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SEMANTIC PECULIARITIES OF THE CONCEPT LANGUAGE POLICY IN A MULTILINGUAL ASPECT

ABSTRACT

The article deals with the issues where linguistic the concept of LANGUAGE POLICY is revealed on both regional and international levels. It covers the description of LANGUAGE POLICY and some aspects of its influence on the process of development Ukrainian society in a multilingual aspect. It is emphasized that LANGUAGE POLICY has become a widespread phenomenon in modern society. Learning a linguistic situation in a given society can be considered an important means of forming the ability to conduct intercultural dialogues. The correlation the features of the phenomenon LANGUAGE POLICY in different countries helps to outline their national specific features, which contribute to a deeper understanding of both the foreign and the native language and culture. Any linguistic 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 the function and the peculiarities of the meaning of the concept LANGUAGE POLICY on the contemporary level of the sociolinguistic development of the society on the basis such countries as the USA, France, Germany, Poland, Ukraine. It uses the definition of the concept as a mental formation, which includes the knowledge and experience of a person.

Keywords: *LANGUAGE POLICY, concept, sociolinguistic, multilingualism, society, cognitive linguistics, European Union (EU), globalization.*

Introduction

The globalization and internationalization of the society presupposes the development of all the layers of the society. Language is one of the phenomena that undergoes such changes. This fact prompts the necessity to study the concept LANGUAGE POLICY. LANGUAGE POLICY has gained major importance. A lot of documents with this

aspect have appeared. These documents regulate LANGUAGE POLICY both on the regional and on the state level, that is the term LANGUAGE POLICY has entered the usage not only on the level of the government, but also on the regional level within one state or territory.

The actuality of this research is in the fact that there are some changes in the semantic

structure of the concept LANGUAGE POLICY and its associations that are in the mind of people depending on the nation these people represent.

The aim of the article is to study the function and the peculiarities of the meaning

Theoretical background

The research of concepts belongs to one of the major fields of linguistics - cognitive linguistics. Language as a sphere of cognitive linguistics, is the field that studies the interaction between the human brain, mentality and cognitive processes. A. Veragen states that the key principle of cognitive linguistics is the fact that semantics is cognitive, and it does not raise the problem of the relations between the language and the world [19].

One of the fundamental principles of understanding the cognitive science is to comprehend categories and categorization. Categorization allows you to systematize common and different features of one and the same phenomenon.

According to O. Kubryakova, the concept is a mental or psychological unit in our consciousness, informative structures that depict people's knowledge and experience, an operative significant unit of knowledge, mental lexicon, the conceptual system and *lingua mentalis* of the worldview reflected in human's psychics [24, p. 89-90]. A concept

of the concept LANGUAGE POLICY on the contemporary level of the sociolinguistic development of the society on the basis such countries as the USA, France, Germany, Poland, Ukraine.

includes not only notional-differential, but also conotative, imaginative, evaluative, social characteristics, and all of them should taken into consideration when describing the concept [21].

In our research we will use the following definition which is based on the two previous ones, proposed by V. Maslova. According to her, the concept is an operative significant unit of memory, a mental lexicon, a conceptual system, and brain language reflected in human's psychics [25, p. 31].

Summing up the above said, we can confirm that in our work by the concept we understand a mental unit, which includes knowledge and people's experience, that is formed in the process of acquiring the worldview.

Nowadays, public administration policy in many countries is aimed at rapid integration into the global space. Communities belonging to the Western world have made a noticeable shift in this direction by changing the way where LANGUAGE POLICY was understood as a politics

focused not only on a single, state language, but also on the point that national minority languages are now also taken into account [13]. The European researchers [1; 10; 20] dedicated their works to LANGUAGE POLICY and multilingualism as an integral part of LANGUAGE POLICY where multilingualism is recognized as part of European policy. As the EU adheres to the principles of multilingualism and fundamental rights to non-discrimination and the equality of its citizens, these principles imply equal rights to all citizens to have legal documents in their national languages [10]. There are 24 officially recognized languages in the EU [4], more than 60 indigenous regional and minority languages, and many non-indigenous languages spoken by migrant communities. It is noted that the EU has limited influence because education and language policies are the responsibility of each Member State, but in view of such diversity, the EU is obliged to protect this linguistic diversity and to promote the knowledge of languages for reasons of cultural identity and social integration and cohesion, and because multilinguals are better able to use the economic, educational and professional opportunities created by an integrated Europe [15]. Thus, we can distinguish the following lexical units that are the verbalizers of LANGUAGE POLICY: *official language, indigenous*

regional language, minority language, linguistic diversity, cultural identity, social integration, cohesion, integrated Europe, multilingualism

It is necessary to outline the term "language" as it is defined in the official documents. In 1998, the document "The Oslo Recommendations regarding the Linguistic Rights of National Minorities" defined the term "language" as a private matter closely linked to identity, but at the same time it is stated that language is an important tool for social organization of society, which in many situations becomes the subject of public interest [16]. Also, language is defined as code with various forms (written, spoken, standard, non-standard), functions (usually expressed in terms of territory and public status within the state system), and values (as a means of exchange, with specific material and non-material qualities) [14, c. 8-9].

Lexical identifiers of the concept LANGUAGE, considered in terms of "Oslo recommendations": *a tool for organizing society, a private issue, a subject of public interest.*

Rapid globalization often leads to discussions about the use of a language in a particular territory. From time to time this issue is not used only in national scope, but also has a profound effect on the geopolitical situation in the entire region. That is why LANGUAGE POLICY debates are always

more than those of just language use debates. Understanding the political, economic, and social theory can provide researchers with appropriate tools how to explain what is important, why it is important, and how certain strategies or policy approaches may influence (or may not) influence on such

Methods

Having conducted the research in terms of verbalizers of the concept LANGUAGE POLICY within lexicographical sources and documents in the European and Ukrainian discourses the definitions of the lexical unit LANGUAGE POLICY have been selected.

Comparing data obtained from the English [8, 11] and Ukrainian lexicographic sources [26, 22], we can note the following. So, most definitions are given in the Ukrainian lexicographic sources. Such definitions are fixed both in dictionaries and in scientific works. As for the English lexicographic sources, the basic definitions are given precisely in scientific works. It should be emphasized that all lexical-semantic variants enlarge each other.

Nowadays, among the definitions of the concept LANGUAGE POLICY, we can draw attention to the definition given by N. Labrie who defines LANGUAGE POLICY as the exercise of social control over linguistic pluralism and variation, using political methods, including the expression of the

debate in their LANGUAGE POLICY and planning research [14, c. 9]. It is noted that for states with different societies, a balanced LANGUAGE POLICY should be understood as an indispensable element that supports cohesion within the state and ensures regional security [18, p. 4].

balance of power in society and the codification of linguistic practices by agents loaded with power [11]. Analysis of the semantic structure of the lexical unit LANGUAGE POLICY allows explaining the concept implementation by such lexical units as *social control, linguistic pluralism, the balance of power in society, codification of language practices*.

The following definition given by R. B. Kaplan [8] states that LANGUAGE POLICY is a set of ideas, laws, rules and practices aimed at achieving planned changes in the language of a society, group, or system interprets the concept LANGUAGE POLICY using the following lexical units: *a set of ideas, laws, rules and practices, planned changes*.

The next definition, that can be considered, is the definition provided by J. Crawford. According to him, a LANGUAGE POLICY is defined as: firstly, what government does officially - through legislation, court decisions, executive action,

or other means - to (a) determine how languages are used in public contexts, (b) cultivate language skills needed to meet national goals, or (c) establish the rights of individuals or groups to learn, use, and maintain languages. Secondly, by language policy it is understood the government regulation of one's own language use, including steps to promote clear communication, train and recruit personnel, guarantee due process, foster political participation, and provide access to public services, proceedings, and documents [3]. Considering this we may point out the verbalizers of the concept LANGUAGE POLICY are the following lexical units: *official power, legislation, judgments, enforcement actions, public context, language teachers, national priorities, rights of individuals, right of group, languages.*

Having analyzed the Ukrainian lexicographic sources [26, 22], we can give the following definition of LANGUAGE POLICY in the Ukrainian discourse: LANGUAGE POLICY (language politics [26, p. 448], LANGUAGE POLICY [7; 8]) is a concentrated expression of the ideological and social principles that determine the political and practical attitude of a state system (authorities) to functioning, development. and the interaction of languages, to their role in the life of people or peoples, which is implemented in a combination of ideological, political, legal,

administrative deeds aimed at the development, functioning, balance of languages, change or preservation of the linguistic situation in the state, regions, society [26, c . 445-446]. Analyzing the semantic structure of the lexical unit LANGUAGE POLICY, it is established that the implementation of the concept LANGUAGE POLICY within the given definition is explained by the following lexical units: *ideological, social principles, development and interaction of languages, set of political, administrative, ideological, developmental, ideological, languages, language situation.*

The following definition is given by B. Brycyn where he defines LANGUAGE POLICY as a set of ideological postulates and practical actions aimed at regulating language relations in the country or developing the language system in a particular direction [22]. The semantic structure of the lexical unit LANGUAGE POLICY within this definition is explicated by the following lexical units: *set of ideological postulates, set of parctic actions, regulation of linguistic relations, development of language system.* State regulations of one's own language use, including steps to facilitate clear communication, training and recruitment, promote political participation, and provide access to public services, justice and documents.

Results and discussions

The analysis of political and legal sources shows that LANGUAGE POLICY regulates and regulates the principles of using state, official, titular language and language of national minorities [26, p. 446]

In order to analyze further verbalization of the concept LANGUAGE POLICY, it is necessary to mention the concepts that accompany the lexical unit LANGUAGE POLICY in legal and political sources. Thus, in 1953 UNESCO distinguished between "national" and "official" language in the publication "The Use of Vernacular Languages in Education". So, the national language is a language of political, social and cultural unity. Official language - the language used in activities related to public administration: in the legislative, executive and judicial spheres [17, p. 46]. Thus, the national language is a language that performs an integrative function within a given state, and also is a symbol of a particular state, and the official language is the language of public administration, legislation, judiciary [26, p. 446]. According to V. Zabolotsky, the basic definitions of "national language" and "official language" in the basic laws (of Ukraine) are fixed as identical [23, p. 7-8].

The next lexical unit to be considered in the context of the concept under study is the "titular language". O. Selivanova defines the titular language as a language which name

corresponds to the name of an ethnic, state or national-territorial unity [26, p. 446]. The language of national minorities is defined as the language of the non-dominant ethnic group and, on the other hand, to other groups in the country. Such an ethnic group is aware of its own ethnic identity, demonstrating a sense of solidarity aimed at preserving its culture, traditions and language [26, p. 446].

LANGUAGE POLICY and planning as a separate discipline is distinguished within the framework of applied linguistics [5, p. 82]. The component of LANGUAGE POLICY is language planning, which is defined as the implementation of LANGUAGE POLICY, a set of measures that affect the functionality of the language [27]. Language planning is carried out by commissions of state bodies, academies, universities [26, p. 446]. For the first time the term "language planning" was used in the article "Language Planning in Modern Norway" by E. Haugen, where by "language planning" the researcher understood activities aimed at normalizing the spelling, grammar and vocabulary of spoken and written speech in a heterogeneous language environment [6, p. 109]. Language planning is an activity undertaken by the government (potentially involving large-scale changes in the society) that promotes systemic language change in some language communities. The reasons for this change lie

in structures developed by the government aimed at supporting civil order and communication, as well as moving the entire society in a particular direction that the government considers to be "good" or "useful". The introduction of language planning leads to the adoption of LANGUAGE POLICY by the government (or other authoritative body or person) [8, p. 2]. The field of LANGUAGE POLICY and planning research was formed in the early 1960s by linguists who were interested in addressing the language problems of new, developing and / or post-colonial countries [5, p. 82].

O. Selivanova also defines a certain sequence of actions that is provided by language planning. Firstly, attention must be paid to the sociolinguistic studies of the linguistic situation in the country or in the region. Secondly, there must be defined the goals and steps of language planning (choice of national language or languages, determination of attitudes towards national minority languages, standardization and codification of literary language, choice of alphabet) must be defined. Thirdly, there should be conducted the modernization of the language (spelling. Terminological systems and functional styles, adaptation of words of foreign origin). In the fourth stage, the preparation of textbooks, dictionaries as well as, the training of philological specialists and

journalists should be organized [26, p. 447].

LANGUAGE POLICY is a very complex issue; thus, LANGUAGE POLICY, as a separate field of study, requires an interdisciplinary approach that relies on the knowledge and tools of a range of disciplines, such as applied linguistics, sociolinguistics, sociology, anthropology, and political theory [9].

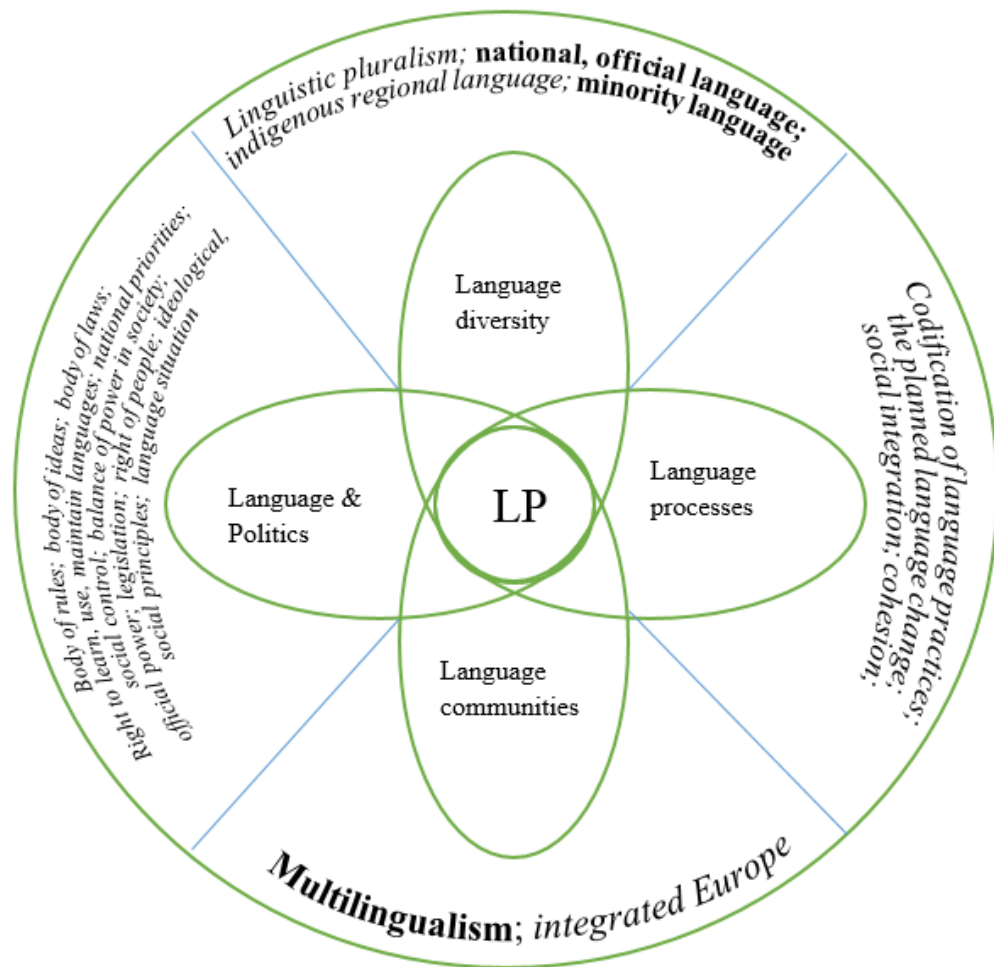
LANGUAGE POLICY and planning research should be understood as multidisciplinary and interdisciplinary, as conceptual and methodological tools for disciplines integrated and applied in real language problems and tasks, which by definition are embedded in all aspects of society and social life [14, p. 9].

A. Karoly notes that, often, LANGUAGE POLICY and "language planning" are interchangeable. The researcher determines that the term LANGUAGE POLICY should be considered in its broadest sense, since LANGUAGE POLICY is based on an implicit linguistic ideological framework that is associated with broad political and social ideologies [9]. In the European context, there are four main categories established on the basis of political recognition of languages: national / official languages, minority languages – which in their turn can be divided into old and new minority languages.

Having analyzed lexicographical sources as well as researchers` definitions of the

concept LANGUAGE POLICY considering the European discourse and the Unkrainian

one, we can present the following field structure (Pic.1):



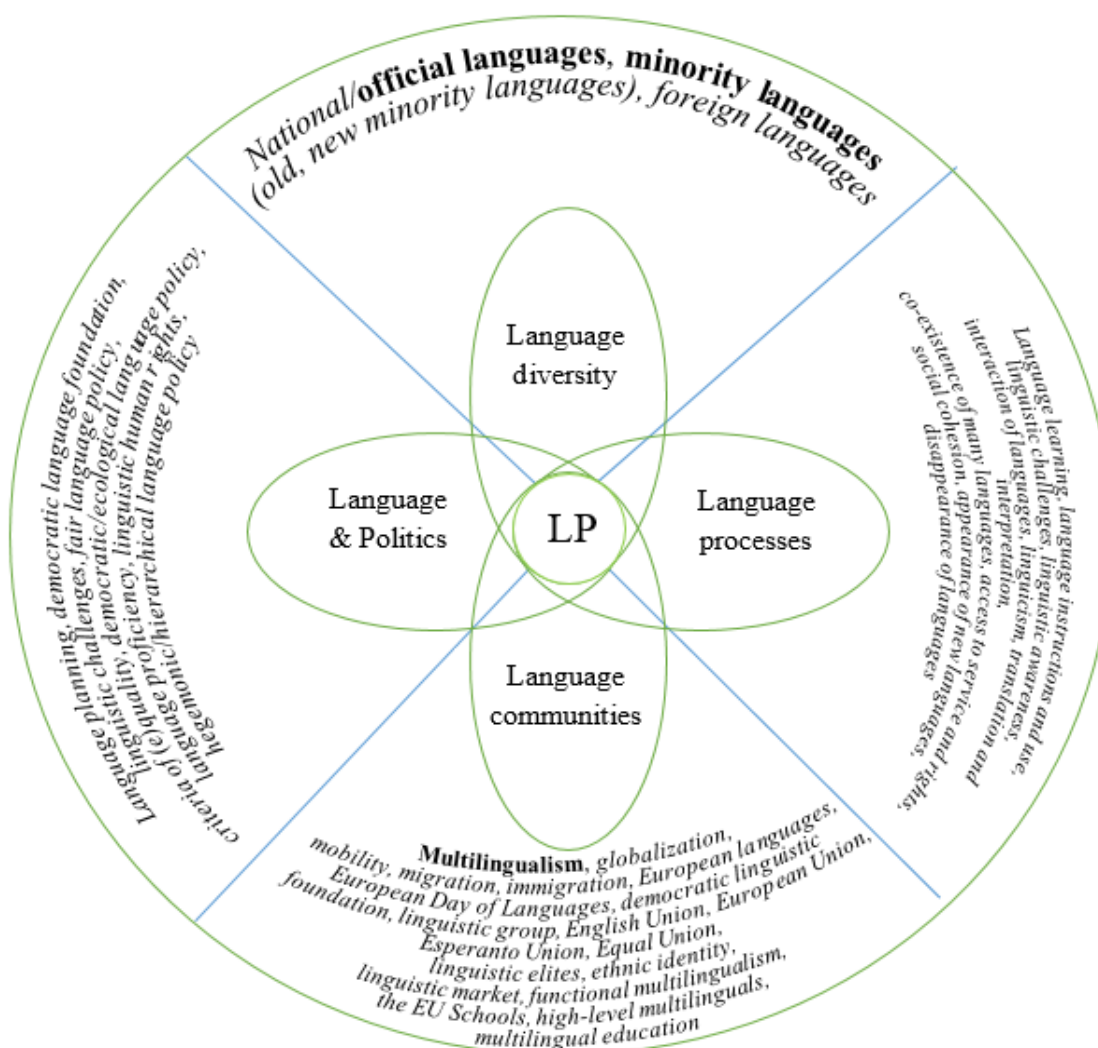
Pic.1

Conclusions

The results of the study, conducted on the basis of the analysis of scientific papers and official documents and references will be schematically reproduced with the help of the field structure of the concept, because in our opinion it is this structure that makes it possible to generalize a large number of lexical units, to group lexical units and show them more clearly than a frame one.

Thus, having analyzed the works of the

scholars of various fields, such as linguistics [9, 12], sociolinguistics [12], as well as documents considering LANGUAGE POLICY in the European discourse we may say that according to Special Eurobarometer 386 [15], Consolidated Version of The Treaty On The Functioning Of The European Union [2] documents, we can schematically reproduce the field structure of the concept LANGUAGE POLICY as follows (Pic. 2):



Pic.2

As far as we can see, there are a lot of similarities (**in bold**) in verbalization as well as differences (*in italics*) between them. It is shown that there are more differences than similarities: among the lexical units that are united under the common feature *Language diversity* there are only three of them that are represented in both structures: **national, official language** and **minority language**, whereas other features (*linguistic pluralism; indigenous minority language; old, new minority languages; foreign languages*) vary. Having considered common feature

Language process one can say that there is nothing in common, because in the picture 2 we may find out more in-depth information considering language and its processes (*codification of language practice; the planned language change; language learning, language instructions and use, linguistic challenges, linguistic awareness, interaction of languages, linguistic, translation and interpretation, co-existence of many languages, access to service and rights, social cohesion, appearance of new languages, disappearance of languages*).

The same goes for *Language&Politics* feature: there is nothing in common between lexicographic sources and documentary explanation (*body of rules; body of ideas; body of laws; right to learn, use, maintain languages; national priorities; social control; balance of power in society; official power; legislation; right of people; ideological, social principles; language situation; language planning, democratic language foundation, linguistic challenges, fair language policy, criteria of (e)quality, democratic/ecological language policy, language proficiency, linguistic human rights, hegemonic/hierarchical language policy*). Common feature *Language community* has just one shared lexical unit **multilingualism** (*globalization, mobility, migration, immigration, European languages, European Day of Languages, democratic linguistic foundation, linguistic group, English Union, European Union, Esperanto Union, Equal Union, linguistic elites, ethnic identity, linguistic market, functional multilingualism, the EU Schools, high-level multilinguals, multilingual education* are not found in the picture 1). It can be explained by the fact that defining the concept itself scholars use the accurate

vocabulary of the linguistically developed society with the strong view on the multilingualism in order to depict the notion clearly and precisely, whereas numerous documents explain the given concept by the means of more extensive vocabulary to give sufficiently detailed information about the lexical unit under the study.

To sum up, we note that in this study we have focused on the approaches and methods of exploring concepts as objects of cognitive linguistics. In the study we used the definition of the concept as a mental formation, which includes the knowledge and experience of a person. The concept analysis was conducted on the basis of both Ukrainian and English lexicographic sources. The field structure has been built. We see that the semantic structure of the concept under study is polysemantic. Analyzing the set of values allows us to reveal the field structure of the concept LANGUAGE POLICY in modern Ukrainian and modern English. We have explored that definitions complement each other in explaining the phenomenon of LANGUAGE POLICY, while the documents detail the definitions both quantitatively and qualitatively.

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For the Relation of the Inversion and the Perfect Semantics in Georgian verbs¹

Abstract

In Georgian the verbal form comprises the names expressing the subjective-objective references of certain quantity, which shows the representing signs to express the category of the subjective and objective person. However, sometimes the subjective person is expressed by the sign of the objective person or vice versa, which is called inversion in Georgian language. There are many options about the reason of inversion. Bipersonal static verbs are considered as the oldest verbs as believed by many scientists. These are the verbs of feeling and owning, they are inverse, bipersonal and hold the dative construction.

We think that inversion cannot be only explained with the static character. There are the verbs, which are not static but are inverse. We believe that it must be one and the same aspect in every case: perfect semantics.

In Indo-European languages, the verbs of the perfect semantics have been converted from the class of the lexical words into the grammar perfect. When the Georgian language encountered the need to express the perfect forms respective to Indo-European languages and thus, the third series has been generated and it used the form as the model, belonging to the verbs of bipersonal non-transitional “perfect semantics” in present. This form has been supplemented by preverb, has become dynamic and gradually acquired various semantic nuances characterizing the perfect tense: resultativity, will, evidentiality, interrogative and negative, etc. In our opinion such verbs are not the continuation of the I and II series, they are the standalone link of the verb system, namely the perfect group characterized with the dative construction, which is inverse and always bipersonal.

Key Words: *Inversion, Static verbs, Model, Perfect semantic*

Introduction

The Georgian verb system is the best example of the personal conjugation. In

The form of the Georgian verb are represented both the subjective and

¹ The article was prepared within the grant (Development of Perfect Semantics and its Realization in Georgian).

objective persons with their proper morphemes. Namely the subjective person is expressed by the subjective person markers and the objective person by the objective person markers. However, sometimes the subjective person is expressed by the markers of the objective person or vice versa, which is called inversion in Georgian language.

Inversion can be found in the verbs of a certain type, mostly in: bipersonal statistic verbs and the transitional verbs of the third series.

A. Shanidze calls only the forms of the third series “inverse”. As to other cases, he considers them not inverse.²

As for Arn. Chikobava, he considers all cases as inverse and establishes the concept of the real subject and real object, which is conditioned with semantics.³

B. Jorbenadze believes static form as a significant characteristic of inverse nature.

All the forms, being bipersonal with the semantics of the ascending root word

and at the same time, expressing the function of the static nature, are of inverse order. According to him, all inverse forms in the Georgian language express the function of the static nature and such constructions are polyphonic, namely:

- a) The forms of the third series of the transitional verb are: **a-m-ishenebi-a** (I have built it), **ga-m-iketebi-a** (I have done it, etc.)
- b) Verbs of the type: **m-ikvar-s** (I love him), **mo-m-tson-s** (I like it), **m-akv-s** (I have it), **m-kav-s** (I have smb.);
- c) Some of the verbs of active voice expressing the wish and desire: **netavi m-amgher-a me is** (I should have sung it), **netavi ga-m-aketebin-a me is** (I should have done it);
- d) Verbs of the type: **m-emghereb-a** (I feel singing), **m-epataraveb-a** (I feel doing, etc.);

² A. Shanidze, *Fundamentals of Georgian Grammar: Novels*, vol. 3 (Tbilisi, 1980), 195.

³ *Explanatory Glossary of Georgian Language*, Vol. 1 (Tbilisi, 2007), Arn. Chikobava, “General

Linguistic Characteristics of Georgian Language,” 63.

e) Verbs of the active voice, where the subject is disappeared: **m-atsatsahkeb-s** (I am shivering), **m-adrdjoleb-s** (I am thrilling).⁴

T. Uturgaidze, when considering the inversion, speaks about the inhomogeneous nature of definition of the subject and object in Georgian. In his opinion, first of all, the concepts shall be clearly formulated to clarify further consideration of inversion. The subject is traditionally recognized to be active and the object to be for action but such explanation in the verb of diverse categories such is in Georgian language cannot be complete. For instance, he names the forms of the causative forms, where there are two persons active instead of one - one person, leading the action and another person implementing the action. The real acting person holds the objective sign, and the person leading the action is represented as subjective.⁵

For instance: we show the form of causative verbs in the sentence: **dedam me davaleba da-m-atserin-a** (Mother made me do the homework). Here the subject is- **deda** (mother), but the **me** (me)- is the indirect object who implements the action.

Such cases are in multitude in Georgian grammar.

A. Shanidze has the interesting opinion on the expression of subjective and the objective persons in the verb. It turns out that markers of the both rows can equip the appropriate person in the form with the function of the subject or with the object. It depends on the purpose is given completely to the bipersonal form or what relationship are established between persons.⁶

We noticed B. Jorbenadze opinion and he explains that significant characteristic of inverse nature is static forms. We think, that not only static character can express the inversion. We meet a lot of verbs, which are not static

⁴ B. Jorbenadze, *Principles of the Formal and Functional Analysis of Georgian Verbs* (Tbilisi: 1980), 374.

⁵ T. Uturgaidze, *Issue of Georgian Lingual System* (Tbilisi; 2016), 93

⁶ A. Shanidze, *Fundamentals of Georgian Grammar: Novels*, vol. 3 (Tbilisi, 1980), 185.

but they are inversed. For example: the verbs of the passive voice: **m-emgereb-a** (I feel singing), **m-etireb-a** (I feel crying), **m-ecineb-a** (I feel smiling).. The active verbs: netavi **m-amger-a** (I should have sung it), netavi **m-acekv-a** (I should have danced), The active forms of the III Series: **a-m-ishenebi-a** (I have been built), **ga-m-iketebi-a** (I have been done)...

There are also bipersonal static verbs which are well-known as the oldest verbs in Georgian. They are the verbs of feeling and owning.

As we can see there are also complicated references simultaneously with the simple reference. We think, that it must be one and the same aspect in every case: perfect semantics.

In our opinion in the case of inverse the form of the verb indicates that the expressed action depends on another factor – event or action. It is realized in Georgian language with the actant confirming the preceding event, namely: **mas ukvars is** (he loves her), **sdzuls mas is** (he hates her), **hkavs mas is** (he has her), **aqvs mas is** (he has it)...(verbs of the feelings and owning), there someone or something essential, which is just

assumed before the action expressed with the verb. More precisely, it becomes the reason for emergence of the action expressed with the verb. accordingly it creates the certain relation of the actants: the actant in absence of which there would not be feeling or ownership, which is the reason for emergence of the action expressing feeling or ownership, is expressed with the sign of the subject, and the other person which is the ownership or who suffers the action is expressed with the sign of the object. The verb becomes inverted. In this case, the semantics is foregrounded and indicates that something was preceded before the action. As it is well-known such semantic is characteristic for perfect, and Georgian language expressed this semantic with the different form—with the inverse. So the inversion became the model of expressing the perfect semantic and it was used in every needed cases in Georgian.

In Georgian, similar to Indo-European languages, the verbs of the perfect semantics have been through the evolution – they have been converted from the class of the lexical words into the

grammar perfect⁷. The Georgian language encountered the need to express the perfect forms respective to Indo-European languages and thus, the III series has been generated. The language used the form as the model, belonging to the verbs of bipersonal non-transitional “perfect semantics” in present. This form has been supplemented by preverb, has become dynamic and gradually acquired various semantic nuances characterizing the perfect tense: resultativity, will, evidentiality, interrogative and negative, etc.,. Namely, the analog to the first resultative is the static verb with the preverb, and the links between the

second resultative and the third relative forms coincide with the forms of the relative passive of the II series.

In our opinion, the first resultative, second resultative and the third relative – the III series do not present the continuation of the I and II series but they are the standalone link of the verb system, namely the perfect group characterized with the dative construction, which is inverse and always bipersonal. That is why there are no three-personal verbs in the III series because the model of the perfect semantic verbs are always bipersonal.

⁷ T. Giorgobiani, *Historical Grammar of Greek Language* (Tbilisi: 2017), 114.

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Issues on Teaching Area Studies in Georgia

Abstract

Today, influence of globalization can be apparently seen in the spheres of politics, economics, culture and education. The countries are not able to isolate from one another anymore. Globalization influences social systems, institutes, communication sphere and this clearly shows that this process impacts the higher education as well. Changes in teaching of different discipline were put on agenda.

Collapse of the Soviet Union, gaining of independence by Georgia, geopolitical position of Georgia, diplomatic contacts made, all these have increased the role of Georgia as an independent actor on international arena. Since that time, Georgia gradually became part of the global processes. Thus, in the 21st century, against the background of globalization and dialogue of civilizations, Georgia faced new challenges. The country has to take its position in the contemporary world. Today, implementation of the proper policies would determine our prospects, both, in short and long run. Goal of the research is to investigate the issue of education of the proper professionals against the background of such challenges.

Today, regarding its political, economic and cultural relationships, Georgia increasingly needs highly qualified professionals in the spheres of regional studies and area studies. Mostly we imply gaining of wide knowledge about the European and oriental countries and generalization of this knowledge in the process of inter-country relationships development. Today we regard that due consideration of the experience of foreign countries is of great significance to adjust modernization and globalization to the historical and cultural traditions of our country.

In this respect, it is important to study history and current situation of the Europe and Near East, Georgia has great traditions of this. As for the Europe, together with teaching Western European languages, it is desirable to develop teaching of European studies in interdisciplinary context, as this responds to the globalization challenges. Georgia's active participation in Bologna Process, internationalization of education processes provide good opportunities, with respect of improvement of teaching of cross-cultural studies, though together with education, expansion of scientific researches, conducting of interdisciplinary studies is of significance as this would allow introduction of the new approaches, provide opportunity of training of the highly qualified and competitive professionals. In addition, teaching of cross-cultural studies should become more pragmatic to ensure its contribution to the state building.

Keywords: Georgia, regional studies, globalization, cross-cultural studies, interdisciplinary, teaching.

Collapse of the USSR, gaining independence, the geopolitical situation and established diplomatic ties added up to

Georgia's part of an independent player on the international arena. By and by Georgia is becoming a part of the global

development, which, given the globalization and the dialog of civilizations in XXI c., poses new challenges to this country. The search for its distinct place in the world makes the national policies all the more important in terms of not only the immediate future but a much longer term perspective, as well. Understandingly, the appropriate internal, foreign and economic policies largely depend on the relevant university graduates. Therefore, instruction in various subjects, promotion and upgrading the scholarly research become all the more important.

Today, Georgia's political, economic and cultural stance calls for duly qualified experts in regional studies especially so where Europe, the Americas and the East are concerned. In lien with the development of the international relations, comprehensive knowledge of each of the players will have to be gained and generalized.

In the recent years, the profile of the regions has heightened on the international arena; hence the increasing scholarly interest to the regional studies and

research. Although instruction in the international relations has upstaged that of the regional studies, the recent publications show its increasing importance. To this end, Lee Kyu Young mentions several reasons:

1. The international studies calls for profound knowledge of the peculiarities of individual territories;

2. The complexity of the international system makes it nearly impossible to focus on all the key problems of the international affairs;

3. The regional studies form a springboard for delving into certain theoretical issues for they makes it possible to verify them or push forward new studies regarding individual territories. We may even say that the regional studies is a much broader concept than the international relations per se;

4. The dynamics of the international level regional development brought forward in the Western publications have led to coinage of the term, such as "the

regional complex” or “the actors integrated in the world politics”¹;

5. Given the aforesaid, we should emphasize how important it is to look at the world from both the inside and outside (Lee Kyu Young).

While we agree with Mr. Lee Young’s view, we do not think that the globalization makes the country and regional studies less important. Conversely, the scope of the regional studies makes it possible to synthesize the expertise in the country studies and that of the international politics and economics and subsequently, provide instruction required for their comparative analysis and setting them within the global context.

Our view of the regional studies is shored up by the opinions reflected in Prof. G. Modelski’s study “South-East Asia: the International Relations and Regional Studies”. In it, the author emphasizes the link between regional studies and

international relationships saying that the former was understated in favor of the latter² while the contrary should be more appropriate: the regional studies should form the basis for the international relations. Prof. G. Modelski points out that research into the individual territories, i.e. regions gives insight into certain international development and eventually reveals the factors influencing the processes of interest. He goes on to say that the international system is becoming so complex that the survey of international politics leaves but little room for certain important problems, while focusing on the specifics of individual countries and regions sets them within the context of the global thinking. (Modelski, George).

Among the 1990s theories expounded in connection with the regional studies and globalization, we should single out “The Clash of Civilizations” by Samuel Huntington. The critics say that Prof.

¹ The term “Regional Complex” emerged in the studies by Barry Buzan, the British scholar published in late 1980s. The concept was further elaborated in the 2003 publication (Barry Buzan and Ole Wæver, “Regions and Powers: The Structure of International Security”, Cambridge: Cambridge University Press, 2003)

² Prof. G. Modelski substantiates his view by referring to: Grayson Kirk, *The Study of International Relations in American Colleges and Universities*, New York, Council of Foreign Relations, 1947, H.J. Morgenthau, *Dilemmas of Politics*, Chicago, Chicago University Press, 1958

Huntington failed to answer certain questions about the opposed civilizations and the conflict brewing within them (Chikovani 2006: p.59). We may conclude that the global issues may be solved on the basis of profound knowledge of individual regions. In order to prevent the “Clash of Civilization”, the world community must pay due attention to the intercultural dialogue and peaceful coexistence (Machitidze 2018: p.37). The pace the globalization spreads across the regions makes their investigation all the more important.

Given the aforesaid and, also, Georgia’s geopolitical situation, adds up to the significance of instruction in the regional studies, all the more so that there is a long-standing tradition where Middle Eastern studies are concerned. Georgia’s ties with the Middle East date back into the centuries. Understandingly, studying the history of the Middle Eastern states has been a priority. Since the collapse of the USSR, Georgia has maintained diplomatic

relations with quite a few Middle Eastern states, which calls for finding new scholarly approaches to them. Here we single out Turkey, Georgia’s strategic partner and the regional power. Given the little scholarly attention, which used to be paid to the non-Western countries (Колдунова, Е. В.), the issue seems all the more important. Namely, as a result of the 2014 survey of the key foreign policy magazines - International Organization, World Politics, European Journal of International Relations, Prof. Johann Wüllers at the German Institute of Global and Area Studies (GIGA), pointed out at a significant disbalance in the international studies. What he meant was the scarcity of publications on the non-Western countries (Koldunova, E.V.). However, it should not concern the Georgian experts of Oriental studies, who remain true to the long-standing tradition³. However, given Georgia’s increasingly close relations with the Eastern states, the Georgian Oriental scholars should constantly keep up with the

³ “Orientalism” according to A. Said

regional and global policy trends and challenges and include them into the curriculum.

As to Europe, in the Soviet times, the European studies were limited to the instruction in the Western languages and literature, as well as the history of individual European states. The instruction in the European languages included the relevant country studies. The same was true for the Americas, which understandingly was no longer the call of the day in view of Georgia's foreign policy challenges emerging in the mid 1990s. Therefore, it became evident that the European and American studies had to be included into the university curriculum, which soon became the case.

The experience shows that instruction and research into the regional studies have to be placed in the interdisciplinary context. Contacts among the universities are no less important so that the Georgian historical and cultural traditions could be adapted with the world developments and

the challenges posed by the globalization. In this regard, Georgia's involvement in the Bologna Process, i.e. the university level international collaboration is an important factor, which implies development and implementation of international projects by both the Professors and students.

Given the interdisciplinary nature of the regional studies we have to discuss another issue. As said above in this paper, we believe that studying the history of a certain country or a region is insufficient. Therefore, the question rises: do the country-/regional studies belong to the humanities? We suppose that as it is the case in the USA, they should rather be considered as a part of the social sciences. Even their interpretation implies domestic and foreign policy factors (geopolitical, geographic, economic, social and cultural, confessional etc.) of the territorial units, regional groupings and countries, i.e. subjects of the international relations, whose investigation calls for a systematic approach.

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Intonation of Interrogative Sentences in Zan (Megrelian-Laz)

Language¹

Abstract

In the article, we discuss the intonation of interrogative sentences in Zan. Studying this topic has great importance not only with respect to a linguistic standpoint, but also with reference to teaching the Megrelian-Laz language. Empirical materials have been obtained from respondents of different age, sex and social status and analyzed by using Praat. In Megrelian-Laz like other many languages we have wh-questions, yes/no-questions, tag questions and echo-questions. The material analysis has shown that Megrelian-Laz interrogative sentences have the stress on the wh-word or on the verb; Sometimes non-question word is stressed and has rising intonation as well; negative and positive question tags have rising intonation contour as well as echo questions on the interrogative particle. In Laz spread in Georgia interrogative sentences formed without suffix -i and a question is expressed by the rising intonation at the end.

Key words: *intonation, stress, interrogative sentence, Zan (Megrelian-Laz) Language*

Studying the intonation has great importance not only with respect to a linguistic standpoint, but also with reference to teaching the language.

The project ‘Megrelian-Laz Intonation’ aimed to conducting a comprehensive study of this issue. At present, we discuss the intonation of interrogative sentences in Zan.

Within the framework of the project 5 expeditions were conducted; 2 in Samegrelo, 2 in Historical Lazeti (in Georgia, as well as in the Republic of Turkey) and 1 with the descendants of Laz Muhajirs, who live in the inner provinces of Turkey, such as: Yalova, Bursa, Kocaeli, Sakarya, Duzce, Akchakoja.

¹ The given paper has been prepared within the project ‘Megrelian-Laz Intonation’ supported by Shota Rustaveli National Science Foundation (SRNSF) [217728, Megrelian-Laz Intonation].

We would like to thank Rusudan Asatiani, Ivane Lezhava and Stavros Scopeteas for their advice.

Empirical materials have been obtained from respondents of different age, sex and social status and analyzed by using Praat.

In Megrelian-Laz like other many languages we have wh-questions, yes/no-questions, tag questions and echo-questions.

Wh-questions

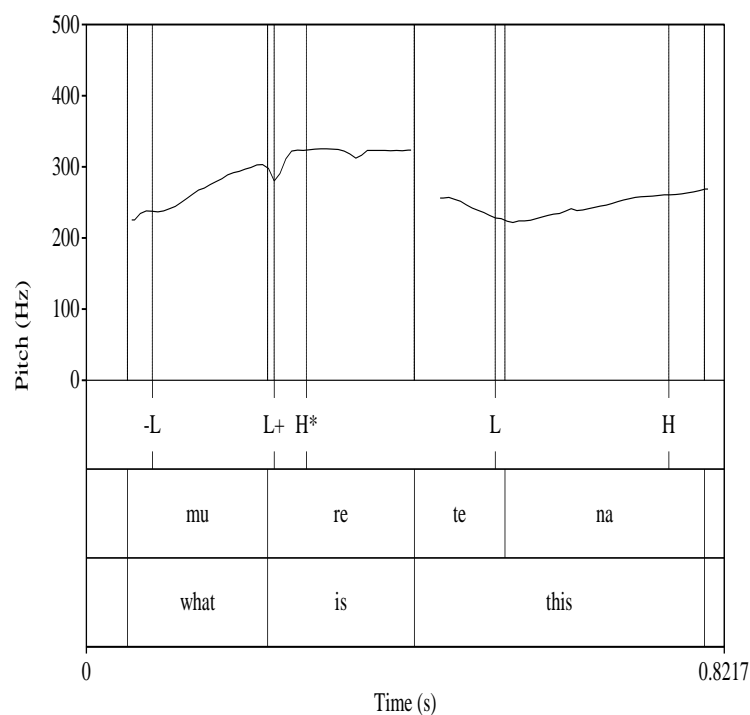
Wh-questions can be expressed by interrogative pronouns and interrogative adverbs in Megrelian-Laz.

There are presented some examples when interrogative sentence is expressed by wh-words:

Megrelian: მუ რე თენა? Mu re tena? – ‘What is this?’

Laz: მუ ენ აა? Mu jen aja? (Khop.-Chkhal.) / მუნ ოონ ჰაა? Mun oon haja? (Vits., Ark.) / მუ ორენ ჰამ? Mu oren ham? (Art., Vij.) / მუა ონ ჰამ (ათინ.)? Muja on ham (Atin.)? – ‘What is this?’

In Megrelian the stress is on a verb and the sentence has rising intonation contour at the end [see Fig. 1].



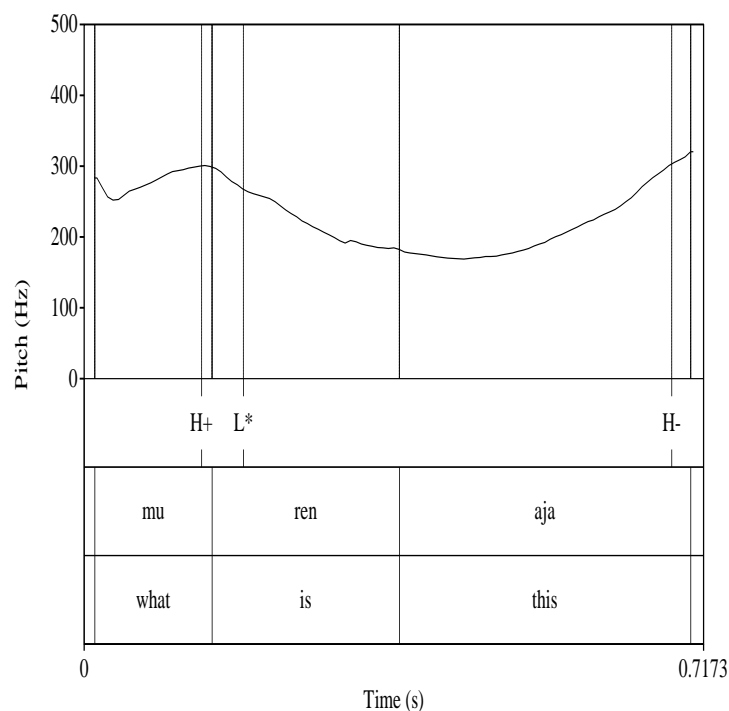


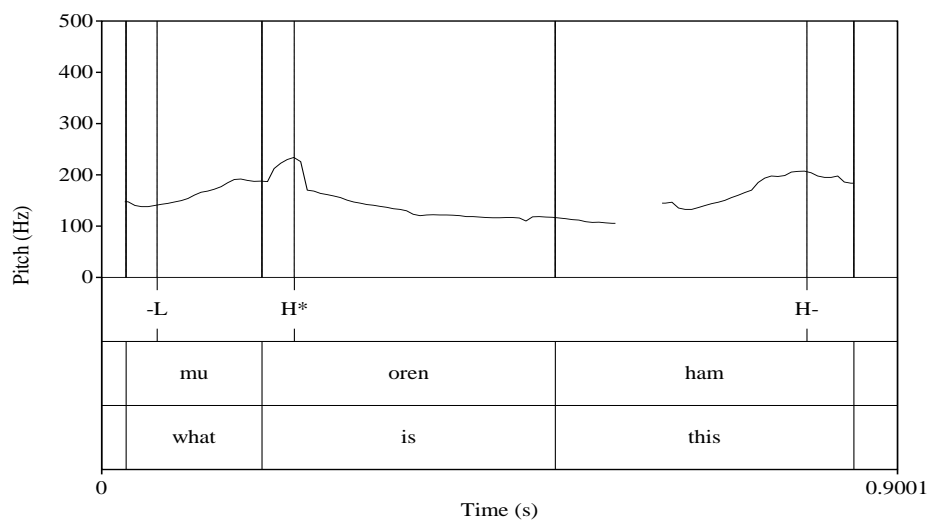
Fig. 1. Megrelian, Chkhorotsku, woman

Fig. 2. Laz, Arkabi, woman

In Laz, wh-words are stressed and the intonation contour is rising at the end [see Fig. 2], and the difference is observed in Artashenian and Vijan

(Chamlihemshinian), where a verb is stressed and the sentence ends with rising intonation [see Fig. 3].

Fig. 3. Laz, Vija (Chamlihemshin), man



In Megrelian-Laz word order is somehow free. We can put the wh-word in the middle of the sentence, but never at the end:

Megrelian: თენა / ენა მუ რე? Tena / ena mu re? – ‘What is this?’

Laz: ადა მუ ეენ? Aja mu jen? (Khop.-Chkhal.) / ჰადა მუნ ოონ? Haja mun oon? (Vits., Ark.) / ჰამ მუ ორენ? Ham mu oren? (Art., Vij.) / ჰამ მუოა ოონ? Ham muja on? (Atin.) – [This what is] – ‘What is this?’

In this case, in Megrelian the subject is stressed (Zugdidi, Tsalenjikha, Senaki, Martvili, Poti). In Samurzakanoan and Senakian the verb is stressed and the sentence ends with rising intonation.

In the case of Laz a wh-word is stressed, including the Muhajir Laz speech, the sentence is characterized by falling intonation contour. In a Georgian’s Laz speech from Borchkha, who has moved to Khopa after marriage as well as in the Laz speech of Hither Sarpi, a subject is stressed (ადა aja). In Atinan, Artashenian and Vijan a verb is stressed and a sentence has rising intonation at the end.

In the monograph ‘Pazar Laz’ edited by B. Öztürk, M. A. Pöchtrager is marked that in wh-questions stress is on the wh-word, the most natural position for which is immediate preverbal position. Wh-sentences have rising intonation at the end (Pazar Laz 2011: 154). According to this monograph wh-clauses can alternatively have falling intonation at the end (Pazar Laz 2011: 156). The analysis of our Atinan material resulted in the same.

In Megrelian-Laz a suffix used for quoting may be added to a question word in an interrogative sentence:

Megrelian: მუვა? Muva? / მუა? Mua? / მუია? / Muja? (Martv.) Laz: მუოა? Muia? – ‘What?’

In this case, the suffix is stressed in all subdialects of Megrelian and Laz.

Multiple questions

In the interrogative sentence, which contains two wh-words, the subject is ahead of the object.

Megrelian: მი მუს ღოლანს? Mi mus yolans? Laz: მიქ მუ ყვასენ? Mik mu q’vasen? – ‘Who will do what?’

Stress is on the subject and the sentence ends by low intonation (HL%), but

in this case in Atinan (Pazar) Laz B. Öztürk and M. A. Pöchtrager identified rising intonation at the end (Pazar Laz 2011: 156).

Yes / no-questions

We form yes / no questions with an interrogative suffix in Megrelian-Laz, it is suffix **-o** in Megrelian, and suffix **-i** in Laz. The suffix **-o** of Megrelian in point is a functional and phonological correspondence of the Old Georgian affirmative suffix **-a**, taken on by a yes/no question (Chikobava 2008: 193). Laz interrogative suffix **-i** is not phonological correspondence to neither the Megrelian nor the Georgian, they are only functionally identical, Arn. Chikobava thinks that Laz **-i** should be the same thing as Svan used in the interrogative sentences (Chikobava 2008: 193).

According to I. Kipshidze the interrogative suffix is not stressed, the stress comes on the preceding vowel of this suffix (Kipshidze 1994: 144).

There are some examples with interrogative suffix **-o** / **-i** in Megrelian-Laz:

In Megrelian penultimate vowel is stressed in a three-syllable word (მორთუო? Mortuo? – ‘Has he/she come?’) [see Fig. 4], but in a two-syllable word (ხენო? Xeno? – ‘Is he/she sitting?’) **-ო** (o) suffix has rising intonation contour (excluding the data obtained from Tsalenjikha and Martvili, where penultimate vowel is stressed), In Laz initial vowel is stressed in both two-syllable (ხენი? Xeni? – ‘Is he/she sitting?’) and three-syllable words (მოხთუი? Moxtui? / მოხტუი Moxt’ui? – ‘Has he/she come?’) [see Fig. 5]. In the Laz speech of Muhajirs a penultimate vowel is stressed as it is in Megrelian [see Fig. 6].

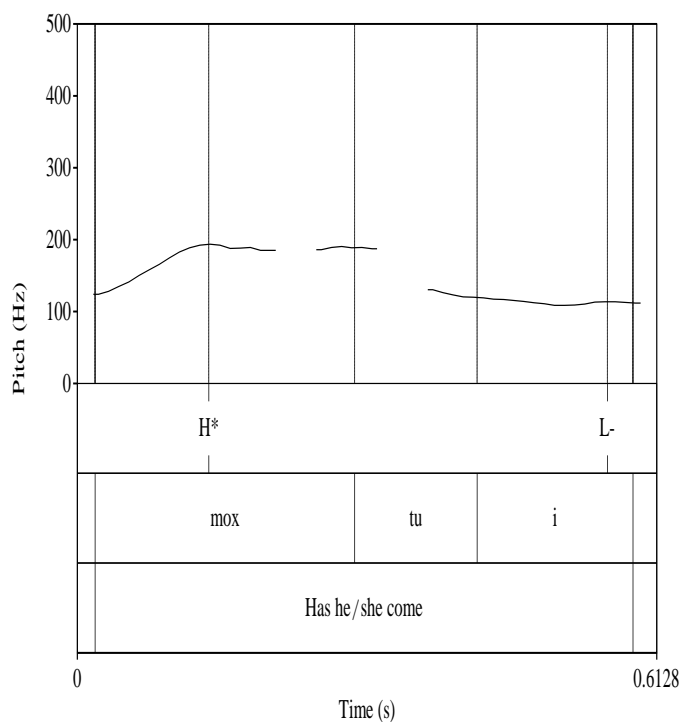
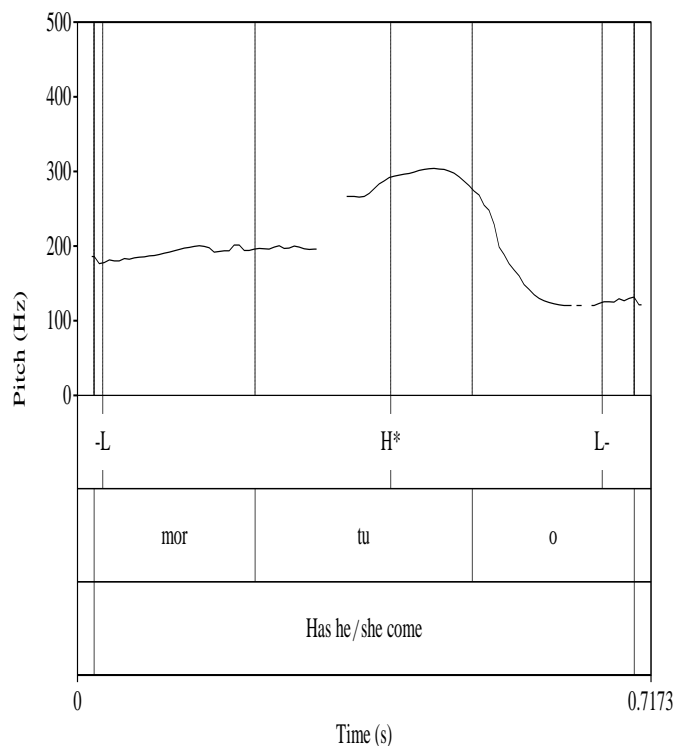


Fig. 4. Megrelian, Martvili, woman

The affirmative suffix $\text{ɟ}^{\text{a}}\text{-}$ (ko) is stressed when it is applied in Zugdidian and Samurzakanoan subdialects. In this case, the

Fig. 5. Vija (Chamlihemshin), man

initial vowel of question suffix has a secondary stress. In Martvilian and Senakian penultimate vowel is stressed, the secondary

stress is on the suffix ქო- (ko): ქომორთუო? Komortuo? (Martv.) / ქუმორთუო? Kumortuo? (Senak.) / ქემორთუო? kəmortuo? (Zugd., Samurz.) – ‘Has he/she come?’ In Laz the situation remains the same when the suffix ქო- (ko) is applied. The suffix is stressed only in Atinan, in the rest of cases the stress is the same as in the case of მოხტუი? Moxt’ui? – ‘Has he/she come?’

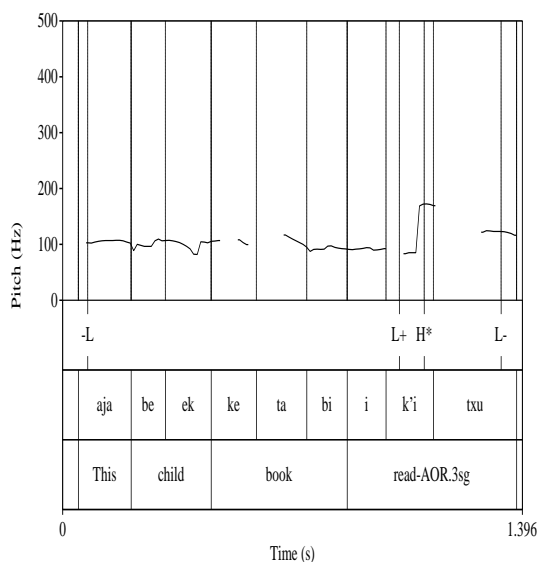


Fig. 6. Laz, Duzce, man

Laz: ადა ბეექ ქითაბი იკითხუ? Aja beek kitabi ik'itxu? (Sarp.) – ‘Has this child read the book?’ [see Fig. 7]. Compare to other Laz subdialects: ადა ბეექ ქითაბი იკითხუ? Aja beek kitabi ik'itxui? (Khop.-Chkhal.) / ჰა ბერეკ ქეთაბი იკითხუ? Ha beek kitabi ik'itxui? (Vits., Ark.) / ჰამ ბერეკ ჩითაბი კოგლიონუი? Ham bere čitabi kogolionui? (Art., Vij.) / ჰამ ბერეკ

In Laz speech, spread in Georgia, we identified yes/no questions formed without interrogative suffix -i (the influence of Georgian), and a question is expressed by the rising intonation, for example:

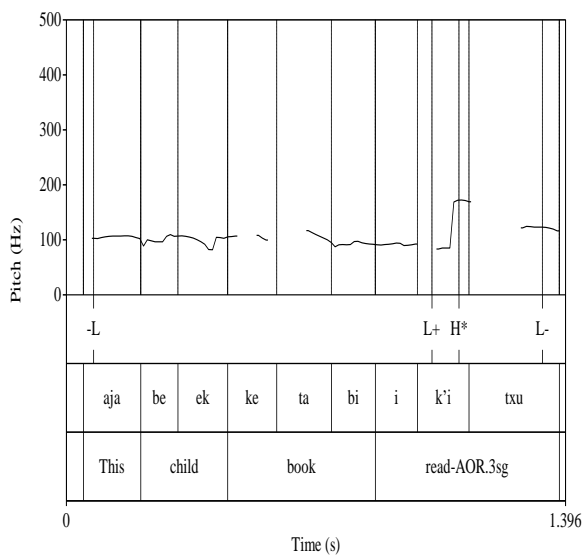


Fig. 7. Laz, Sarpi (Georgia), man

ჩითაბუი თქუი? Ham berek čitabi tkui? – ‘Has this child read the book?’.

As we can infer, the question suffix does not exist in Sarpian Laz speech spread in Georgia. The penultimate vowel of the verb is stressed and it has rising intonation contour at the end. In Arkabian and Vitsean the object is stressed and the sentence has falling intonation contour at the end. In

Artashenian, Vijan and Atinan the determiner is stressed and the sentence has rising intonation contour at the end. Compare to Megrelian: თე ბაღანაქ წიგნი წეკითხუო? Te bayanak c'igni c'ek'itxuo? (Zugd., Samurz. Senak.-Martv.) / თე ბაღანაქ გეიკითხუო? Te bayanak c'igni geik'itxuo? (Poti, Khobi) – ‘Has this child read the book?’ (like Laz subdialects spread in Turkey in Megrelian we always have an interrogative suffix in yes/no questions).

In this sentence in Megrelian the object is stressed and the verb has rising intonation contour; when the sentence starts with the verb (წეკითხუო / გეიკითხუო თე ბაღანაქ წიგნი? C'ek'itxuo / geik'itxuo te bayanak ts'igni? – ‘Has this child read the book?’), the intonation is rising in the Megrelian speech of Poti, because the object is moved to the end of the sentence and it is stressed. However, in other subdialects the verb is stressed and the sentence has falling intonation contour.

The interrogative particle /-o/ expresses not only a question but also to asking again. It is mostly taken on by a

verb; sometimes, it may be taken on by a substantive: č'aruns-o? “Is s/he writing?” k'očk-o “The man?”. An interrogative intonational stress falls on a preceding vowel (Boeder 2012: 13). We have the same situation in Laz too.

Sometimes in Megrelian-Laz question is expressed without question word and suffixes too, by only rising intonation. This happened, when the answer has been given to the question, and further details are being clarified:

Megrelian: – წიგნი ქიციდოო? C'igni ki'idio? – ‘Have you bought a book?’

– ქო. Ko – ‘Yes’.

– რვეული? Rveuli? – ‘Notebook?’

Laz: – ქითაბი ექოფიი? Kitabi ječ'opii? – ‘Have you bought a book?’

– ჰო. Ho.

– რვეული? Rveuli? / დეფთერი? defteri? – ‘Yes. Notebook?’

In all dialects of Megrelian-Laz such word has rising intonation contour at the end (რვეული rveuli, დეფთერი defteri).

In many cases in Megrelian-Laz question is expressed by conjunction too

and it is characterized by rising intonation contour. It is worth noting that in Sarpian question suffix -ო (i) persists in this case.

Megrelian: მეურქ თუ მურქუ? Meurk tu murku? Laz: ნულუი ვანა მულუ? Nului vana mulu? (Sarp.) – ‘Are you going or coming?’

By the way in Megrelian-Laz we have a question suffix with above mentioned conjunction: Megrelian: მეურქო თუ მურქუ? Meurko tu murku? Laz: Nului vana mului? – ‘Are you going or coming?’

Tag questions

According to ‘Linguistic analysis of Megrelian’ negative and positive question tags are stressed (Kartozia, Gersamia, Lomia, Tskhadaia 2010: 323).

Megrelian: დოჭარი, ვარო? Doč'ari, varo? – ‘You have written, haven't you?’

In such cases, the vowel before the suffix -ო (o) is stressed in Megrelian, but in the speech of poti the stress is placed on the suffix -ო (o) itself. In Laz ვარ (var) ‘no’ is stressed, but the question suffix -ო (i) is not added directly to it, but it has the following form: Laz: დოჭარი, ჰაშო ვა

რენი? Doč'ari, hasho va reni? – ‘You have written, haven't you?’ [word by word ‘isn't it so?’].

Megrelian: ნინი თაქ რე, ხო? Nini tak re, xo? Laz: თუთა აქ ენ, ხომ? Tuta hak jen, xoš? / თუთა ჰაი ორენ, ჰოი? Tuta hai oren, hoi? – ‘Nini / Tuta is here. – Is she?’

Like the negative question tags we have the rising intonation contour on the positive ones in Megrelian-Laz.

Echo-questions

Echo-questions are presented in Megrelian as well as Laz. When the wh-word and interrogative particle are used in the sentence, the particle has the rising intonation.

Megrelian: მუ რენო? Mu reno? Laz: მუ ენო? Mu jeni? – ‘What is it?’

Conclusion

Summing up everything we can conclude that the Megrelian-Laz interrogative sentences have the stress on the wh-word or on the verb; Sometimes non-question word is stressed and has rising intonation as well; negative and positive question tags have rising intonation contour. In Laz spread

in Georgia interrogative sentences formed without suffix -i (the influence of Georgian), and a question is expressed by

the rising intonation. Echo questions are characterized by rising intonation on the interrogative particle.

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The Discussion on the Status of the Russian Language in Georgian Schools

(on the basis of the Imereti press of the beginning of XX century)¹

Abstract

The research of the sociolinguistic picture of Imereti according to the Imereti press of the 10-20s of XX century is among the issues which have not been studied yet. After the abolition of the statehood of Georgia in 1801 the Georgian language became part of the language policy of the Russian Empire. As a result, the Russian government abolished the liturgy and the teaching process in the Georgian language, ethnic and national conflicts were provoked between the inhabitants of the territory of Georgia, etc. Pursuant to the circular issued in 1885 the Georgian language was completely removed from the syllabuses. In parallel with this anti-national policy a number of journals and newspapers were started. Covered Russia's assimilative linguistic or ethnic policy and contributed to national mobilization. It will be the first sociolinguistic analysis of the periodical publications in two directions: a. The issue of the distribution and knowledge of the Georgian language in the region (including the issue of gender). b. The problem of functioning of the Georgian language in the education (secular and theological) system.

Keywords: *the Georgian Language, the Russian Language, the Imereti Press, Language Situation, Sociolinguistics*

Along with a number of other cases confirmed in the history of Georgia, the language issue has become much more

topical since the events taking place in the early 20th century; The extent to which linguistic component was and is presented

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in these events is quite large. The reason for this magnitude was a set of the political processes that began as a result of the aforementioned peripeteias leading to such political and social events that were followed by the creation of new state institutions. Many socio-economic problems had to be resolved in Georgia; language issues occupied one of the leading places among them. It was necessary to study the existing language situation and to carry out an appropriate language policy based on the results obtained. We believe that the topicality of the issue has obviously made politicians as well as scientists realize the necessity of its study. However, before the formation of sociolinguistics as the specialized linguistic discipline focused on language and social relations the study of the language situation and its related problems lacked systematicity and consistency, which was reflected in the absence of adequate methods, common criteria, and in terminological ambiguity; from a scientific standpoint, all of this, of course, led to a biased result. It is hard to say that modern sociolinguistics has solved all these intra-disciplinary methodological problems, but it is a fact that the proper conceptual apparatus and the system of the corresponding terms have already been clearly established. There are several,

qualitatively different, but complementary approaches, etc.

The growth of scientific (and not only scientific) interest in the problem of a language situation was caused by realizing the fact, that the language factor plays a very important role both in the life of a single state and in international relations. Language policy has become an integral part of the common policy of each country. In order to properly define the directions of the language policy for a given country, it is necessary to adequately study the linguistic situation of that country, in particular, of Georgia (Chachanidze 2005, 3). M. Tabidze notes that “the following factors influenced the major trends in the language policy:

1. When did different languages meet in the area?

2. To what extent are the languages that meet different or related?

3. Which language prevailed: autochthonous or a foreign one?

4. What is the ratio between the "guest" (foreign) and "host" (local) cultures?

5. What stages did the autochthonous population go through on the path of state arrangement and to what extent did another state interfere in its political and economic life?

6. To what extent did the ethnoculture impact the "guest" (foreign) population and to what extent is it acceptable for its "linguistic awareness" to use the language of the autochthonous population, and vice versa, to what extent did the "guest" (foreign) language influence the "host" (local) one?

7. What degree of bilingualism are we dealing with in the area?

8. Are linguistic contacts peaceful or is there a linguistic conflict?

9. To what extent is the population ready to adopt and use (in all areas of public life) its own or the other language?" (Tabidze 1999).

There are three periods in the development of the Georgian literary language: the Old Georgian Language (V-XI cc); the Middle Georgian Language (XII-XVIII cc); the New Georgian Language (XIX-XX cc) (Shanidze 1953). In terms of the norms of the Georgian literary language, every epoch has its say. Moreover, the epoch socially and politically directs different aspects of the language situation of that period. The sociolinguistic picture of the 10-20s of the 20th century is one of the most acute periods accompanied by never-ending disputes, and that is why, it may be referred to as "a micro-epoch".

The revival of the Georgian literary language at the beginning of the 20th century is connected with the foundation of the Georgian University, one of the major goals of which was to expand the range of functioning of the Georgian language. This is what Besarion Jorbenadze says: "The revolutionary transformations of life in the 10-20s of the 20th century, the foundation of the Georgian University, the revival of national self-consciousness, the declaration of the Georgian language as a state language opened new doors for the Georgian literary language. The language policy that was previously more or less elemental is already well-planned and scientifically conceptualised" (Jorbenadze 1989, 166).

The aim of the present paper is to examine the sociolinguistic picture of Georgia in the Imereti press of early 20th century; sociolinguistic analysis of the retrieved material, typological research of the linguistic situation, analysis of the issue of the mother tongue in relation to Russian, and identification of the main tendencies of educational policy.

The main trends of the epoch to be analysed will be revealed using the sociolinguistic method. In particular, the language situation and its related models, the issue of mother tongue and the main problems of educational policy will be

described. In addition, one of the main objectives of the study is to review the policy of Russification using the analysis method.

At the end of the 19th century and the beginning of the 20th century the Imereti press was particularly focused on the issues of functioning of the Georgian language in Imereti.

After the abolition of the statehood of Georgia in 1801 the Georgian language became part of the linguistic policy of the Russian Empire. As a result, the Russian government abolished the liturgy and the teaching process in the Georgian language, ethnic and national conflicts were provoked between the inhabitants of the territory of Georgia, etc. In 1881, the supervisor of the Caucasian Educational District K. Ianovsky issued a circular, which declared the Russian language to be a compulsory subject from the primary level of any kind of schools, whereas the mother language was declared non-compulsory. In 1885, pursuant to the second circular, the Georgian language was completely removed from the syllabuses (Tavzishvili 1948). Teaching of the Georgian theological and secular literature was banned in the theological seminary. Under the order of the Exarch, Georgian teachers

were dismissed from theological schools. By the beginning of 20th century the Tsarist regime had entirely removed the Georgian language from public schools.

In parallel with this anti-national policy, at the expense of self-sacrifice Georgian intellectuals started to take a number of measures, more specifically, in 1879 the Literacy Society was established. At the initiative of the Society, non-state schools were set up in the Caucasus in every area inhabited by the Georgians and the Georgian Drama Society was founded in 1880. The Society started to issue numerous journals and newspapers.

Hundreds of periodical publications covered Russia's assimilative linguistic or ethnic policy and contributed to national mobilization. Obviously, it was the most productive phase of "linguistic planning" In this period the cultural life of Imereti, more specifically of Kutaisi, was characterized by a significant expansion of publishing activities, which was caused by an explicit negative attitude of the Tsarist regime towards this region as the latter was distinguished by a particularly Georgian nature: "In parallel with Tbilisi, literary and publishing activities are rapidly developing in the capital of Imereti – Kutaisi".²

² Kvitsaridze, I. Journal 'Gantiadi' (The Dawn), #6, #25, 1915.

There is an impressive list of periodical publications issued in Kutaisi in the 80s and 90s of 19th century and the beginning of 20th century — newspapers: "Shinauri Sakmeebi" (Home Affairs) — 1908-1915, "Kolkhida" — 1911-1913, "Imereti" — 1912-1915, "Shroma" (Labor) — 1908, "Akaki's Tviuri Krebuli" (Akaki's Monthly Collections) — 1897-1900, "Eri" (The Nation) — 1913-1914, "Samshoblo" (The Homeland) — 1915-1917, "Mtskemi" (The Shepherd) — 1883-1910, "Tskhovreba da Metsniereba" (Life and Science) — 1914, "Poni" (The Background) — 1909-1910, "Khma Kartveli Kalisa" (Voice of a Georgian Woman) — 1917-1918; the journals: "Gantiadi" (The Dawn) — 1913-1915, "Tsisperi Kantsebi" (The Blue Horns) — 1916", etc. Regardless of the nature of the publication, an emphasis was placed on linguistic, educational and religious issues. The material included the questions concerning not only Kutaisi but the entire region of Imereti.

The Imereti press systematically published informational and polemical letters on functioning of the Georgian language, and how the Georgian language was oppressed at the expense of Russian.

To confirm this, we can refer to one of the letters that reads:

*"Here, the Russian culture holds the place of the Georgian one, and acts as its substituent: - a Russian book instead of a Georgian one, a Russian newspaper instead of a Georgian one, a Russian theater, Russian speech instead of Georgian!"*³

Prominent Georgian political figures, writers and publicists actively opposed the forceful use of the Russian language in Georgia, the neglect of national culture and the cruelty of tsarist officials. They tried to develop new views of education in the society, to support schools financially and morally. At their initiative, in 1879, "the Society for the Spreading of Literacy among Georgians" was established, which aimed at getting education in the mother tongue in primary schools. One of these figures was a grammarian and publicist Silvan Khundadze, who defended Georgian "Deda Ena" (the primer "Mother Language") in the Imereti press and sharply criticized officials of the Tsarist regime:

"According to Mr. Grozdov's instruction _ the inspector of public schools in Kutaisi Governorate, Georgian children who have just entered the school (the first

³ Newspaper 'Imereti', #116, 1913.

graders) will have the lessons of the Russian language from September; B. Grozdov, as a teacher, probably understands very well that, until a child has learned to read and write in his/her native language, and is not on a close terms with the teacher, thinking and learning in a foreign language from the first day of school is completely anti-pedagogic. But as an official, B. Grozdov probably does not want to understand this, and is eager to serve the government by exceeding the law".⁴

The approach of the Russian linguist and publicist Nikoloz Durnovo (1876-1936) to the issue of the situation of the Georgian language is of a particular interest. He raises his voice in defense of the Georgian Church and language in his famous work entitled "The Issue of Autocephaly of the Georgian Church" („По вопросу о Грузинской церковной автокефалии“). In the work he notes:

"In the hands of the bureaucracy the Georgian school has become a tool for banishing the interests of people. The bureaucracy imposed minor and secondary goals on schools that failed to meet the common state objectives. In any case, the unity and prosperity of the Russian state is more ensured when a Georgian remains to

be a true Georgian, who speaks and thinks in his native language, and not in case when no good basic principles are developed and only the Russian alphabet is taught".⁵

In Georgia, every effort was made to ensure that the liturgy was performed in Russian. Initially, in Georgian churches on weekends and on church holidays, and later on public holidays, in large cities including Kutaisi, liturgy was performed in Russian leaving Georgian clergymen, who couldn't speak Russian, jobless.

In the 70s of the 19th century, the reform of teaching foreign languages was carried out in America. One of its methods was the direct or the natural method of teaching. The direct method was opposed to the grammar-translation method, which preached complete ignorance of grammar rules and gave the main priority to spoken language. The term "direct" refers to the acquisition of a foreign language without the use of a native language as an intermediary language, since according to this concept the native language is perceived to be a barrier when acquiring a foreign language. One of the founders of this method is American linguist Maximilian Berlitz (1852-1921) and it is known as the Berlitz Method (Berlitz 1921). Later, this method reached Russia as

⁴ Newspaper "Imereti", Silovani, #47, 1912.

⁵ Durnovo 1907. *The Issue of Autocephaly of the Georgian Church*, p. 103.

well and, "thanks to" the Tsarist regime, so called "the immersion method" was introduced in various schools of Georgia in order to banish the Georgian language.

The discussion on educational reform and the necessity of teaching Georgian became wide-ranging and covered almost all issues concerning the linguistic situation in Georgia. Kutaisi newspapers: "Imereti", "Shinauri Sakmeebi" (Home Affairs), "Kolkhida", "Mtskemi" (The Shepherd)", etc. systematically published polemical and informative letters on these issues. One of these issues was so called "the immersion method" for the exarchate parochial schools of Georgia approved by the Synod of 1902 which actually meant banishing the Georgian language. On the papers of "Shinauri Sakmeebi" (Home Affairs) we read:

"Levitsky _ Director of public schools of the Kutaisi Governorate, who is fascinated by the idea of Russification based on so called "the immersion method" brainwashed the Georgian youth. Blinded russifiers do not realize that they are fascinated by false and harmful thoughts, that they will never reach their goals as russifying Georgian people in Georgia is absolutely unimaginable, so all their

trouble is flogging a dead horse and nothing more".⁶

In regard to "the immersion method", Durnovo's opinion is also of much interest. In his paper he writes: *"The rejected immersion method should be buried forever with its deceased creator, and a completely new elementary school curriculum should be designed, but it should be developed locally, in Georgia not in St. Petersburg. Only in this case will elementary school serve the common state interest of Georgia and not the bureaucratic ambitious dreams".⁷*

In the work of an American sociolinguist Joshua Fishman "The Earliest Stage of Language Planning" (Fishman 1993, 351) language conflicts and conflict-sensitive situations in different countries (Macedonian, Polish, Dutch, Hebrew, Korean, Belarusian, Ukrainian, etc.) are discussed. It presents various linguistic situations with internal contradictions in different countries, on the basis of which the following trends emerge in the course of a political crisis:

“a) the subconscious recognition of the cultural and linguistic superiority of the country having political influence;

b) intensifying the sense of national self-assertion and protection of the national

⁶ Newspaper 'Shinauri Sakmeebi' (Home Affairs), #13, 1912.

⁷ Durnovo 1907. *The Issue of Autocephaly of the Georgian Church*, p. 112.

language in a much larger part of the society, reflected in the aspiration to improve the normalization of the language and to expand the range of its functioning" (Fishman 1993, 351).

It is noteworthy that the models proposed by Joshua Fishman are a universal way of describing the linguistic situation in Georgia at the beginning of the 20th century. Discussions in the name of protecting the purity of the Georgian language are evident in the publications and correspondences of Georgian public figures, educators, publicists and grammarians printed in the Imereti press of that time.

The discussion on the educational reform that covered the issues of the necessity of teaching Georgian became wide-ranging and brought together almost all issues concerning the linguistic situation in Georgia. In particular, the bilingualism which according to Ch. Ferguson refers to the type of standardization in which two languages in the language community have their own social function (Ferguson 1959, 325-340). In the present paper we cannot bypass the aforementioned phenomenon when studying the problem. Besarion Jorbenadze's approach is also interesting in this respect: *"Bilingualism might have a forceful nature. In the Russian Empire, for example, education in the mother tongue was severely restricted. When they were*

forced to open the schools where teaching was in the mother tongue, everything was geared towards keeping such graduates substantially illiterate. An artificial barrier was created" (Jorbenadze 1997, 28-29).

One of the main tasks of sociolinguistics is to develop an adequate model to describe the given language situation. This means that the developed model should reflect the current situation as realistically as possible. In special literature (Kloss 1966, 1968; Rustow 1968; Stewart 1962, 1968; Ferguson 1962, 1966) there are several attempts of functional classification of the languages and language situation. In the present paper we intend to rely on Charles Ferguson's National Sociolinguistic Profile Formula (National Sociolinguistic Profile Formula (Ferguson 1966).

Initially, Ch. Ferguson divided languages according to their communication value: (a) major language (L maj), (b) minor language (L min), (c) language of special status (L spec). It should be admitted that his criteria are not very strict. This gap can be partially eliminated by considering the second stage. Here five language types are acknowledged: 1) Vernacular (V), 2) Standard (S), 3) Classical (C), 4) Pidgin (hybrid language having one language vocabulary and second language grammar

(P), 5) Creole (hybrid language that has turned into the native) (K). At first glance, it is clear that such a model can only be useful for certain societies. At the third, final stage, the author identifies seven societal functions of the language: 1) Group function (g), 2) Official use(o), 3) Language of wider communication (w), 4) Educational use (e), 5) Religious purposes (r), 6) International use (i), 7) School subject (s).

Considering Ferguson's experience, the formula of a national sociolinguistic profile at the beginning of the 20th century in Georgia is as follows:

**1 L maj (Sg, So, Sr, Ss) + 1 L min
(Co, Ce, Cr, Ci, Cs)**

Where **L** is the language in general, **maj** - the Georgian language, **min** - the Russian language, **S** - the native or the Georgian language, **g** - the Georgian language used in daily communication, **o** - the Russian language used in official business relations, **r** - the language used in religious service. We should admit that Ferguson's model needs some clarification. This is natural, since the universalization of the models of linguistic situation rarely gives us even a slightly accurate picture in such specific cases. Therefore, according to Ferguson's model, from one of the typical areas of language use – the language of religious service (r), it is necessary to

distinguish its two variants **Sr** and **Cr**, as according to Georgian historical sources and press materials, in the late 19th and early 20th centuries, in Georgia both the Georgian and Russian languages were equally used in religious service.

In this regard, it is important to note the position of V. Avrorin that is as follows: “if we do not find out what are the forms existence with which a language is presented in a situation, and if we do not analyze languages in the framework of their interrelationship, if we do not establish means and domains of language use, if we do not consider the conditions languages are used in, we are not going to be able to have an even slightly complete view of a language situation” (Avrorin 1975, 51).

V. Avrorin was one of the rare Russian sociolinguists of the Soviet era who tried to express the approach to the issues at stake that was far from being nomenclative. That is why his vision is valuable and the parameters offered by him allow us to see a more complete picture. According to Avrorin, the language situation involves the following essential components:

- 1) Social conditions of functioning of the language;
- 2) Areas and environment of its use;
- 3) Forms of language existence;

Avrorin concludes that language functions, forms of language existence,

areas and environment of its use, and the nature of language interaction are the basic concepts of sociolinguistics and are interrelated: “Function is the aim; the form of existence is a kind of tool; the environment is a condition, and the field is the area of using the tool” (Avrorin 1975, 83).

Consequently, according to the Imereti press materials of the early 20th century, based on elaborated models of the linguistic situation the fate of the Georgian language mostly affected the educational field. Several key issues can be identified: a) the issue of the interrelation of the Russian and

Georgian languages; b) the suitability of "the immersion method" prevailing in Georgian schools; c) discussions and statements of public figures reflecting the status of the Russian and Georgian languages, indicating the existence of a targeted language policy of that time. Today the materials featured in the Imereti press of the early 20th century are not only of museum importance but of practical value as well and contain valuable observations and conclusions about meeting the global language policy and maneuvering in it.

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Gender Issue in Georgian General Education Institutions*

Abstract

Gender Equality is one of the principles of functioning democratic society. It is clear that this principle should be integrated into the education system itself. Georgia, as in the State, has taken on commitment to establishing gender equality in the education system in recent years. "The Georgian Law on Gender Equality" (Chapter 2, Article 6) separates the equality guarantees in relation with education. "The State Action Plan for Gender Equality" determines the whole spectrum of measures for achieving gender equality in education. However, everyday practice is far from the desirable situation because of not understanding equality principles. The school, as one of the most important institutions of gender socialization, can create the conditions for the development of children of both sexes, as well as it can become the factor of the gender inequality and transmission. Gender inequality within the education system can be seen in the aspects such as education policy and development strategy, institutional aspects, educational programs and content of textbooks, teaching approaches, assessment forms, organizing physical environment, etc. Of course, it is of great importance that the gender-character of formal and informal relations of the subjects involved in the education process, i.e. the specificity of relations among teachers, administration and pupils. The study provides an analysis of teacher behavior, gender attitudes and stereotypes towards the children of different sexes as well as the gender sensitivity of teachers, pupils and parents in Georgian educational space.

Keywords: *Gender, sensitivity, teachers, students, parents, Adjara Region*

Introduction

Gender is one of the most visible and influential aspects of one's identity. It deals with the psychological attributes, characteristics and behaviors that are acquired in a social context that are related to the social understanding of sex categories. „Social approaches to gender development view gender differences as a byproduct of

the different treatment girls and boys receive from the people in their lives and the pervasive gender stereotyped messages that children are exposed to in their environment. This approach emphasizes socialization in the family, schools, and wider culture" (Miller, 2016, p. 2).

In recent years there have been constant debates on various stages of the equal or

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unequal provision of the development of gender-based teaching (Lee, 2018; Miller, 2016; Ifegbesan, 2010; Weis, 1989; Stromquist, 2007; Isakadze, Gvianishvili, 2014; Sumbadze, 2006; Tabatadze, Gorgadze, 2014 etc).

Socialization that takes place in a school environment is a lively, dynamic process involving different parties (pupil, teacher and parent) and where interaction and mutual influence indicators determine socialization directions and trends.

Understanding the social structure that exists at school and where sexual identity is maturing and developing, we can find out that school as an institution plays an important role in the gender socialization of students.

The purpose of the study is to analyze the attitudes and preparedness of teachers, students and parents towards gender equality.

The need to conduct research was identified due to the current situation in Georgia. Although the amended legislation more or less protects women's rights and in parallel to this, given the present reality, some Georgian women are financially independent and successful in their careers, have freedom of choice and realization, it does not change public opinion about gender roles and stereotypes still remain. According to previous studies (Gender

Equality in Georgia, 2018; Gender Evaluation, 2014; Gudashvili et al., 2015; Isakadze, Gvianishvili, 2014, etc.), gender equality is not fully respected in Georgia and neither is public attitudes towards this issue very positive, so we inquired about the situation of teachers in this regard, what parents think and what level of intercultural sensitivity the students are facing, what difficulties and challenges the future generation in Georgia faces.

Methodology

Research includes the quantitative and qualitative methods of data collection. Mixed methodology, numerical and verbal data were used to collect empirical data. Besides, the survey was used to get the whole picture of the situation and the final analyses was done through individual and group interviews and focus groups. We used several tools for data collection: the minimum requirements are questionnaires, semi-structured interviews (individual and group), observational data and documentary data.

More specifically, through research tools we obtained the analysis of the data we got from the focus groups conducted with the school community of Adjara region; besides, the analysis of the education policy documents of Georgia, including regulatory and legislative documents and acts was

done; Thus, in the empirical data component we will discuss the results of local and international studies.

One of the tools of the research is a specially created three types of questionnaires for measuring intercultural sensitivity for teachers; the questionnaire was based on two conceptual frameworks spread in intercultural education sciences, namely Bennett model of development of intercultural sensitivity and twelve sources of cultural identity formation (Bennett, 2011).

Milton Bennett explains that intercultural understanding is individual process and defines it as continuum of different levels of personal development in the recognition and acceptance of cultural differences. Developing intercultural sensitivity means to develop capability to recognize and to accept differences between cultures' perception of the world (Bennett, 2011).

Developing sensitivity goes through the following stages of ethnocentrism and ethno-relativism:

Table 1. Developmental model of intercultural sensitivity (DMIS)

| Ethnocentrism | | | Ethno-relativism | | |
|---|--|--|--|---|--|
| Denial → | Defense → | Minimization → | Acceptance → | Adaptation → | Integration |
| Complete denial of different ways of human existence. | Now the others are recognized but there is great hostility and negative feelings towards them. Differences are perceived as a danger | The existence of the others is tolerated, by minimizing the differences between groups | Acceptance of the others by respecting differences in behavior and values. | Full respect and empathy with others and adaptation of personal behavior depending on cultural context. | Absorbing and integrating some aspects of behavior and values of »others« into our culture, but keeping our own culture too. |

| | | | | | |
|--|---|--|--|--|--|
| | <p>for own group. There are negative attitudes and prejudices towards other groups.</p> | | | | |
|--|---|--|--|--|--|

Source. Bennett, M. (2011). A Developmental Model of Intercultural Sensitivity.

It is essential that the cultural identity of the individual (values, beliefs, knowledge, skills, and attitudes) is based on the experiences related to these twelve sources that are gained through the socialization process of the individual. Consequently, cultural identity of individuals is different and these differences are revealed during the formation of cultural identity in relation to the 12 sources (Study of intercultural education aspects, 2014).

There are twelve sources of cultural identity that affect the teaching and learning process: ethnicity, race, ability/disability, language, social status, religion, sexual orientation, geographical location, age, health, gender and social class. Of course, these 12 sources have crossing points. An individual's cultural identity (values, beliefs, knowledge, skills and attitudes) is

based on the experience towards these twelve sources. This experience is acquired by individuals with social structures, social institutions, such as family, church, workplace, school, means of media, etc. (Study of intercultural education aspects, 2014).

Within the frames of the research, the intercultural sensitivity of teachers in Adjure region will be studied in relation with the individual approach to this 1 different cultural identity sources (gender) and unity of these the sources of identity.

It is noteworthy, that the reflection of Bennett modeling in the teaching learning process is the most convenient, since it is based on the Bloom's cognitive development taxonomy from simple to complex and thus, it makes possible to assess the development of intercultural competence.

Findings

There are 584 374 thousand pupils in Georgia, and girls make up 278 880 thousand, or 47.7% (Statistical Yearbook of Georgia, 2018). These figures indicate that the gender balance is maintained by the

number of boys and girls in public and private schools in Georgia, what we cannot say about the number of teachers. The following table shows the gender imbalance in the education system:

Table 2. Number of General Education School Teachers (at the beginning of school year, persons)

| | 2013/2014 | 2014/2015 | 2015/2016 | 2016/2017 | 2017/2018 |
|-------------------------|---------------|---------------|---------------|---------------|---------------|
| Teachers, total | 67 152 | 67 394 | 66 373 | 66 645 | 66 634 |
| <i>of which females</i> | 57 370 | 57 775 | 57 015 | 56 338 | 57 552 |
| In Public schools | 59 689 | 59 779 | 59 933 | 59 779 | 59 544 |
| <i>of which females</i> | 50 828 | 51 071 | 51 341 | 51 383 | 51 345 |
| In Private schools | 7 463 | 7 615 | 6 440 | 5 666 | 7 090 |
| <i>of which females</i> | 6 542 | 6 704 | 5 674 | 4 955 | 6 207 |

(Source: Statistical Yearbook of Georgia. www.geostat.ge)

164 teachers, 162 students and 91 parents of the public and private schools of the Autonomous Republic of Adjara were interviewed through the intercultural

sensitivity questionnaires compiled by the authors. The study was conducted in schools in both urban and highland villages.

Table 3. Distribution of respondents by gender and age

| | Age | Female | Male | Total |
|---------|-------|--------|------|-------|
| Teacher | 23-79 | 123 | 41 | 164 |
| Pupil | 12-18 | 105 | 57 | 162 |
| Parent | 25-70 | 76 | 15 | 91 |

Source: Research by the authors

The survey showed that the majority of teachers, students and parents are in the ethno-relative phase of Bennett's intercultural sensitivity.

Specifically, 68% of the teachers surveyed are at the acceptance level of ethno-relative phase differences, and 7% are at the adaptation / integration stage. Only 25% of teachers are in the ethnocentric phase.

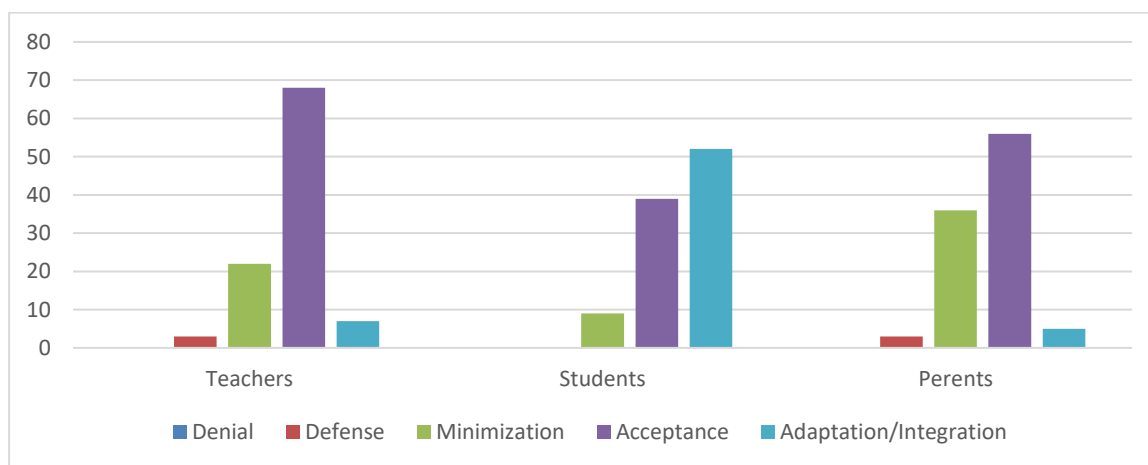
About 60% of parents surveyed are in the acceptance phase of the ethno-relative phase, and 5% are in the adaptation /

integration phase. 35% of parents are in the ethnocentric phase.

The results of the survey of students vary. Specifically, the majority of students are at the 52% ethno-relative phase adaptation / integration stage, 39% - at the acceptance stage, and only 9% of the students are at the ethnocentric phase minimization stage.

It is noteworthy that none of the respondents in the ethnocentric phase are at the lowest level of rejection of differences of intercultural sensitivity.

Figure 1. Gender sensitivity of teachers, students and parents



Source: Research by the authors

Interestingly, there was no significant difference in gender sensitivity between the sexes and the gender sensitivity of men and women was found to be virtually equal. The difference was reported according to the geographical location. As expected, gender stereotypes are much more pronounced in highland villages.

When analyzing the distribution of gender roles between men and women, the majority of respondents think that for women, family, motherhood is more important than professional advancement. This suggests that traditional views on gender roles are still firmly in place: the function of the woman is to care for her children and the man should provide for the family in a material way.

19% of surveyed teachers, 24% of parents, 29% of students (14% of whom are boys) think that "boys are usually lazy".

And the statement "girls are usually quicker to respond to problems than boys" - 25% of teachers and 27% of parents agree. 25% of students agree with the statement that "boys are more talented than girls in math, physics and sports", 17% of them are girls.

In addition to considering the experience of different countries in analyzing gender issues, it is necessary to study the existing environment in Georgia. The issues of gender equality and women's

rights in Georgia are largely studied and analyzed from a social and political perspective. The main problem is domestic violence and women's political inactivity and less coverage of issues related to equal opportunities in education.

In addition to survey respondents, local and international surveys, legislative acts and regulatory documents were also analyzed. The purpose of the study was to determine whether the existing documents outline the principles of gender equality or not, whether the legislation obliges the teacher to have knowledge of gender equality and to include it in the process of setting and teaching learning objectives or not.

Georgia has made significant strides in promoting legislative and political reforms to promote gender equality and eliminate violence against women.

Georgia ranks 77th out of 155 countries in terms of the UNDP Gender Inequality Index (GII). The World Economic Forum 2015 Global Gender Gap Index ranks Georgia 82nd out of 145 countries. According to the SIGI Index, Georgia is categorized as medium in terms of gender discriminatory laws and practices (Strategy for Georgia, 2016).

On September 25, 2015, 193 UN member states agreed on a document on the Sustainable Development Agenda entitled

"Transforming Our World: The 2030 Agenda for Sustainable Development". This document focuses on three interrelated elements of sustainable development: economic growth, social inclusion and environmental protection. The 17 goals of sustainable development are to be fulfilled in the next 15 years (Transforming Our World, 2015). The gender equality element has all these goals in mind, so, for example in the fourth goal, "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" we read:

„4.3 By 2030, ensure equal access for all women and men to affordable and quality technical, vocational and tertiary education, including university

4.5 By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations

4.a Build and upgrade education facilities that are child, disability and gender sensitive and provide safe, non-violent, inclusive and effective learning environments for all“ (Transforming Our World, 2015).

The 5th goal, „Achieve Gender Equality and Empowerment for All Women and

Girls“ is dedicated to achieving gender equality and empowering all women and girls (Transforming Our World, 2015).

The Gender Equality Strategy in Georgia includes the following documents: State Concept on Gender Equality (2006); Law of Georgia on Gender Equality (2010); Law of Georgia on the Elimination of All Forms of Discrimination (2014); Annual action plans to ensure gender equality.

The Georgian Constitution is gender-neutral in relation to education, and as with all other rights recognized, it states that "everyone has the right to get education and to choose any form of it" (Article 14 of the Constitution of Georgia).

The Law of Georgia on Gender Equality stipulates, without discrimination, "equal access to education for women and men and the free choice of education at all stages of education" (Georgian Law on Gender Equality, Chapter II, Article 4).

In 2004 the first institutional mechanism - the Gender Equality Advisory Council (Gender Assessment, 2014) was set up at the legislative level in the country.

The need to introduce correct gender approaches to education is emphasized in the Convention on the Elimination of All Forms of Discrimination against Women. (Convention on the Elimination of All Forms of Discrimination against Women, 1994), therefore, has an obligation to

actually ensure equality between men and women (Gender Equality in Georgia, 2018).

The state provides equal opportunities for women and men in all types of educational institutions for general, vocational and higher education, including participation in educational and scientific processes.

The law on general education does not explicitly state that teachers should promote and recognize the philosophy of gender equality in the teaching process, but it is about freedom of expression, inviolability of religion, freedom of belief, inclusive education, which are the principles of the development of modern democratic society in general and represent the basis for child protection. The Law of Georgia on "General Education" affirms the "right to education and equal access for all" (Article 3.2.a).

Teacher's Professional Standard - A list of professional knowledge, skills, values and responsibilities that all teachers must meet. Teachers are required to know the aspects of intercultural education by this standard. Published on November 21, 2018 in the Teacher Professional Standard, we read: "The teacher is familiar with inclusive education as well as the principles and multicultural and multilinguistic approaches and uses them in planning and

implementing his (her) own practice." The importance and commitment of developing intercultural aspects in students is also mentioned in the National Curriculum (National Curriculum, 2018).

Authors of school textbooks also have requirements for diversity and intercultural education: „The textbook will not be evaluated or approved in the case that its content, design or any other marking contains discriminatory and/or discrediting elements (language, nationality, gender, ethnicity and social background, etc.)" (Approval Rules, 2017).

The evaluation of organizations working on women's and gender issues in Georgia have shown that gender-based organizations pay great attention to the issue of education and information of women in gender issues: they deliver trainings, disseminate literature on women and gender issues, and provide consultations.

In the last decade, research on gender issues has increased in Georgia. Most Georgian scholars are researching gender issues in the field of education. (Sumbadze, 2006; Tabatadze, Gorgadze, 2013 and others).

Discussion

Education scholars (Tabatadze, 2014; Gorgadze, 2015; Lee 2018; Weis 1989, et al.) emphasize the school's influence on the

formation of gender roles of individuals as the school shapes the perceptions of sexuality and legitimate behaviors that students recognize as normal (Gorgadze, 2015).

From this point of view, the indicators that are used by the Organization for Economic Co-operation and Development (OECD) to measure gender equality in education are interesting: Implementation of an education policy aimed at breaking stereotypes; Providing balance in teachers' collectives and representing women in professions that are predominantly male-dominated; Improving the quality of education and proper management of educational resources to ensure the effectiveness of boys and girls learning outcomes, etc. (Gorgadze, 2015).

Undoubtedly, not only individual teachers, but the whole school as an institution, plays an important role in the gender socialization of students.

Formal centers of education, and above all, schools are the main agents for teaching and reinforcing the cultural expectations of men and women (Lee, 2018). However, school is a place that has significant autonomy to generate a new and progressive identity (Weis, 1989). When we talk about gender and its meaning in educational institutions, we are talking about the socialization of gender because

“gender, like race, is more of a social category than biological” (Gorgadze, 2015).

Understanding the social structure that exists at school and where sexual identity matures and develops, it turns out that the general educational environment itself produces clear messages about gender. The school is generally considered a safe place for students. In fact, the socialization of masculine and feminist character produces different types of violence between boys and girls. Studies also confirm that gender identification and perceived expectations differ not only from teachers but also from students according to the gender of the teacher (Gorgadze, 2015).

International studies focusing on gender socialization at school focus on five key factors. (1) Teacher-related dynamics showing that teacher's perceptions and expectations, as well as communication with students, are different for boys and girls and that girls are in a disadvantaged position in the process. (2) The sexual education in the curriculum does not include important aspects that affect adolescent sexuality, despite changes in social norms. (3) The school environment includes elements of gender-based violence that polarize feminine and masculine concepts. Sexual education plays a positive role in school only if it aims to transform gender concepts.

(4) Peer interaction that creates a significant but not visible barrier to the reproduction of gender ideologies; (5) Finally, the teachers, who are the main figures of the school life, are deprived of the opportunities for the development of gender issues, and therefore, no gender equality was introduced by them in the classroom (Stromquist, 2007).

While studying the influence of teachers on equitable educational opportunities for students of different sexes, there are several key aspects highlighted in the academic literature; These include teachers' attitudes, expectations, and behaviors, which combine student-teacher interaction and teacher-led learning.

However, since there is a positive relationship among teacher beliefs, knowledge, and problem-solving skills, it is important to consider gender equality in the teacher's vision and beliefs that may exist between teacher perceptions and classroom practice.

Recent research also confirms that “teachers are unaware and under-informed and therefore deny that they have a biased view of men and women and put this view into practice (Ifegbesan, 2010). Teachers are often unaware of their subjective and biased behaviors because they are fully involved in the teaching process and the

analysis of their own behaviors remains beyond the focus.

Education expert research has revealed teachers' knowledge and awareness of the topic of gender, specifically how they understand the meaning of concepts and terms such as "gender", "gender equality", "gender roles", "gender stereotypes", whether the information on gender equality law is available for them or not and more. Respondents put the same meaning in the notions “gender” and “gender equality”. From the results it can be said that respondents know that gender is a social rather than biological characteristic of sex, but they do not convey this through these words. They understand gender equality as equality between men and women, though "equality" also implies "uniformity", commitment to do the same hard work, and a respect of women by the men and the lack of expressing knightly behavior that they find unacceptable to Georgian cultural norms (Isakadze, Gvianishvili, 2014).

Conclusions and Recommendations

The survey showed that the majority of teachers, students and parents are in the ethno-relative phase of Bennett's intercultural sensitivity.

The results of the present study show that respondents' knowledge of gender is not objective; they do not use various

theoretical and / or research-based arguments, but rely on traditional and stereotypical views. Obviously, in Georgia, gender equality is not regulated by laws, but by the widespread views of society.

As we have already mentioned, understanding gender roles and constructing them begins at the elementary school level. Consequently, the teacher, his or her attitude to students of different sexes and their gender roles, is crucial to the formation of students' correct gender beliefs.

The stereotypical attitudes of teachers and the different approach to learning by gender are not uniquely influenced by public attitudes. The education tools that have the most significant impact on the teacher's teaching approaches and methods themselves are the curriculum and educational resources.

Ultimately, all of these factors - different job opportunities for men and women, different educational opportunities for boys and girls in school, sexist pre-assumptions of teachers and school administrations about girls 'and boys' talents and abilities, as well as low academic self-esteem of girls and absence of ambition - are all interrelated, affecting outcomes, and enhancing overall

effectiveness. Of these, even a single factor change may require changes in all others.

Research Objectives are urgent and important in Georgian reality, as Georgian legislation may on the one hand recognize the idea of gender equality, but on the other hand, public awareness often includes stereotypical attitudes and facts of discrimination, as well as practical examples where equality rights are violated, e.g. in employment, social policy and civic development. In both central and peripheral areas of Georgia, we often face discrimination against women, early marriage, and violence.

The Georgian government has made significant strides in the field of gender equality and women's rights, but it can only be achieved with the joint efforts of all concerned parties - government and civil society.

School has played a major role in solving the problem. Given that gender-based beliefs are developed in the family and at an early age, special attention should be paid to ensuring gender equality at school. To this end, school teachers should be trained to increase gender sensitivity, textbooks should be revised so that gender inequality materials are not stolen. Special programs should be introduced to teach conflict resolution, including family

violence, nonviolent resolution, as well as family values and upbringing.

Religious Affiliation often defines gender inequality. It is therefore important that the school be completely free from religious factors, and that the teacher must play an important role in this. His (her) involvement (especially female teachers) in various civic activities, retraining in different directions and acquainting them with modern trends, directly affects the formation of students' self-awareness. Cooperation

between government and non-government agencies is particularly important, not only with schools in the city, but also with geographically distant schools where stereotypes are even more pronounced. Promoting the role of women, emphasizing their importance, and bringing the details of modern legislative change to the forefront will help to shape a future full-fledged citizen who is free from the signs of gender discrimination. This will create a united modern progressive society.

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The Functional-Semantic Analysis of Particles Expressing Simple Negation in the Svan Language¹

Abstract

In the Svan language there are more negative particles as compared to other Kartvelian languages – Georgian, Megrelian and Laz. The negative particles in the Svan language form three semantic groups expressing simple negation, negation of possibility and prohibition. The Svan language abounds in simple particles expressing negation: მწ *mā*, მწმა *māma*, მამა *mama*, მწდე *māde*, მადმა *madma*, მწ მწ, მწმა *mōma*, მწდე *mōde*, მოდმა *modma*, დემა *dēma*, დემაბ *dēmam*, დესა *dēsa*, დოსა *dōsa*, დომის *dōmis*, დომა *dōma*, დემე(გ) *deme(g)*, დე *de*, დეი *dei*...

These particles are considered as allomorphs. However, they can be differentiated based on functional and semantic criteria.

The functional differentiation has been carried out by T. Sharadzenidze who proved that the negative particles are used in different types of sentences based on the vowels (ა, ე and ი) which form part of these particles;

On the other hand, these particles are semantically diverse, as they express different degree of categoricity: some of them are neutral, non-categorical, and correspond to the Georgian არ/არა *ar/ara* (No/Not), while others reveal high degree of categoricity. Such particles are hard to translate. In the oral speech, their semantic nuances are revealed by means of intonation. This is natural, because categoricity and probability are semantically incompatible concepts. Their substitution with less categorical neutral negative particles yields a different interpretation of the subject's attitude to actions or events in the text.

Keywords: *Svan language, negation, particle, semantics.*

In the Svan language there are more negative particles as compared to other Kartvelian languages – Georgian, Megrelian and Laz. The abundance of negative particles in the Svan language is explained in the scientific literature as the result of dialectal variation. This fact must be verified. The negative

particles in the Svan language form three semantic groups expressing simple negation, negation of possibility and prohibition. Neutral particles (expressing simple negation) are: მწ *mā*, მწმა *māma*, მამა *mama*, მწდე *māde*, მადმა *madma*, მწ მწ, მწმა *mōma*, მწდე *mōde*, მოდმა *modma*,

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დჳმა dēma, დჳმამ dēmam, დჳსა dēsa,
დჳსა dōsa, დჳმის dōmis, დჳმა dōma,
დჳმე(გ) deme(g), დჳ de, დჳი dei...

In the work *"Negative Particles in the Svan Language"* T. Sharadzenidze notes that "negative particles proper are: მჳ_მჳ mā_mō, დჳ_დჳ de _do, ნჳ_ნჳ ne _no. Each couple has the same consonantal element, whereas the vocalic element is different. Each member of the couple is combined with the same pronoun. Hence, we have parallel forms: მჳმა māma _ მჳმა mōma, დჳსა dēsa _ დჳსა dōsa, ნჳმ nem _ ნჳმ nom and so on" (Sharadzenidze 1946:315). Despite such diversity of particles under analysis, the scholar managed to carry out their functional differentiation and distinguished two groups of particles with different vowels. The scholar formulated a law according to which particles with different vowels are used in different sentences: "particles with vowels" ა, ე "are used in the main indicative clauses of simple, compound and complex sentences and sentences with multiple parts if they do not contain the verb in the subjunctive mood. Particles with the vowel ო are used in the subordinate clauses or simple

sentences, sentences with multiple parts, compound and complex sentences which are not indicative and contain the verb in the subjunctive mood" (ibid, 325). This important law proves that the abundance of negative particles in the Svan language is not due to dialectal variations only, and it is possible to undertake their functional classification. T. Sharadzenidze also concludes that it is hard to identify every semantic nuance of each particle in this or that mood (Sharadzenidze 1946:289).

Our research has proved the truth of the above-mentioned statement. It has been observed that even the particles containing the same vowels cannot freely substitute each other. For instance, მჳმჳკჳ mām maḳu and მჳდჳკჳ mād maḳu "I don't want" are stylistically and functionally different syntagmas in the Svan language. Even though, at first glance, both express simple neutral negation, they should be distinguished based on the degree of categoricity: the first construction denotes simple negation ("I don't want"), whereas the second construction is hard to translate: in this case, the subject categorically refuses to fulfill a certain action, i.e. **the semantic**

nuance is a categorical attitude of the subject to a certain event:

(1) ეჩქა ნაჲ მად
otagänd *ečka näj mad otagänd*

(The Svan Prose, volume I 1939:38,9) – “we **didn’t stop** then”.

(2) სორთმანს ეჯჷო
atwäšgdena, ere sam let-ladey
laqwraxenži mad olgeneli

(The Svan Prose. Volume II 1957:13,25) – “Sortman was so offended that he **did not rise** from his bed for three days”.

(3) ჯაშაჲს აყმურზაშმდ
aqmurzäšd tep made lohoda

(Readings in the Svan Language 1978:184,35) – “Jashav **did not give** the gun to Akmurza”.

In the above contexts, the negation is obviously categorical. The use of particles *მამ/დემეგ* *mam/demeg* in the above examples will not change the meaning of negation, but there will be less emphasis on

categoricity, the intention of the subject who categorically refused to perform somebody else’s will or implement a certain action upon someone’s request.

The above-mentioned opinion is proved by another interesting fact: the particle *მოშ* *moš*, which, together with neutral negative particles, creates the meaning of potentialis and has the semantics of assumption-impossibility, cannot be combined with the particles *მად/mad*, *მადე/made*, *მადმა/madma*... These are the particles that denote categorical negation contextually.

It is quite clear why the particle *მოშ* *moš* cannot be combined with the particles expressing categorical negation: categoricity and probability are incompatible concepts! This, in our opinion, is a sufficient argument proving that the negative particles of the Svan language should be divided based on their semantics of categoricity-neutrality (less categoricity).

Thus, the simple negative particles in the Svan language should be divided into two semantic sub-groups: 1) simple neutral particles denoting negation; 2) simple particles denoting categorical negation. The distribution of the lexemes under analysis into these groups, identification of certain

laws based on their structure (for instance, repetition of consonants **ᄁ** and **ᄃ** and their order in the structure of negative particles...) are the topics for further research. However, it can be assumed that the semantics of categoricity is obvious in those negative particles the structure of which has at least two consonants out of the three main clusters expressing negation identified by T. Sharadzenidze (**ᄁᄃ/ma**, **ᄃᄃ/de**, **ᄃᄃ/no**). The above-mentioned two consonantal clusters expressing categorical negation are as follows: *ᄁᄃ-ᄃ ma-d*, *ᄁᄃ-ᄃᄃ ma-d-ma*, *ᄁᄃ-ᄃᄃ ma-de*, *ᄃᄃ-ᄃᄃ de-ma...*

Conclusion: The Svan language abounds in simple particles expressing negation. These particles are considered as allomorphs. However, they can be differentiated based on functional and semantic criteria.

The functional differentiation has been carried out by T. Sharadzenidze who proved

that the negative particles are used in different types of sentences based on the vowels (**ᄃ ᄁ, ᄃ, e** and **ᄃ ᄃ**) which form part of these particles;

On the other hand, these particles are semantically diverse, as they express different degree of categoricity: some of them are neutral, non-categorical, and correspond to the Georgian **არ/არა** (No/Not), while others reveal high degree of categoricity. Such particles are hard to translate. In the oral speech, their semantic nuances are revealed by means of intonation. These particles cannot be combined with the particle *ᄃᄃᄃ moš* which has the meaning of potentialis. This is natural, because categoricity and probability are semantically incompatible concepts. Their substitution with less categorical neutral negative particles yields a different interpretation of the subject's attitude to actions or events in the text.

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