitude in informal conversation), ძმაო [dzmao] - brother, პრივეტ [privet] slangborrowed from Russian to say hello, პაკა [paka] - slangborrowed from Russian to say bye.

Classroom observation reveals that students are able to understand formal texts more than those of informal Genre. Even when the teacher provides spoken language forms, students find it difficult to comprehend such material. This is due to the fact that colloquial activities are of a more informative nature and it is not reinforced such knowledge in the audience and is not systemic in nature. In addition, the consolidation of this type of knowledge does not take place through extracurricular activities, which is one of the important factors in the language learning process.

five non-Georgian students from India, Poland, and Germany were interviewed. The semi-structured interview revealed the following results: when students apply colloquials they are often using them inadequately, mainly they are making the above-mentioned mistakes which as a result can be considered typical for Georgian language learners.

It can be claimed that students know only those language units that are most frequently used in various everyday conversational situations and language learners often hear them from the Native Georgians.

The limited knowledge of colloquials can be explained by the reason that Georgian language instructors are mostly avoiding applying colloquials and generally spoken language elements in the classroom. It is triggered out by the fact that the curricula do not contain necessity of teaching discussed forms. Moreover, even the proper teaching materials do not exist. Lack of time for the lesson/subject can also be mentioned as one of the hindering factors. Consequently, teachers' experience in this regard is relatively scarce.

The experiment revealed results in accordance with the above-mentioned data. The experiment showed that students understand the text of a formal genre more easily and

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correctly than spoken, informal information. The same goes for building up a speaking situation.

According to the above discussion, it can be concluded that the Georgian language learners have a requirement to learn informal Georgian verbal forms in order to participate successfully in everyday conversation. The only way to enrich their knowledge is through everyday natural communication. But in this case, international students are not able to use the colloquials adequately especially within the formal environment. Besides, in the classroom elements of informal language is less taught which prevents students to enhance their language competence and skills.

The present part of the paper proposes the ways and means of solving the above-mentioned problem, which is analysed in the scientific literature and is based on modern approaches and experiences of linguistics. In order for the student to understand the similarities and differences between formal and informal languages, it is necessary to carry out the following types of activities in the learning environment:

1. To Identify the distinguishing features of formal and informal language, which is achieved through reading, processing, and comparing texts of different levels and genres.

2. Vocabulary activities: Identifying lexical items (slang, jargon, acronyms, abbreviations, etc.) in both written and oral texts, creating a dictionary by students, and performing relevant exercises.

3. Conversational activities on various topics: The teacher gives and discusses with the students in advance this or that particular form, after which the students create the conversational situation and participate in the role-playing language forms/colloquialisms studied.

This section presents material specific to the Georgian language in terms of colloquialisms and the types of relevant activities that need to be integrated into the learning materials and learning process. The data is selected in concordance with the theoretical framework of Engent (1986). According to Engkent (1986), the colloquials are: Hesitant Phrases and exclamation, Euphemisms, Vulgarisms, Slang and Jargon, Modifiers, Ellipse, etc. Based on the approaches mentioned in the paper, Georgian language data are analyzed, appropriate forms, separate lexical units, and frequently used phrases from the

modern Georgian spoken language are selected. which is a novelty of the paper. All the forms contain cultural and social values and compliance with the students' interests as it was discussed in the literature review.

Expressing Hesitation (hesitation markers)

When teaching colloquialisms, it is important to teach phrases and interjections expressing hesitation, which are rarely included in Georgian as a second / foreign language textbook. Hesitation is a characteristic phenomenon of oral speech, which is actively expressed in everyday communication with both verbal (linguistic) and extralinguistic signs.

It is generally believed that such forms indicate low language proficiency, although, according to Engent (1986), they give the speaker time to think. The researcher supports the idea of the importance of teaching given material 229).

In Georgian we can consider such words and phrases as: ანუ (anu) - or, ნუ (nu) - that's it, you know? In principle, in general, I think ...

When teaching this vocabulary, the teacher should contextually explain to the students that in certain contexts, such words and phrases often lose their primary meanings and are used to fill in a certain pause or to change the topic of conversation. Teachers should also explain to students that the participant of interaction (listener) should not translate them, since such words and expressions usually do not change the content, because they themselves have no real meaning. Another task for the teacher is to help students develop skills of recognizing when these words and expressions are used with primary meanings and when as the hesitation markers.

There are number of effective ways a teacher can apply to help students in developing such skills. One of the effective activities is the following: the teacher offers students written or listening parallel texts (one formal and one vernacular) and students will recognize hesitation words and phrases in these texts.

Another effective way is to work on the target forms in the Georgian National Corpus and work together with students to identify where these words carry primary meanings and where they are used is meaningless content as hesitation markers.

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Slang

Many research works have demonstrated that the teaching of slang is important, however, to date, its systematic teaching has not been introduced in the learning process (Engkent, 1986, pp. 231-232)

Experience shows that learners who live in a target language environment often hear slang words or expressions and ask teachers about them. One way to teach slang may be to give feedback to learners' questions. In this case, in addition to linguistic information, it is necessary to analyze the appropriateness and context of their use, to model their situational use and offer relevant activities to students.

These activities will of course vary depending on the learner's level of language proficiency. Beginners might work on modelling dialogues during friends' gathering, where they will also be exposed to greetings, saying goodbye, etc. After reaching B1 level, they should analyse text messages, posts in social media, they should use and construct relevant texts.

Modifiers

Engkent (1986) in his article discusses the need to teach modifiers in English (230-231). In Georgian, modifiers are used to enhance the utterance and make the utterances more expressive. Adjectives and adverbs are often used to enhance what is being said in the Georgian spoken language, In Georgian, in the role of such "amplifiers" are often used „მაგარი" (magari) lit.hard, "cool" / "strong (magrad) lit. firmly, tightly., „მართლა" (martla) - lit. " truly", "really ".

Example:

მაგარი დაღლილი ვარ (magari daglili var) (informal, spoken)) - Same as ძალიან დაღლილი ვარ (dzalian daglili var) I am so tired (formal).

A native speaker intuitively feels in which communication situation it can be used and in which it cannot, the case of language learners is different, so they need special training.

Euphemisms

The use of euphemisms in any natural language is related to certain cultural norms and is conditioned by the same norms. In Georgian, there are euphemisms that are

characterised of spoken language. Their ignorance negatively affects the quality of communication.

An important part of euphemisms in Georgian culture is related to sexual life: მასთან წევს (mastan tsevs) – lit. lying with her/him, მასთან ცხოვრობს - lit. lives with her/hem – euph. having sex);

There are some interesting examples of euphemisms related to death in Georgian:(წავიდა - tsavida, lit. He.she left, სული დალია - suli dalia, lit. drank his/her own soul, აღარ არის- agar aris lit. she/he no longer is here).

It is also very common to use euphemisms that describe love relationships (ერთად არიან -ertad arian, lit. they are together) …

Vulgarisms

Vulgarisms, though socially unacceptable, are used quite frequently both in spoken language and fiction. From a linguistic point of view vulgarisms are the normal parts of the everyday language. When learning a language, they cannot be ignored, because, as in all of the above-mentioned cases, their knowledge is necessary for faultless communication.

ცეცხლე (tsetskle) - lit. eat fire

დაგდება(dagdeba) - lit. To fall down - to sit down. Sh. დაჯდომა

ჩაძაღლება (chadzagleba) - lit. To die as a dog. death

Using shorter forms of words

Another characteristic of Georgian is the shortening of words, usually used in high frequency words – nouns and verbs.

For example: Words of kinship: დე - დედა - De (mother), მა- მამა -Ma (father), ბე-ბებო Be (grandmother),პა - პაპა Pa (grandfather).

Proper names:

ნინ Nin (ნინო Nino), ქეთი Kety (ქეთევან, Ketevan), თემო (Temo) (თეიმურაზ-Teimuraz)

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Verbs

წამო (წამოდი);Tsamo (tsamodi); Come   მომე (მომეცი) – mome- mometsi (give me), ჭამო (ჭამოდი) – chamo, chamodi (come down)...

Second Person Pronouns in Fixed Phrases

შე (შენ) _ შე კაი კაცო She kai katso literary meaning: you good body/man (informal form of address to male).

შე კაი ქალო - she kai kalo literary meaning: you good woman (informal form of address to female).

თქვე (თქვენ) -თქვე ოჯახაშენებულებო (tqve ojakhashenebulebo) informal addressing form with negative connotation, mainly with ironic nuances.

Since the use of such forms is more or less finite, the teacher can offer language learners a list of these words and involve them in the teaching process.

Diminutives

The teacher should introduce the teaching of diminutives as well. The teacher can prepare a list of suffixes and then offer exercises prompts such as finding the diminutives in a given text, converting regular forms to diminutive, and so on.

Using kinship vocabulary with a nonessential function

Such linguistic forms can be found in many languages of the world, including Georgian. In this group, the following subgroups can be distinguished:

1.   Son, aunt, uncle, grandmother, grandfather, brother, sister - as a form of addressing to people with whom they have no kinship.

2.   One of the peculiarities of Georgian is that the representatives of the older generation use words when speaking to the representatives of the next generation, which, in fact, indicate their own status, for example:

მოდი,   დედა/მამა/ბებო/ბაბუ... (modi,   deda/mama/bebo/babu.. (come mother/father/ grandmother/grandfather). To explain it more simply, a mother might say to her daughter: "**mom**, come here". This is one of the most different socio- cultural

peculiarities that confuses non-Georgian language learners/users, thus it is necessary to pay special attention to them.

Expressions for swearing, cursing, blessing, and gratitude as the frequently used colloquials should be also considered in Georgian language teaching process. Their teaching, though may not be systematic, but it is recommended to introduce such words to students to some extent.

As for proper exercises and activities when teaching language modifiers, euphemisms, slang, vulgarisms, kinship words, and diminutives, the teacher can use all the activities that are applied in the ordinary lexical-phraseological exercises.

Classroom observation shows that using informal education approaches and teaching by doing methods in the language learning process are highly effective methods as well.

Conclusions

Research on Georgian language learners confirms that knowledge of colloquialisms is one of the necessary components for target language learners, because along with knowledge of standard language, knowledge of such forms allows for adequate understanding and delivery of information for full-fledged communication in everyday conversation. However, it should be noted that less attention is paid to the teaching of this component in the Georgian higher education space. There are several reasons for this, including: lack of teaching hours, teaching colloquialisms is not included in the curriculum and there are almost no teaching resources of this type. Besides, fewer extra curriculum activities are designed to increase students' knowledge in this term.

Many international students study the Georgian language in Georgian universities. Providing such knowledge should be one of the main goals in the language teaching process, because students, in addition to the university environment, have to live in Georgian society and need to integrate with Georgians. In addition to this, internships are often part of their curriculum, which usually takes place in a Georgian-speaking environment.

The research has shown that students make up for the deficit of colloquial expressions by observing everyday speech, communicating with Georgian language native speakers, although they often use such forms inadequately and in inadequate situation, without

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paying attention to the language register. Students who speak a relatively high level of language ask Georgian speakers the meaning of a word unknown to them. The paper has practical value, since the proposed activities are aimed at solving this problem and their integration in the language teaching process.

The second language teacher should teach the learners to identify the spoken forms and use them in the appropriate context. To do this, they should use visual material, parallel texts (formal and informal), arrange simulation of dialogues that will be as close as possible to natural real interaction. It is also effective to use the media as a learning resource, as they instantly and accurately reflect the processes taking place in a living spoken language. Students should also be offered listening materials, authentic texts, which they will use as a model and try to build their own texts based on them. Besides, the teacher should consider the level of language proficiency of the students and should accurately select the time of teaching the spoken language and colloquialisms. In particular, such material can be integrated from A2 level. It is also important for the learners to be aware of the primary meanings of the colloquialisms. The teacher should clearly explain to the students the difference between the primary meanings and the meanings in spoken language in order to avoid misunderstanding and misuse of such forms. The language learner must understand that there are different forms of conveying the same concept or event in any language and they cannot be automatically transferred from one language to another. It is important to teach them where and in what context to use them.

In a broad sense, the teaching of colloquialisms is related to the teaching of the "fifth language skill", culture, and is aimed at develop socio-cultural competence, as their proper use is often conditioned by social and cultural contexts. This in turn creates the basis for successful communication.

In addition, to teach the elements of spoken language it is effective to use extracurricular activities, in particular, organizing a language club, talking to invited guests representing the target language, excursions, city tours, participating in natural situations such as shopping at the market, flea market, cooking masterclasses, etc.

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