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**Shalva Tabatadze**

Ivane Javakhishvili Tbilisi State University  
Associate Professor at East European University, Georgia

## **Textbooks for Minority Schools of Georgia; Problems and Challenges**

### **Abstract**

This article explores research results on challenges and problems of schools textbooks for non-Georgian schools in Georgia. The desk research and focus group discussions research methods were utilized in the study. The research revealed interesting patterns on problems of schools textbooks for minority schools, specifically: a) the problem of quality of translation of the textbooks; (b) The school textbooks contain stereotyped material as well as diversity of Georgia and intercultural aspects are not reflected in school textbooks. Some paragraphs in schools textbooks contain discriminative elements toward different minorities. (c) The portion of the material in the state language in bilingual textbooks is difficult for pupils to understand because neither the pupils and teachers nor parents speak the state language well enough to incorporate the material in teaching and learning process. The research findings have important practical and educational implications. The author argues that, it is crucially important to make the policy changes for improvement of school textbooks for minority schools in order to achieve the goal of civil integration of ethnic minorities through educational system.

### **Introduction**

Georgia is located on the Black Sea's eastern coast at the crossroads of Western Asia and Eastern Europe. Georgia borders Armenia, Azerbaijan, Russia, and Turkey. Georgia has a population of about 4,585,874 (Tabatadze, 2015). Georgia is a multiethnic country. According to the 2002 census, ethnic Georgians make up 83.8% of the total population, while other ethnic groups account for 15.2%. A

complicating factor with regard to ethnic minorities is that there are big differences between minority groups in terms of population and types of settlement (compact or dispersed), and the level of their integration into the country's social and political life. Ethnic enclaves (compact settlements of minorities) are situated in four regions of Georgia: Abkhazia, South Ossetia, Kvemo Kartli, and Samtskhe-Javakheti. There is also a Kist (ethnic group related to Chechens) community in Kakheti's

Pankisi Gorge, though they make up only a small percentage of the population there (Tabatadze et al. 2008). Apart from the enclaves, some ethnic groups are dispersed over the entire country, such as Russians, Greeks, Kurds, Jews, Yazidis, Assyrians, Ukrainians (Gabunia, 2014a). It is noteworthy that these ethnic groups are not homogenous (Gabunia, 2014b). For instance, the Greek community consists of two parts: Turkish-speaking and Greek-speaking. Azeri residents of Shida Kartli (central Georgia) greatly differ from their fellow Azeri residents of Kvemo Kartli (southern Georgia). Namely, they have different education: the former are educated in Georgian, the latter in Azeri (Tabatadze, 2009)

Civil integration is one of Georgia's strategic political priorities. According to the Georgian government's statements, the national education system is the cornerstone of successful civil integration (Tabatadze, 2009). The government issued Order № 348 on May 8, 2009, to approve the National Concept for Tolerance and Civic Integration and the Action Plan for 2009-2014. According to this act, the Office of the State Minister of Georgia for Reintegration was given the task to develop a policy for national minority related issues, and coordinate and report to the Government and the President's Council (Office of State Minister For Reconciliation and Civic Equality,

Assessment Report, 2014). Civil integration through education and multilingual education is considered as an important tool to achieve the integration of ethnic minorities (Government of Georgia, Concept and Action Plan on Tolerance and Civil Integration 2009-2014, 2009).

### **Ethnic Minority Education in Georgia**

The educational system in Georgia is comprised of preschool, general, and tertiary education, as well as secondary vocational education and training. General education is offered in three levels: primary education (grades 1 to 6); basic education (grades 7 to 9) and secondary education (grades 10 to 12). The current general education system is based on the Law on General Education adopted in April 2005. The Law is the main provision of the principle rights and freedoms of students, their parents, and teachers. According to Georgian legislation every general education school in Georgia is recognized as an independent legal entity of public law. There are 2084 public and 230 private schools in Georgia with approximately 560 000 school students (Tabatadze and Gorgadze, 2014) There are 213 non-Georgian language schools and 77 non-Georgian language sectors in Georgia today with 59 000 of students' population (Tabatadze and Gorgadze, 2014).

*Table, 1, Non-Georgian public schools by region, 2013*

Region	Azerbaijani	Russian	Armenian	Total
Adjara				0
Tbilisi	1	2	1	4
Imereti				
Kakheti	4	1		5
Samegrelo- Upper Svaneti				
Samtskhe- Javakheti		4	96	100
Kvemo Kartli	80	4	20	104
Total	85	11	117	213

Article 35.1 of the Constitution of Georgia protects the right of every citizen to receive education and to choose the form of education. The law on "General Education" reaffirms this right to education (Article 9) and the "equal access for all" (Office of State Minister For Reconciliation and Civic Equality, Assessment Report, 2014). According to the Law on General Education, schools are responsible for providing students with an education based on universal values of democracy and equality (Article 33.1. A.). This is more widely discussed in the document on National Education Objectives and Curriculum of Various Subjects, approved on October 18, 2004

The Law on General Education covers the cultural diversity of the country and determines Abkhazian as a state language for Autonomic Republic of Abkhazia, (Article 4). ' The same article (Article 4.3) states that 'the citizens of Georgia, to which Georgian is not a

native language, have the right to receive full general education in their native language. .". Article 7 of the Law on General Education entitles the students to receive the education in their native language in the closest proximity to their place of residence (Tabatadze and Gorgadze, 2014). The National Curricula of Georgia underlines the importance of multilingualism, particular the general part of the curriculum indicates multilingual, plurilingual competence in a student, among nine other cross-curricula competences that the education system needs to develop:

"Multilingual (competence. Multilingual competence is the inner ability to acquire and use languages. A pupil in any subject acquires knowledge and skills through linguistic activities. Accordingly, all subjects may contribute to the

development of the student's multilingual competence."

### **National Curricula and Textbooks Reform and Non-Georgian Schools**

The school textbooks are provided in minority languages for non-Georgian schools (Tabatadze, 2010 a) . The development of school curricula and textbooks consists of three stages: 1) development of a curriculum; 2) curriculum piloting; and 3) implementation of the curriculum (Tabatadze, 2009) . The national secondary education curriculum was prepared in 2004 and 2005. The curriculum was piloted in 100 Georgian, ten Russian, ten Armenian, and ten Azeri schools. In 2006-07 the national curriculum was introduced in all Georgian schools of the country; in 2007-08 it was adopted by non-Georgian schools (Tabatadze, 2009). The new textbooks developed based on new National Curriculum were translated for non-Georgian schools. Textbooks were translated into Abkhaz, Ossetian, Russian, Armenian and Azeri languages: for Grades I-VI and X at the first stage, and for Grades II-VIII and XI at the second stage. Books have been translated for I, II, III, VII, VIII, IX, XI, XII grades (Public Defenders Office, Monitoring Report, 2012) . During the 2009-2010 academic year, within the "textbooks for the non-Georgian language sector pupils, improvement of accessibility sub-program," the Ministry of

Education and Science distributed bilingual history and geography textbooks free of charge for pupils of the 7<sup>th</sup>, 8<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> classes. Additionally, the "Georgian as a second language textbooks" were given, free of charge, to all non-Georgian language school pupils in grades I-IV (Public Defenders Office, Monitoring Report, 2012).

The Ministry of Education and Science revised the National Curriculum developed in 2005 and adopted new National Curriculum in 2011 for 2011-2016. The new textbooks were developed based on new curricula in 2011 and introduced in public schools for 2011-2016 academic years. New curriculum and new textbooks were introduced in 2011 Ministry of Civil Equality and Reconciliation, Assessment Report, 2014). The introduction of a new curriculum and new textbooks for grades 1-6 in non-Georgian language schools began in the 2012-2013 academic year and schools were provided with translated textbooks. However, the translation approach was changed. Textbooks became bilingual. 70% of content of textbooks were translated in minority languages and 30 % of content were left in Georgian language. Introducing the new curriculum and textbooks to 7-12 grades was to be implemented for the 2013-2014 school year (Office of State Minister For Reconciliation and Civic Equality, Assessment Report, 2014); However, the Ministry of Education and Science failed to translate and provide these textbooks to schools

in the 2013-2014 academic year. Accordingly, non-Georgian language schools are still working with old curriculum and textbooks in 2013 (Office of State Minister For Reconciliation and Civic Equality, Assessment Report, 2014).

### **Research Methodology**

The following research methods were utilized in the study: (a) Desk Research; (b) Focus group discussions; The research used various sources for desk research including: the Constitution of Georgia, laws passed by the Georgian Parliament, international legal documents signed by Georgia, reports and statistical data, materials from the State Minister's Office for Reconciliation and Civil Equality, the National Strategy and Action Plan for Tolerance and Civic Integration, annual reports (2009 , 2010, 2011 , 2012) of the National Strategy and Action Plan for Tolerance and Civic Integration, the annual reports of the Public Defender and Assessment Document on the implementation of the national concept for tolerance and civic Integration and action plan for 2009-2014 of Office of State Minister for Reconciliation and Civil Equality . Focus group meetings (a total of 4 focus groups were conducted in Kvemo Kartli and Samtskhe-Javakheti regions of Georgia) with representatives of non-governmental organizations, school principals, school teachers, parents and active members of the

community. The focus group discussions were conducted based on in advance prepared protocol for focus group discussions.

### **Research Results**

The focus group discussions revealed very important patterns and challenges of schools textbooks for minority textbooks. The challenges can be classified and discussed in three main topics: (a) the problem of quality of translation of school textbooks; (b) stereotyped material is often observed in the textbooks, diversity of Georgia and intercultural aspects are not reflected in school textbooks. Some paragraphs in schools textbooks contain discriminative elements toward different minorities and some of the information is distorted, (c) The portion of the material in the state language in bilingual textbooks is difficult for pupils to understand because neither the students and teachers nor parents speak the state language well enough to incorporate the material in teaching and learning process. Hence, in many cases teachers are simply leaving out the material in the state-language. All three problems revealed during the research will be discussed in details.



## Textbooks Need Improvement in Intercultural Terms

It should be noted that according to Order №072 issued on March 30, 2009, by the National Curriculum and Assessment Center which determines the use of textbooks, and the accompanying instruction manual on the evaluation criteria for the textbooks, it was noted that: "d) the content of the textbooks should take into consideration the diversity of Georgian students on the basis of race, color, language, sex, religion, political or other opinion, national, ethnic or social origin, property or social status, as well as place of residence (Tabatadze, 2010b)." In the 2011 approval of textbooks, the requirement for the reflection of Georgia's diversity and the spread of non-stereotypical views was removed. There was an article in the rule which stated that approval for use would not be issued to textbooks where "the content, design or any other sign contains discriminatory elements (on the basis of language, nationality, ethnic or social origin, etc.) but it was not reflected in the textbook evaluation criteria. This article had been removed completely in the 2011 approval criteria for textbooks. Hence, this rule does not apply to the approval of textbooks for grades 1-6. It should be noted that the article was only added during the 2012 Amendment: on January 6, 2012, by order of the Minister of Education and Science, the rule came into effect for the approval process of 7-12 grade textbooks, but in

practical terms the effect was not that large (a detailed analysis of textbook problems in regards to intercultural issues can be seen in the study on "The aspects of intercultural studies in Georgia's primary education")

Various studies have shown that primary and secondary school textbooks, in some cases do not reflect the country's ethnic and religious diversity, and are not free from the stereotypical tendencies. Below is an extracts from one of studies of schools textbooks (Tabatadze et al):

"Georgia's Ethnic and religious diversity is not properly reflected in the textbook. To illustrate, the textbook starts with a text *Our Motherland – Georgia*. The text describes different parts of Georgia and their traditions: "Georgia is famous for its diverse traditions. People from different parts of Georgia – Gurians, Svans, Mingrelians and Kakhethians, Mtiuls, Mokhevians and Pshavels, Ajarians and Khevsurs, Imerians and Tushes, Lechkhumians and Meskhs, Rachians and Kartlians are different by their living environment, traditions, dialect, songs and dances. There is one thing that unites parts of this one small country – this is their historic achievement – one united state –

Georgia “. Thus, the text does not mention ethnic diversity of the country, neither the ethnic groups are represented as part of the Georgian state. The text is ethnocentric and shows loyalty to Georgian ethnic group and fully ignores non-Georgian ethnic groups as part of the Georgian state (p.44)

Below is the extract from the same study on textbook “Our Homeland, Grade 5 (Tabatadze *et al*, p59):

Authors of the textbook describe the population of Kvemo Kartli with the following statements: Due to various reasons, Kvemo Kartli was populated not only by Georgians but also by such ethnicities as Azerbaijanians, Armenians, Greeks, and Germans... The situation has significantly changed by now. Due to the recent natural disasters in their native languages, many families from Svaneti and Adjara and settled in this region” (p. 71). Description of Kvemo Kartli population is characterized with certain discriminative elements. The statements used may form negative attitudes towards different ethnic groups and lead students not to consider them as citizens of Georgia. The same pattern is observed in the description of Javakheti population.

The authors are presenting historical facts only. However, existing statements do create the danger of discrimination of ethnic minorities. For almost three hundred years Javakheti was invaded by Osmals (Turkey). Part of the population settled in Kartli. The rest were forced to convert to Islam. Approximately 180 years ago after defeating Turkey, Russia re-joined Javakheti. It forced Islam population to move to Turkey and replaced them by ethnic Armenians. Today Georgian population lives only in few villages of Javakheti. Similar to the description of Kvemo Kartli population, this description contains discriminative elements and may form negative attitudes towards different ethnic groups. This discriminative elements get even stronger if the full history of settling Armenian population in Javakheti. According to the information provided by authors as cited above, Armenians were brought to Georgia 180 years ago to replace Georgians

The authors of above-mentioned study concluded, that: “... majority of the textbooks encourage and perpetuate stenotypes among the students in different directions, namely by territorial settlement, socio-economic status, health and abilities, gender, etc. Also, it should be noted that most of the textbooks do not reflect ethnic, religious, territorial settlement

diversity of Georgia and is written with ethnocentric perspective. Therefore, they may fail to develop intercultural sensitiveness and tolerance among the students (Tabatadze *et al*, p.89).

The issues related to the reflection of intercultural aspects in textbooks are especially important - on the one hand in terms of creating an anti-discriminatory learning environment for minority students, and on the other hand to engrain intercultural sensitivity and tolerance in students of the majority, an aspect which is essential for the civil integration process where the wish for integration from minorities is just as important as the high level of acceptance from the majority (Tabatadze, 2014). Consequently, reflection of intercultural and interreligious issues in textbooks remains to be an acute problem. Focus group discussions also revealed some specific examples regarding the problem:

There are lots of errors in depicting historical facts. E.g. Albanian historian is mentioned as Armenian historian...;

...Textbooks say that Mohamed was a fortune-teller instead of prophet which is a real insult.

### **The Problem of Quality of Textbook Translation into Minority Languages**

The process of translation into minority languages in Georgia began in 2005 and has

continued systematically for both the curriculum and textbooks. In this regard, there is a constant discussion on the poor quality of translation, especially of Armenian and Azerbaijani textbooks. There is an improvement in translation visible every year. It should be noted that since 2011 the Council of National Minorities under the Public Defender's Office has been involved in the editing process of translated textbooks for grades 1-6. Unfortunately, since 2012, this process has failed to expand into the other grades as the Ministry of Education and Science and the Public Defender's Office, along with publishing houses, did not carry out the translation of textbooks for grades 7-12. During the focus groups conducted in Akhalkalaki and Ninotsminda the problem of quality of textbooks' translation has been again identified by the participants of focus group discussions as one of the major problems. In their opinion, textbooks are not edited, corrected and therefore there are lots of errors. Below are some quotes from focus group discussions:

Example: Rome is built on the River Tiber. Authors decided that the letter "B" is not correct and have written that Rome is built on the River Tigris that is in Mesopotamia." Teachers in all districts of Kvemo Kartli and Samtskhe-Javakheti regions talk about the errors in translated textbooks. Errors and inaccuracy in the

textbooks cause dissatisfaction among teachers and schoolchildren.

We do not like quality of translation, there are too many errors. For example, in math textbook instead of word “calculation” we can see the word “transaction” which is certainly obvious mistake for a teacher. It seems that translated textbooks did not go through mathematician; otherwise, it is impossible to witness such explicit errors and inaccuracy. However, this is not a great problem in Math per se since figures and signs are the same in every language.”

### **The Problems with Bilingual Textbooks**

The translation process of textbooks has changed since 2011. According to the Ministry’s decision, only 70% of the material in textbooks is translated, while the remaining 30% is left in the state language. The purpose of this initiative was to promote bilingual education reform, but this initiative was carried out with serious flaws:

1. The 70 % -30 %, translation principle of textbooks is not based on any scientific and methodological evidence and does not correspond to any learning principle on the integrated study of subjects. Accordingly, the mechanical procentage division turned out to be absolutely

ineffective and to have only a negative affect;

2. Subject teachers who do not speak the state language are unable to use the textbooks properly, since they don’t understand the content of the 30% of the textbooks left in the state language;
3. The parents of students attending non-Georgian language schools are unable to assist their children, since they do not understand the material in the existing textbooks;
4. In many cases, the translation is so illogical in its distribution that it cannot be understood by the pupils, parents, and teachers and thus often both the material in their native language and the state language is left unlearned.

According to the participants of focus group discussions, it is good that the state provides translation of textbooks. However, at this point teachers are not ready to fully use bilingual textbooks in the classroom.

„Even teachers of Georgian language do not know enough Georgian not to say anything about teachers of other subject areas whose competence in Georgian language is extremely poor. In this circumstance, certainly it is difficult for teachers to use a textbook where 30% of the material is given in Georgian.”

Teachers and other participants of focus group had greater complains toward the textbooks of History and Geography. There have been many controversies about these textbooks. In bilingual textbooks, in which most of the materials are given in minority languages, some parts (especially citations from direct sources) are given in Georgian. Teachers believe that pupils and teachers are not ready to teach and learn with bilingual textbooks. Majority of history and geography teachers does not know Georgian. Schools either do not have a qualified Georgian language teacher who can help geography and history teachers in comprehending given material during the teaching process. Therefore, teaching process with these textbooks is hampered. Those schools where there are qualified Georgian language teachers or a teacher assigned in the framework of “Qualified Georgian Teachers Programme” face fewer problems in this regard, since in this case a teacher of Georgian language can provide translations into Georgian for subject area teachers or pupils.

„The most challengeable is the fact that the sources which should be found by a schoolchild independently are given in Georgian. Therefore, a child is not able to prepare lesson if she/he does not know Georgian or a teacher does not provide translation of sources or additional materials...”

The focus groups conducted in Akhalkalaki, Ninotsminda and Marneuli identified the following solutions to the existing problems in terms of the bilingual translation of textbooks:

1. Teachers are using the textbooks from the previous year in subjects where such textbooks are available. However, often there are certain chapters in the current textbook that are not included in last year's textbooks so the teachers request assistance from their colleagues to comprehend the sections written in Georgian;
2. Teachers use textbooks imported from neighboring states that exist in their school libraries and became useful after the application of the 70% - 30 % translation method;
3. They have been translating the Georgian portions of textbooks with the help of Georgian language teachers in schools;
4. Teachers just leave out and do not explain (and don't give homework on) the material in Georgian.

## Conclusion

The research findings have an important implication for Georgian educational system. The research results can be considered in future policy of school textbook development for minority schools. Based on research findings, it

is crucially important to make the following policy changes for improvement of school textbooks for minority schools, specifically: (a) It is important for school textbooks to reflect the diversity of Georgia and not to contain stereotypical and discriminatory elements. Accordingly, the Ministry should take steps to revise National Curricula as well as, Textbook Approval and Textbook Evaluation rule; (b) It is important that the Ministry of Education and Science establishes a reformed concept of multilingual education and that it develops a related implementation strategy and action plan; Bilingual editions of textbooks should be revised and effective mechanisms developed in this direction which will result in the provision of language teaching improvement, and at the

same time, the effective perception of subject content. The improved bilingual textbooks have to promote the reform of content and language integrated learning in non-Georgian schools; (c) The additional mechanisms should be introduced for assurance of quality of translation of school textbooks in minority languages.

To conclude, ineffective bilingual approaches and bilingual textbooks may even become a barrier for a language acquisition, as well as for overall academic achievement of minority students. Therefore, it is very important for the educational institutions to develop and implement effective bilingual educational approaches and strategies in order to take the advantage of the strengths of bilingualism in Georgia (Tabatadze, 2014).

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*Maryna Vilkova*

*Oles Honchar Dnipropetrovsk National University, Ukraine*

## **PECULIARITIES OF COMPARATIVE ANALYSIS OF E.SENON-THOMPSON'S SHORT-STORY «ARNAUX, THE CHRONICLE OF A HOUSING PIGEON» AND ITS RUSSIAN TRANSLATION BY M. CHUKOVSKY**

### **Abstract**

The article is devoted to structural, lexical and stylistic peculiarities as well as national English-Canadian peculiarities of E.Seton-Thompson's animal short-story «Arnaux, the chronicle of a Housing Pigeon» and its translation into Russian by M.K.Chukovsky. The main devices which the translator uses are scrutinized.

**Key words:** *animal short-story, comparative analysis, translation technique, transformation.*

The method of comparative analysis is important for the development of sense of the presentation consequence, the skill to see the structures of the original text and national language, to express the content with the help of these structures. Comparative analysis of the original and the function text translation is a varied phenomenon. Almost every scholar working in the given field offers his own style. But only in their interaction these methods will help to analyze the fiction text translation in detail.

Translation as a text creativity is characterized by its being the second which defines its essence. Translation as secondary creativity eliminates a translator the necessity to solve true literary problems, increasing responsibility for the «recreation» of the original text in another cultural

background. Due to this we have the problem of the investigation method which would respond to translational cultural paradigm which implies crossing the border of the textual material as the translator should study historical conditions of translation creation, to realize the translator's tasks, to find out positive and negative sides of the method and creative individuality, to define the reflection of the latter in the translation and to estimate the quality of the translation» (Gachechiladze, 1965, 246).

The aim of the comparative analysis of the primary text and translation is defined as the setting of a correspondence degree of the translated text to the original



one. But the question of “starting point” of the functional correspondence setting which can be an author as well as a recipient is still under the debates: the translation fulfill the original function as it is given by the author or as it was seen by the reader? (Rebri, 2012, 239).

V. V. Vinogradov percepts the author's image as the main and multimeaningful stylistic characteristic of separate literary work as well as all the fictional literature. The image of the author is firstly taken in its stylistic individualization, in its lingvo-fictional embodiment — through the choice and realization of definite speech-speaking innovations is still given to the text.

In the context of translation investigations contradiction between the author and reader of the original text reflect the correlation between the translator and reader as the translator is not only a reader and an interpreter of the original creative work, but also the author of the translator's text. Reading is a co-creative step of the literary talent. That is why, on the one hand, in the translation of the original text the author's idea takes place but, on the other hand, it is reflected only in the way it is felt and reflected by the translator.

A specificity of the translator as a creative object is his representation of a certain «creolization» of the author's poetics with his own one. Thus, in the texts of the translation along with author's strategy consciously or subconsciously the translator's strategy is reflected.

Intense development of the translation literature and compared literary studies since the

end of XIX-XX centuries caused a great stream of interest in theoretical and methodological problems of this specific intercultural relations.

A number of foreign and home men's of literature publications are devoted to the complex lingvoartistic analysis of the literary text (Gachecheladze G, Kashkin I., Koptilov V., Popovich O., Alekseev S., Gurova Yu., Maslennikova E., Nekriach T., Skygarevska O.). But the complexity of the problem lies in the necessity to take into account many relevant features that define creative value and the whole of the translation, doesn't give it a chance to lose its actuality.

Comparative analysis gives a chance to find an obvious analogy of the approaches to lingvofictional analysis of the original as well as translation text, which is demonstrated in the use of methodological principals of hierarchy, levelness, coordination, intercorrelation/interdependence/interinfluence.

Understanding the complexity of textcentric conception of creativity in the translation, one may speak about its peculiarity – integrity which is connected with the translator's ability to combine the peculiarities of many different formal-contextual «fields» of literary work in the organic way. Investigator G.Gachechiladze

underlines the definition of the literary work as the integrity of creation. A guarantee of the full value translation success becomes the translator's ability to find «stylistic key» to the text, as the translator analyses the author's creativity,

V. Koptilov defines organic mixture of speaking and literary parts of the analysis as «partners». Objectivity of the translation analysis can be reached only due to the equal attitude to two main parts of a literary text — idea-image and speech-stylistic ones that gives a scholar a possibility to form his classical definition of artistic translation as a «process in which translation text preserves its idea-image structure of the original and works as its semantic-stylistic parallel» (Koptilov, 1972, 183). V. Koptilov points out the necessity to feel the interconnection between the content and form, the borders in which it is possible to change the form in order not to ruin the content» (Koptilov, 1972, 91). This point of view is supported by M. Novikova, who believes that often “it is necessary to change the content of the original in some way: the author himself varies and changes it, going deep to the core. In is impossible to ruin the content» (Novikova, 1982, 42). Thus, conceptions of the change of the first original text on the language level are necessary to preserve its content and do not disturb creative interconnection of the author's and translator's image.

Canadian literature today is one of the key objects for study by many contemporary investigators. One of the main tasks for them is to

try to understand national sources, the way of development and formation of original literary works peculiarities of Canadian writers. The attention of a specialist in the study of literature who studies the Canadian literature genre specificity is especially paid to specific genres which make Canadian literature prominent on the background of the other national cultures. First of all, it concerns the genre of an animal short-story, which became one of the most popular in the literature of Canada at the end of the XIXth century. Canadian literature investigators (N. Ovcharenko, O. Gokysheva, V. New, T. Maclulich, M. Atwood) are sure that this «animal story» stands at the sources of national Canadian literature, reflecting important moments in the national Canadian literature self-consciousness (Sukhenko, 2002, 107). According to the Canadian scholar G. Woodcock, there are some vivid differences between English, American and Canadian animal story. The characters of English animal story are people in the image of animals, who have peculiar habits of the behaviour. In American story people, on the contrary, oppose animals that are the symbols of civilization that brings their death. Canadian animal stories are devoted to animals, in which they as well as people are demonstrated as the victims of the unknown land, their habitat. Among

Canadian animal-story writers Ernest Seton-Thompson, Ch. D. Roberts should be mentioned.

One of the central topics in English-Canadian literature is a topic of nature as an integral part of North American region reality (Hammill, 2007, 4). Since the time of the first attempts to explore Canada there has been a necessity to learn unknown world of the North that gave the feeling of fear and mistrust to the nature. At the end of the XIX century it became a subject for a detailed scrutinizing. Explorer B. Methews separates peculiarities of Canadian «short story»: compression, emotional satiety, unity of the topic, personages' duality, logical narration, fantasy element that got a new impulse of functioning which is connected with a peculiar topicality and problems (The Canadian Imagination..., 1977, 284).

The narration about nature shows a certain mixture of European, Indian, American features which demonstrates the uniqueness of Canadian national world perception, show the specificity of Canadian national character in peculiar forms of artistic embodiment at the stage of Canadian socio-cultural development at the end of the XIX century (Korotich, 1980, 217).

English-Canadian stories about nature introduced Canadian topicality in the world literature but at the same time to immortalize specific vision of Canada as a country of miracle primary northern landscapes with their mythical images, people with primary culture. All these had to be struggled with during the following decades.

The following «city stories» (Barr, Allen, Thomson), short-stories by N. Duncan and S. Leacock, farm short-stories with lyrical beginning (R. Knister), psychological short-stories by M. Lowry, memories of D. Pacey, feministic notes of E. Wilson, humorous short-stories by M. Richler, symbolic sketches of P. Page, sentimental sea short-stories by E. Buckler proclaimed the problems of civilization and nature collision. They are united by their problem of a man and nature relations and «the unknown» which can be seen on the background of severe Canadian nature. The world of animals and plants in some respect is embodied in every of these books. All these literary phenomena created at different time are connected by a single topic for Canadian literature – the theme of nature. It proved its stability and longevity during the whole history of the Canadian literature development. From generation to generation Canadian writers tried to find the ways of create a structure for this short-story genre. This process is still in progress and the form of Canadian «story» is still being changed.

Ernest Seton-Thompson is a great Canadian animal story writer of the end of XIXth – the first half of the XX century. During his life he tried to remember people that only the connection with the nature can become a source of joy and understanding

of the life's value for them. His books opened the contemporaries unknown world in which animals became close to people.

Describing the animals' behaviour E. Seton-Thompson separates it from fairy-tails. It is important for him a real geographical surrounding which forms characters of his four-legged and feathered friends (Chernyavskaya, 1982, 239). He mentions natural surrounding peculiarities, looks at the world with artist's eyes. Nature in his stories becomes a living creature, a certain personage which is often determines the development of the plot. He saw the beauty of nature everywhere and it gave the feeling of bowing at its wisdom.

In animal stories by E. Seton-Thompson a certain concept of existence is given; it gives a chance to speak about writher's belonging to neoromantic literature.

In his stories animals are living creatures, close to people. Animals in his stories are personified — they love and hate, cry and laugh like people. They are real beasts and birds which live in their world which secrets the writer wanted to understand. He characterizes in an artistic way «psychology» of their personages, arising reader's interest to their fate.

Story «Arnaux, the Chronicle of a Housing Pigeon» is a story about such animal world representatives. In the given article we will try to give a comparative analysis of the story and its translation.

The translators started to translate Ernest Seton-Thompson's books in Russia in 1910.

Among these translations a special attention should be paid to M. K. Chukovsky's one.

Unfortunately, still there is no Ukrainian translation of short-story «Arnaux, the Chronicle of a Housing Pigeon». Russian translation which became a part of collection «Animal Heroes», 1901 was done by M.K. Chukovsky, who strived to preserve maximum of artistic and plot peculiarity of the original. Actions in the Russian variant take place at the same sequence of ideas where all the events of the plot and composition, artistic side of the original were preserved. The translator artistically translated the story, striving to follow the original.

The main aim of the translation is to achieve adequacy. Adequate translation is done on the level necessary and enough to reflect unchangeable content with the following a certain background of expression, in other words, language norms which the text is translated into. The main task of the translator is to achieve adequacy — to use translation techniques professionally to reflect all the information of the original text with the following of all the target language norms as accurate as it is possible.

Transformation is a basis of the most of translation techniques. It lies in the change of formal (lexical and grammatical

transformations) or semantic (semantic transformations) of the source language components with the preserving of information, necessary for this transformation.

Comparison of the translation of the story «Arnaux, the chronicle of a Housing Pigeon» with the original demonstrates that to transfer the content M.K. Chukovsky widely uses this technique.

The main kind of transformation which is used by the translator at the process of translation is grammar transformations which lie in the reconstruction of the sentence structure in the accordance with the norms of the target language.

The translator often uses sentence division – a type of translation at which syntactic structure of the sentence in the original is performed as two predicative structures of the translation language: «The mild smell of the well-kept stalls was lost in the sweet odor of hay, as we mounted a ladder and entered the long garret» (Seton-Thompson, 1901, 73) («Слабый запах чисто содержимых денников терялся в нежном аромате сена. Поднявшись по лестнице, мы очутились на длинном чердаке») (Seton-Thompson, 2015).

M.K.Chukovsky avoids overloading of the sentence with the information and at the same time underlined the necessity of every component of the narration: «There is no creature with finer sense of locality and direction than a good Homer, and the only visible proofs of it are the great bulge on each side of the head over the ears, and the superb wings» (Seton-Thompson, 1901, 75) («Нет

на свете существа, обладающего более тонким чувством направления, чем исправный возвратный голубь. Такого голубя всегда можно узнать по большим выпуклостям над ушами и по мощным крыльям») (11).

In the given example a complex sentence is changes into two simple ones and gives a possibility to stress a reader's attention to the detailed description of the main character.

An opposite type of sentence division which can be found in the translation text is sentence unity – a creation of one complex sentence from some simple ones: «One day a carriage drove up to the stable; a white-haired gentleman got out, climbed the dusty stairs, and sat all morning in the loft with Billy. Peering from his gold-rimmed glasses, first at a lot of papers, next across the roofs of the city, waiting, watching, for what?» (Seton-Thompson, 1901, 87) («Однажды к конюшне подкатила карета; из нее вышел седоволосый господин, вскарабкался по пыльной лестнице на голубятню и все утро просидел вместе с Билли, поглядывая сквозь золотые очки то на кучу бумаг, то поверх городских крыш, высматривая и дожидаясь — чего?» - Seton-Thompson, 2015).

The connection between these sentences is so tight that their formal unity

is dictated by the construction of the Russian phrase. More over, the order of language elements changes in the translation that is dictated by grammar rules of the syntax of Russian as for actual division of the sentence when subordinate elements are situated at the beginning of the sentence: «That month he made two new records. He brought a message ten miles in eight minutes, and he came from Boston in four hours» (Seton-Thompson, 1901, 93) («В этот месяц он установил два новых рекорда: он принес письмо за десять миль в восемь минут и перелетел из Бостона в Нью-Йорк за четыре часа» (11)). Thanks to the device of sentence combination is more tightly accepted as a connection between them.

The translator gives the content to the original with the help of grammatical change as well – a transformation of the grammar part of in the original text by the target language unit with another grammatical meaning: «I shall never forget *the sensations* of that day» (Seton-Thompson, 1901, 76) («Никогда не забуду, что я *пережил* в этот день» - Seton-Thompson, 2015); «Some *were weak*...» (Seton-Thompson, 1901, 77). («Некоторые *ослабели*...» (11)); «...when *with whistle of wings*...» (Seton-Thompson, 1901, 88) («...свистя *крыльями*...» - Seton-Thompson, 2015); «...a class of miscreants who *think*...» (Seton-Thompson, 1901, 88) («...немало негодяев, *считающих*...» - Seton-Thompson, 2015).

An appropriate change of the noun «the sensations» by the verb «пережил», subjective predicate construction «were weak» by the verb «ослабели», a noun «whistle» by the verb «остыла» and verb «think» by the participle «считающих» was done for the sake of grammar peculiarities of the target language дотримування and to preserve logical meaning of words.

Comparing the original text with the text of translation one can admit that grammatical transformations of the change are accomplished with the device of the change of the sentence components: «...from the nest where *he was hatched*...» (Seton-Thompson, 1901, 78) («...потому что он *родился* в угловом гнезде...» (Seton-Thompson, 2015); «*The distance* from home, of the start, *was "jumped"*...» (Seton-Thompson, 1901, 79) («*Расстояние* с каждым днем *увеличивалось*...» (Seton-Thompson, 2015)); «... *he was thrown* into the air ...» (Seton-Thompson, 1901, 82) («*Старбек взвился* в воздух...» (Seton-Thompson, 2015)); «...the wonderful *speed was diminished*...» (Seton-Thompson, 1901, 103) («...чудесная *скорость* теперь *уменьшалась*...» (Seton-Thompson, 2015)).

In the given cases the change of English passive construction into Russian

active one takes place. In such a situation English subject corresponds to Russian complement and the word which corresponds to English complement with by becomes a subject.

Sentences «We passed through the side door of a big stable» (Seton-Thompson, 1901, 73), «The fast express was steaming down the valley» (Seton-Thompson, 2015) are translated with the help of putting the adverbial modifier of place at the beginning of the sentence: «Через боковую дверь мы вошли в конюшню», «Внизу, в долине, дымил курьерский поезд».

Such changes are explained by the difference of words order and their functional peculiarities in English and Russian as well as the differences in perception of the actual division of the sentence. Thus, in Russian sentence communicatively important components which carry the new information (the rheme) are put, as a rule, at the end of the sentence. In English sentence the rheme can be embodied by different means which do not demand putting of necessary and the most important information at the end of the phrase.

Dissatisfaction in the structure of different languages lead to the difficulties connected with preserving and transmitting the meaning of words during the translation by the words of different language. Word as a lexical unit is a part of the language system. Semantic structure of a word is a unique for every concrete language. That is why it can not be preserved in lexical systems of a

foreign language and the target language. Thus the translator uses lexical transformations.

In the process of translation many situations occur when lexis of the translation language is more concrete than the same lexical units in English. That is why the device of concretization becomes so popular; its essence lies in the change of words which on the basis of the original language have a rather wide meaning comparing with a word with a more concrete meaning: «This *was* the *home* of a famous lot of birds...» (Seton-Thompson, 1901, 73) (« В этой голубятне жили знаменитые птицы...» (Seton-Thompson, 2015)); « A moment later he *had* the roll in his hand ...» (Seton-Thompson, 1901, 73) (« Через минуту он *держал* в руке записку ...» (Seton-Thompson, 2015)).

It is seen that the translator has chosen correctly meanings for words «was», «home» and «have», as in the given context it is necessary to give a more concrete meaning with the help of words «жить», «голубятня» instead of neutral meaning «быть», «дом» and «иметь».

In the following example of the concretization device use for the verb «to go» gives a change to omit informational uncertainty and to demonstrate correctly the content of the sentence: «High in the valleys he *went*...» (Seton-Thompson,

1901, 100) «Высоко над долинами он *летел* ...» (Seton-Thompson, 2015); «These Pigeons *are not* of any special *color* ...» (Seton-Thompson, 1901, 75) «Эти голуби *не отличаются* особой окраской...» (Seton-Thompson, 2015)).

The choice of a concrete meaning for words «be» and «color» is correct here in accordance with the context and general atmosphere of the narration.

A total opposite to concretization is generalization. As English words have a more abstract meaning comparing with the same words from Russian, in the process of translation from English into Russian generalization is used far less than concretization but we cannot omit it at all: «The original fifty birds *dwindled to* twenty...» (Seton-Thompson, 1901, 79) («Из пятидесяти птиц *осталось* всего двадцать...» (Seton-Thompson, 2015)); «They *wore* no uniform...» (Seton-Thompson, 1901, 79)); «У них *не было* определенной масти...» (Seton-Thompson, 2015). The translator generalizes notions «dwindle to» and «wear» and changes them into more general words «оставаться» and «быть» which helps to percept the text better. Apart from generalization in the sentence, «They wore no uniform» the meaning of a word «uniform» is more concrete and is changed with the word «масть» which helps to reflex the original text much better.

To reflect the hues of the original text M. K. Chukovsky uses antonymic translation: «He had *not much* to distinguish him when at rest...»

(Seton-Thompson, 1901, 79) («Он *мало* отличался от других...» (Seton-Thompson, 2015)); «*Many* a noble Homer, speeding with a life or death message...» (Seton-Thompson, 1901, 88) («*Не один* благородный гонец, летевший с вестью о жизни или смерти...» (Seton-Thompson, 2015)); «At first Arnaux *did nothing* all day but walk...» (Seton-Thompson, 1901, 96) «Сперва Арно *только и делал*, что шагал по целым дням...» (Seton-Thompson, 2015)); «A dark stain appeared on his bosom, but Arnaux *kept on*...» (Seton-Thompson, 1901, 103) «На груди расплылось темное пятно, но Арно *не сдавался*...» (Seton-Thompson, 2015)).

The given examples demonstrate that thanks to this device the translator had a chance to reflect the sense and stylistic meanings of words more thoroughly.

In the process of translation from English some situations occur when word-for-word translation leads to a grammatically correct expression but it does not correspond the language of translation. Then the translator can use such a device as modulation (semantic development) which lies in the change of a unit being translated into contextual word or word combinations which are connected is it logically: «The old man turned deathly pale, fumbled it open, then *his color came*



*back...*» (Seton-Thompson, 1901, 88) «Старик смертельно побледнел, с трудом развернул ее, и лицо его оживилось...» (Seton-Thompson, 2015); «His beak and feet were small, *as became his blood*...» (Seton-Thompson, 1901, 93) («Клюв и ноги его были малы, *как у всякого хорошего почтового голубя*...» (Seton-Thompson, 2015)).

Expressions «his color came back» and «as became his blood» cannot be translated into Russian using the equivalent; for this it is necessary to change them with the help of the adequate meaning, clear to the reader. That is why M. Chukovsky uses expressions which help to understand the sense meant by the author at once.

In the process of translation lexical transformations of addition can also be used: «You hardly see them till *they're in*...» (Seton-Thompson, 1901, 76) («Едва успеешь их заметить, как *они уже влетят в голубятню*...» (Seton-Thompson, 2015)); «The *flash of white*, the rush of pinions...» (Seton-Thompson, 1901, 76), («*Появление белого облачка, шелест крыльев*...» (Seton-Thompson, 2015)) as well as omissions: «The hardest of all *work* is over the sea» (Seton-Thompson, 1901, 81) («*Труднее*

*всего* перелететь через море...» (Seton-Thompson, 2015)); «Although there *were* plenty of witnesses...» (Seton-Thompson, 1901, 75) («Несмотря на множество свидетелей» (Seton-Thompson, 2015)).

To sum it up, we would like to mention that having analyzed the original short-story («Arnaux, the chronicle of a Housing Pigeon» by E. Seton-Thompson and its translation in his works K.Chukovsky does not add unnecessary details to the original text preserving its content, the system of images and artistic style of the author. Some differences between the original text and the text of translation do not influence the general perception of the text. That is why such a translation can be called an adequate one because reflecting the content and the form of the original by means of Russian he demonstrates the author's idea to influence the reader calling for his reaction to the story.

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**Elene Jajanidze**

Ivane Javakhishvili Tbilisi State University, Georgia

## Teaching Religion in Public Schools of Georgia

### Abstract

This article explores the issue of teaching religion in public schools of Georgia. The experience of teaching religion in various states is reviewed in the first part of the article. The second part describes the research evidence on positive effects of teaching religion on academic achievements of students. The third part of the paper reviews the legislative background of issue of religion and general education system of Georgia. The fourth part describes the methodology of the research conducted by the author and presents the research results. The final part of the article is devoted to the discussions of the issue of teaching about religion in public schools of Georgia. The author will argue that teaching about the religion in public schools is important for formation of tolerant and intercultural citizens; however the Georgian context has several impeding factors for introduction of separate subject course on religion in public schools. The prevention of these risk-factors is crucial to use the positive effects of religion education.

### Introduction

Georgia is the state with population of diverse ethnic, linguistic and religious backgrounds. . According to the latest census, conducted by the Department of Statistics of Georgia in 2002, various religious groups reside in Georgia. Orthodox Christianity is the dominant religion, though it coexists with a wide variety of other faiths, such as Roma Catholics, Muslims, members of Armenian

Orthodox Church, Judaists and etc...The majority of ethnic Georgians are Orthodox Christians. According to the National Department of Statistics of Georgia out of 4,375,535 citizens of Georgia 83.9% identified themselves as Orthodox Christians. The non-Orthodox population of Georgia, including atheists and agnostics, totals 705,302 residents, or 16.1% of the total population. There were also 34,727 Roman Catholics (0.8%), 171,139

members of the Armenian Apostolic Church (3.9%), 3,541 Judaists (0.1%), 433,784 Muslims (9.9%), and 28,631 members of other denominations (0.6%). In addition 33,480 respondents (0.8%) said they did not belong to any religion (National Department of Statistics, Census 2002, chart 28, p. 132).

The freedom of religion is protected by Constitution of Georgia and other legislative acts. The state declares complete freedom of belief and religion, as well as shall recognize the special role of the Apostle Autocephalous Orthodox Church of Georgia in the history of Georgia and its independence from the state (Article 9,1. of Constitution of Georgia). The Law on General Education regulates the freedom of religious expression while stating that the schools should be free from religious indoctrination, proselytism and forced assimilation. At the same time the Law does not prohibit the celebration of state festivals and historic dates in the school, neither conducting such activities that would be motivated by implementing the common and national values. Article 13.6 of the same law states that: 'the school must ensure and promote the tolerance and mutual respect among the students, parents and the teachers, regardless of their social, ethnic, religious, language or ideological belonging'. The Article 18 of the Law on Education guarantees the freedom of freedom of thoughts, conscience and religion for students, parents and teachers. Article 18.2 of the same

law states that: 'it is prohibited to put any responsibility on the student, parent and the teacher that would be fundamentally opposing their beliefs, conscience and religion'.

The freedom of religion is protected by the Law on Higher Education adopted in 2004. According to this law, it is prohibited to establish structural units of religious organizations at higher educational institutions of Georgia (Law on Higher Education, Article 3). The National Goals of education underlines the importance of getting knowledge by students about ethnic, linguistic and religious diversity of Georgia (National Goals of Education, 2004). The Georgian legislature protects the freedom of religion and freedom of expression of person's faith and beliefs, including the rights of expression of theists as well as atheists.

This article explores the issue of teaching religion in public schools of Georgia. The experience of teaching religion in various states is reviewed in the first part of the article. The second part describes the research evidence on positive effects of teaching religion on academic achievements of students. The third part of the paper reviews the legislative background of issue of religion and general education system of Georgia. The fourth part describes the methodology of the research conducted by the author and presents the research results. The final part of the article is

devoted to the discussions of the issue of teaching about religion in public schools of Georgia. The author will argue that teaching about the religion in public schools is important for formation of tolerant and intercultural citizens; however the Georgian context has several impeding factors for introduction of separate subject on religion in public schools

### **Different Approaches of Teaching Religion in Schools**

There are several approaches toward teaching of religion worldwide. These approaches can be classified as the following: (1) Confessional Teaching of religion which is the compulsory for school students; (2) The prohibition of religious education on the State school premises but the State makes provision for pupils to receive religious education externally; (3) Non- compulsory, non-confessional pluralistic teaching about religion.

The teaching about the religion is the part of curricula worldwide. Teaching about the religion is considered as an important tool for development of student's multiple skills and abilities. The great attention of teaching about the religion is paid in Europe: „... good general knowledge of religions and the resulting sense of tolerance are essential to the exercise of democratic citizenship.... knowledge of religions is an integral part of knowledge of the history of mankind and civilizations. It is

altogether distinct from belief in a specific religion and its observance. Even countries where one religion predominates should teach about the origins of all religions rather than favor a single one or encourage proselytizing“(Parliamentary assembly of Council of Europe, 1720, 2005, Religion and Education).

### **Teaching Religion in Great Britain**

The educational system was free from influence of religious organizations till 1987 in Great Britain. The anglican church became influential in 1987, when Margaret Thatcher was Prime-Minister of Great Britain. The inter-religion concept of religion education was developed in 1987 (Tinikashvili, 2013). The concept underlined the importance of Anglican Church in the process of teaching religion as well as the importance of requirements of religious pluralism. The religion reform act was adopted in 1988. The act highlighted that the goal of the curriculum of religion course should not be the proselytism of school students (Tinikashvili, 2013).

### **Teaching Religion in Scotland**

The religious profile of Scottish schools is attributable to the historical conditions under which independent religious schools entered the state system. The Church of Scotland was responsible for the provision of elementary

education in Scotland from the sixteenth century Reformation until 1872, Church of Scotland schools were transferred to local authority control under the terms of the Education (Scotland) Act 1872 and from this time became non-denominational, although the Church of Scotland retained a role in their management (Religious Education in Multicultural Society: Scotland National Report, 2010); In 1980, religion education became a compulsory in Scotland again (Report into Provision of Religious Education and Observance, 2012). The religion education was reformed in Scotland in 2012. The new subject “Science of Religion, Moral and Philosophy” was developed and introduced in schools of Scotland. The subject of “Religion Studies” remained also part of school curriculum. The subject course “Religion Studies” is based on principles of Protestant Church and the Church is responsible for regulation of teaching of this subject (Report into Provision of Religious Education and Observance, 2012). Students have the right to elect from these two subjects and attend classes based on their choice.

### **Teaching Religion in France**

France is the country where secularism (laïcité) is one of the three founding principles

of the state school system. This principle is based in historical circumstances. One of the main objective of French Revolution was separation of state and church and reduction of influence of Catholic Church over the state. The Constitution of France underlines the importance of freedom of expression and equality and non-discrimination on the religion background (1958). Teaching the religion was substituted by Civic Education subject course in public schools of France from 1982. France developed the policy document on Religion Education in 2009. The subject course of Civil Education was introduced from 2009 which describes the main historical religion facts (Teaching about Religions in European School Systems. Policy issues and trends, Luce Pepin, 2009). It is thought, that there is no need to teach religion in France in public schools; however, one hour a week is devoted to teaching religion in public schools. Attendance on this lesson is not compulsory for school students. Parents can choose private schools for religion education (20% of school students are enrolled in private schools in France).

### **Religion Education in Germany**

The religion education is regulated by the Constitution. The basic law of Germany states: “Religious instruction shall form part of the regular curriculum in state schools, with the exception of non-denominational schools. Without prejudice to the state’s right of

supervision, religious instruction shall be given in accordance with the tenets of the religious community concerned (Article 3, Paragraph 3). The religion education is confessional in Germany. School provides the classes on Catholic, Evangelistic, Orthodox, Judaism and Islam religions. The lesson of ethics is also provided by the schools for students from other religion confessions. There is an elective course in public schools of Germany on Religion and Values. This course teaches the history of religions and their main principles.

### Teaching Religion in Slovakia

National laws on religion in schools reveal a high level of cooperation between EU States (Norman Doe, 2010, p.38). **The teaching religion is prohibited in public schools of Slovakia; however,** churches and religious communities can organize religious teaching and believers have the right to be educated in a religious spirit.

### Teaching Religion in Austria

Education became a public matter in Austria in the 19th century; Catholic Church retained responsibility for public education until the 1860s. In 1860, the state took the responsibility over the public schools and the state and the church were isolated from each other since that period. In 2005, the paramount objectives of state schooling have been incorporated in the constitution. Democracy,

humanity, solidarity, peace and justice, as well as broadmindedness and tolerance towards all people are fundamental values for schools in Austria. Under these precepts, the state has to offer the highest possible standard of education to the population, regardless of birth, social or financial background. The teaching about the religion in Austria is not the process of teaching only about Protestantism or Catholicism. The teaching of such religions as Islam, Orthodox Christianity, Buddhism are also incorporated in the curriculum. The relevant legally recognized church or religious community is responsible for the organisation and implementation of religious education in schools, but the state has the right to establish public control through school inspectors. There are alternative subjects for pupils who do not attend religious instruction. The subjects such as Ethics and Philosophy are offered as an alternative compulsory subject (Stefan Hammer, Johannes Franck, 2010, p.40).

### Teaching Religion in Netherlands

United Kingdom of Netherlands provides a unique and pluralistic model of religious education. The Constitution of the Kingdom of the Netherlands protects religious freedom of its citizens and provides juridical shelter for peaceful coexistence of religious and ethnic differences: "...All persons in the Netherlands shall be treated equally in equal circumstances.

Discrimination on the grounds of religion, belief, political opinion, race or sex or on any other grounds whatsoever shall not be permitted” (The Constitution of the Kingdom of the Netherlands, Chapter I, Article 1).

There are lessons about the religion in public schools of Netherlands .There is no required absence of religious lessons from the state approved curriculum; the school can offer lessons in religion if they are considered to be useful. Representation of religious facts and traditions from neutral (non-confessional in state schools) and confessional (private schools of confessional religious character) perspectives are the main characteristics of religion education in Netherland. The state remains neutral towards all religions (Models of Religious Education in Public Secondary Schools within European Research Context: The examples of France, Russia, and The Netherlands, V.V. Proshak, 2010).

### **Religion Education in the United States**

The relationship between religion and government in the United States is governed by the First Amendment to the Constitution (1791) which both prevents the government from establishing religion and protects privately initiated religious expression and activities from government interference and discrimination (Guidance on Constitutionally Protected Prayer in Public Emepentary and Secondary Schools, February 7, 2003). This amendment separated

the church from the state; however the amendment did not prohibit the teaching about the religion in public schools of the United States.

After World War II and the Holocaust, lots of people immigrated to the United States from Europe. Americans were becoming cognizant of the religious diversity in the United States, and the Supreme Court sought to protect religious minorities from the sort of persecution experienced by European Jews in the preceding year. The state became the guarantee of freedom of religion and equality. The religion was almost removed from the schools to eliminate “divisive forces” and encourage a sense of unity (Teaching for Tolerance: The Case for Religious Study in American Public Schools, Lauren Kerby, 2011).

The religion is not taught in public schools of United States now. The lessons on religion are conducted in Sunday Schools. The attendance on these lessons is not mandatory for students. There is “free time” principle introduced in public schools of United States. “Free time” is often used by various religion communities to organize the confessional lessons for students. The attendance at confessional lessons is not mandatory for students (Teaching for Tolerance: The Case for Religious Study in American Public Schools, Lauren Kerby, 2011).



### Positive Effects of Teaching about Religion

The positive or negative effects of teaching about religion or religion education were studied by some scientists in various period. However, it is important to underline that teaching about the religion implies teaching of facts, history, values of different religions. It is interesting to study the effects of religion education on academic achievements of students. The Educational Department of California State University published the report on effects of religion education on students' academic achievements: "Religion, Intact Families and Achievement Gap". The study used analyses of the National Education Longitudinal Study (NELS) and meta-analysis. The authors of the research compared the academic results of students from religious schools to the results of students from public schools. The authors concluded that research data indicate that in religious, mostly Christian, schools, the achievement gap between white and minority students, as well as between children of high- and low-socioeconomic status, is considerably smaller than in public schools.

The researchers revealed important patterns and factors, which explain the smaller achievement gap in religious schools, specifically: (1) Discipline, more homework assignments, taking harder courses, diligence, and overall work habits were the learning habits in which religious school students enjoyed their

largest advantage over public school students; (2) Religious schools emphasize the role of parental involvement more than is commonly found in public schools; (3) Christian, Jewish, and similar schools encourage religious commitment among their students (William H. Jeynes, Religion, Intact Families, and the Achievement Gap, *Interdisciplinary Journal of Research on Religion* Vol. 3 (2007), Article 3).

Positive and negative effects of religion education were studied in the framework of the project "Religion in Education A contribution to Dialogue or a factor of Conflict in transforming societies of European Countries (REDCO). The research was conducted in Hamburg, Germany in 2006-2009. The study revealed that students peaceful coexistence depends on knowledge about each other's religions and worldviews and sharing common interests as well as doing things together. Students who learn about religious diversity in school are more willing to have conversations about religions/beliefs with students of other backgrounds than those who do not; Students wish to avoid conflict: some of the religiously committed students feel vulnerable; Students want learning to take place in a safe classroom environment where there are agreed procedures for expression and discussion; The catholic, Lutheran, Muslim and atheist students participated in the study. Most of students would like the state-funded school to be a place for learning about different religions/worldviews, rather than for instruction

into a particular religion/worldview (Thorsten Knauth. Religionunterricht, Dialog und Konflikt, Analysen im Kontext Europas, Religious Diversity and education in Europe, Volume 15, 2009, s. 47-48).

It is important to mention the recommendations of international organizations in the respect of religion education. International organizations such as United Nations (UN), Organization for Security and Cooperation in Europe (OSCE), Council of Europe, and European Commission set recommendations for states on religion education. All these organizations agree that teaching about the religion is important for getting complete general education in schools (General directive for education and culture, EU-Commission, 2002; The Right to Education, Law and Policy Review Guidelines, UNESCO, 2014; Teaching and Learning: Achieving quality for all, The global monitoring report, UNESCO; 2013/2014, The Toledo Guiding Principles on Teaching about Religion and Beliefs in Public Schools, OSCE, 2007).

### **Teaching Religion in Georgia**

The separate subject course of Religion or about religion is not taught in schools of Georgia. Law on General Education guarantees the freedom of freedom of thought, conscience and religion for students, parents and teachers of public schools. National Education Objectives Document, adopted on October 18<sup>th</sup> of 2004,

states that: ‘the school education must ensure becoming of a law obedient and tolerant citizen: having mutual respect and understanding ... School must develop the human rights protection and respect skills among the youngsters.

The idea of teaching the history of Christianity in public schools in Georgia dates back to 1988. Several authoritative representatives of academic circles claimed that it was unfeasible to give an appropriate rendering of Georgian history without inclusion of the Bible and Christianity due to the closeness of these concepts (Papuashvili N, 2004). “Thanks to “Perestroika”, the subject of “the History of Christianity” was accepted as a part of the school curricula. The initial purpose of this course was to contribute to the teaching of literature and arts. The subject was changed and its title renamed several times during early 1990s. On this background, the Patriarchate became increasingly active; especially in relation to training of teachers who had to teach the subject in the schools. Moreover, the contents of the “History of Religion” became the subject of disputes between some representatives of the academic circles and Patriarchate. The Orthodox Patriarchate’s intervention in teaching the history of religion had roots in law as well. For example, Article 18.2. of the Georgian “Law on Education” (adopted on June 22, 1997) stipulated that: “Ministry of Education and Science of Georgia

(MES) had to cooperate with the Georgian Patriarchate while working on the elaboration of the school curricula” (Papuashvili, S. 2008) To sum, the idea of teaching religion did not work in Georgia. There were no systemic and holistic approach to this issue.

The changes were introduced in National Curriculum of Georgia and new subject course “Civic Education” was introduced from 2007. The subject of “Civil Education” is a part of subject group of social sciences. Social sciences consist of the following subjects: History, Geography, Civil Education, Civic Defense and Security. The objective of social science subject group is to teach students to protect human rights and respect of human, preserve their own identity and respect other’s cultural identity, to assist them to live in culturally diverse Georgian society (National Curriculum of Georgia, 2013). The textbooks of Civil Education consist of some information about religion diversity of Georgia; however, the textbooks do not have chapters on different religions in Georgia and their cultural traditions and history.

The issue of teaching religion became crucial from 2014. There were two important policy changes in this respect: (1) Ministry of Education and Science of Georgia made amendments in National Curriculum of Georgia and social science subject is introduced in schools from grade third. The subject is called “Me and Society”; According to Georgian media, the new subject curriculum includes the

religion issues. The special meeting was organized on this topic by non-governmental organization with representatives of Ministry of Education and Science of Georgia (MoES). The representatives of MoES explained that only description of Georgian religious diversity will be in the content of the subject and fundamental aspect of various religions will not be part of this subject; (2) The State Agency on Religious Issues developed draft document “Strategy on Religious Policy”. The Strategy talks about the introduction of the “subject of religion” in public schools. In general, “teaching religion in school should contribute to raising pupils’ awareness and encouraging a tolerant attitude to differing religious identities” (Draft of Strategy of Religious Policy, 2014). Journal “Liberal” organized public discussion on teaching religion in public schools. The representatives of non-governmental organizations argued during the discussions that considering the Georgian context, the dominant role of the Orthodox Church, and the poor qualification of teachers, the initiative of teaching religion in public schools contains a danger. It will facilitate the process of indoctrination in public schools of Georgia and will further prevent the process of full separation of the state from the church. (Kevanishvili, 2014).

The present research aimed at investigation of the possibility of introduction of new subject course about the religion in public schools of Georgia. The findings of the research as well as

research results and recommendations will be provided in the next chapters of the article.

### **Research Methodology**

The **qualitative research** methods were utilized to assess the existing situation and readiness of public schools for teaching about religion, more specifically, **the desk research** and **in-depth interviews** qualitative methods were used in the study. **The focus groups of the study** were the theologists, representatives of non-governmental organizations (NGO) and religious communities. The in-depth interview questionnaire was developed and used as a **research instrument**. The objective of the research was identification of needs, requirements, and risk-factors connected with the introduction of new subject about the religion in public schools of Georgia. Several important risk factors were identified in the study. These risk-factors contain a danger at this stage for the initiative of teaching religion in public schools.

### **Research Results**

The research revealed important patterns related to the problems of teaching about religion in public schools of Georgia. These problems will be discussed in details in the next chapters of the article, specifically: (a) the problem of teachers' qualification to teach religion; (b) The problem of quality of schools textbooks and teaching materials; (c) The

problem of school climate in public schools of Georgia in terms of indoctrination and proselytism. All three issues will be discussed in more details:

#### **Teachers' Qualification and Readiness to Teach about the Religion**

The teacher and its role in the process of teaching about the religion was the main concern revealed during the research.. Beka Mindiashvili, the theologist and the Head of Tolerance Centre at Ombudsman's Office, also underlined this issue during the in-depth interview. According to Mindiashvili "The various religion should be taught . . . the respect to the belief, the freedom of the belief, the issues of the equality, equity and discrimination have to be part of this subject"; However, Beka Mindiashvili mentioned that it was too early to introduce this subject course in public schools of Georgia. According to him, the majority of teachers of public schools of Georgia are under the influence of Georgian Orthodox Church. This influence can transform the process of teaching about the religion in direct process of proselytism.

The second important concern in this respect is the issue of human resources. Who has to teach the subject about religion in public schools of Georgia? According to Mindiashvili, the teacher of subject about religion should be a good specialist of religions, should have the

skills needed for teachers in general and should be able to teach religion with transformational approach leaving aside her/his own beliefs. At the same time, the role of religious organizations in the process of selection of teachers for teaching the religion and professional development of these teachers is crucially important. According to the article 5 of Constitutional Agreement between State of Georgia and Georgian Apostolic Autocephaly Orthodox Church “1. Educational institutions shall teach orthodox religion upon their choice. Curriculum drafting and changing, teachers’ appointment and dismissal shall be subject to Church competence. 2. The State and Church shall mutually and equally accept diplomas, certificates, and scientific degrees issued by educational institutions according to the rules determined by law” (2002). Accordingly, the Georgian Apostolic Autocephaly Orthodox Church can have an important influence in the process of teachers selection and their professional development.

The law on General Education of Georgia protects students from religious indoctrination, proselytism or forced assimilation (article, 13, 2005). Article 18 of the same law states: “it is prohibited to put any responsibility on the student, parent and the teacher that would be fundamentally opposing their beliefs, conscience and religion”. This legislature is not implemented in practice. The proselytism and indoctrination of students from teachers seems

to be a practice in Georgian public schools. The research study conducted by the Centre for Civil Integration and Inter-Ethnic Relations in 2013 revealed important patterns in this respect, specifically: (a) 80 % of primary schools teachers are on the ethnocentric phase of intercultural sensitivity towards the religious differences (Tabatadze and Gorgadze, 2014); (b) Teachers see their roles in “putting religious minority students on a correct road”. In their opinion, conversion of students of different religious belief to “True Religion” is multicultural or tolerance supporting strategy. Furthermore, teachers mentioned, that the practice of teaching of religion and culture was quite positive experience, as it contributed to conversion of Muslim students to Christianity (Tabatadze et al, 2013).

The teacher and its role in the process of teaching about the religion was the main concern revealed during the research. Georgia does not have Standard for Teachers teaching the religion. Accordingly, higher educational institutions do not have religion teacher education programs. The additional measures need to be taken by the Government of Georgia to ensure the preparation of teachers at higher educational institutions of Georgia. In-service teachers need additional trainings in content of the subject as well as in approaches of non-confessional teaching of religion.

## **School Textbooks for Teaching about Religion**

The issue of approaches used for teaching religion in public school is very important one. This study showed that introduction of teaching religion as a separate subject can be problematic. It is crucially important to identify the right approach of teaching religion for Georgian context. It is important to distinguish the terms “Teaching of Religion” and “Teaching about Religion”. “Teaching of Religion” is the denominational religious education and has traditionally been directed to a particular faith. In confessional approach to religious education, churches and other religious communities have responsibility for religious education in public schools or although religious institutions deliver the teaching under the supervision and general responsibility of the state. On the other hand “Teaching about Religions” is one form of non-confessional religious education aims to teach about the different religious beliefs and practices. In this non – confessional education about religions, it is intended that young people learn about the tents of different faiths in order to develop the social tolerance to which democracies aspire.

The research participants underlined the importance of approach of teaching religion in Georgia. Confessional education, teaching particular faith, will violate the freedom of religion and beliefs, guaranteed by Constitution of Georgia and Law on General Education.

This issue becomes more crucial taking into consideration the regulations of Constitutional Agreement between State of Georgia and Georgian Apostolic Autocephaly Orthodox Church.

The development of schools textbooks for religion education is another part of the concern. According to Georgian legislature, school textbooks should be free from stereotypes and discriminative elements. The National Curriculum of Georgia in Social Sciences gives a special importance to bring up the citizens who will be able to function in dynamic, ethnically and culturally diverse world and have the values of freedom of religion and respect to human rights. Even though, there are still a lot of problems in school textbooks of social sciences as well as other subjects in this respect. Various studies have shown, that primary and secondary school textbooks, in some cases do not reflect the country's ethnic and religious diversity, and are not free from the stereotypical tendencies. Centre for Civil Integration and Inter-Ethnic Relations research revealed, that Georgia's Ethnic and religious diversity is not properly reflected in the school textbooks (Tabatadze, Gorgadze, Gabunia, Tinikashvili, Khomeriki, 2013). The school textbooks of social sciences of grades V-VI describe remarkable sights of Georgia's historical cities and regions. The list includes only Orthodox churches and cathedrals. No single religious monuments belonging to other religions, such as

Catholic, Protestant, Muslim, Jewish, are mentioned Tabatadze, Gorgadze, Gabunia, Tinikashvili, Khomeriki, 2013). In addition, the issue of school textbooks for religion education becomes more crucial taking into consideration the regulations of Constitutional Agreement between State of Georgia and Georgian Apostolic Autocephaly Orthodox Church. Orthodox Church has to participate in drafting and designing the content and standards of the curriculum of the subject.

### **School Climate**

School climate, daily practice of proselytism and indoctrination in public schools of Georgia, is an important risk-factor for introduction of teaching religion as separate subject course. Institute of Tolerance and Diversity (TDI) conducted research in 2014. The representatives of religious communities pointed out in the interviews in this study that the teachers aggressively proselyte on the lessons, condemn the pupils, who belong to other denominations and subject them to pressure. The religious minority students are discriminated in public schools on religious background (TDI, 2014). The practice of “Orthodox Collective Praying” is another burden for minority students in public schools of Georgia (TDI, 2014). The facts of discrimination on religious background, proselytism and indoctrinations are found in research study of Human Rights Education and Monitoring Centre (Gvinianidze, Barkaia,

2014). The same patterns are highlighted in annual reports of Public Defender of Georgia: “The protection of freedom of religion in public schools still remains problematic. It can be said that the school children who follow different religions are subjected to either psychological or physical violence. The discriminatory and closed atmosphere in schools that exists in religious context raises fears among the representatives of religious minorities when it comes to bringing this problem into light. Parents and pupils avoid public discussion of discriminatory treatment towards them . . . “(p.168, 2013). The fact of physical abuse of student by teacher on religious background is discussed in the same report (Annual Report of Public Defender of Georgia, 2013). Accordingly, school climate, schools textbooks, teachers intercultural sensitivity towards religious minorities, teachers qualification to teach the subject about religion, absence of clear methodological approach towards religion education are important risk-factors for introduction of new subject about the religion in public schools of Georgia.

### **Recommendations/Discussion**

This article discussed the practices of religion education in various states as well as experience of Georgia in the field in previous chapters. The research evidence on positive effects of teaching religion on academic

achievements of students was also analyzed in the article. The possible risk –factors for introduction of new subject of religion in public schools of Georgia were also presented. This chapter is devoted to the recommendations for effective teaching about religion in public schools of Georgia. The recommendations will be provided in following directions: (1) Approach to Religion Education; (2) Content of teaching materials; (3) School Climate; (4) Teacher qualification.

**Approach to Religion Education-** The research finding are most positive about the effects of religion education on academic achievements of students and development of critical thinking and cultural competences; However, this study revealed that there are a lot of risk factors in Georgian context, which can transform the positive effects in negative one. Accordingly, it is crucially important to focus on non-confessional teaching of religion to avoid above-mentioned risk-factors.

**Content of teaching materials** - educational aims with respect to teaching about religions and beliefs should be in accordance that prioritize human rights, including freedom of religion or belief, and freedom of speech The teaching materials should be diverse and provide students with with historical facts about religion as well as philosophical, historical and mythological interpretations of religion and life

should be incorporated in teaching materials. The content of teaching materials should be sensitive, fair, inclusive, unbiased and impartial and should promote the development of critical thinking skills of students.

**School climate** – The schools climate is important topic in the context of religion education. The school discussions about the religion are crucially important. The discussions will promote to develop respect to each other's opinion among students. Intercultural sensitivity and tolerance of students will be increased in case of proper strategies of teaching about religion beliefs. It will help children establish respectful communities where inclusion and pluralism are valued, as well as prepare children for the civic and social responsibilities of citizenship in a strong democratic society.

**Teacher Qualification-** Teachers have the most important role in the process of teaching about religion. Teachers have to play more the role of a facilitator in the students' learning process. Though their knowledge of the content remains crucial, interactive techniques such as discussion, debate, research, group work, project work, drama and presentation play a prominent role. Also, the opinions, experiences, feelings and reflections of students are often taken into account when studying issues relating



to religions and belief systems. Students are encouraged to reflect upon their own beliefs, values and decisions. The professional development of teachers as well as teacher education policy will be the most important in Georgia in case of introduction of subject course on religion.

\* \* \*

The present study analyzed the existing risk-factors of teaching about religion in public schools of Georgia. Teaching about the religion in public schools is important for formation of tolerant and intercultural citizens; however the Georgian context has several impeding factors

for introduction of separate subject course on religion in public schools. The prevention of these risk-factors is crucial to use the positive effects of religion education for upbringing of tolerant, critical thinking citizens of Georgia. The knowledge about different religions such as Buddhism, Islam, Catholicism, Orthodox Christianity, Atheism is important to live peacefully in a diverse and globalized world and respect each other and analyze issues from different perspectives and points of views. The knowledge about the different culture and religion is important to respect your own one.

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**Viktoriia Iashkina**

Oles Honchar Dnipropetrovsk National University, Ukraine

## **AN EXTENSION OF THE POETIC TEXT COMPREHENSION THROUGH COMPARATIVE ANALYSIS OF ITS MULTILINGUAL TRANSLATION VARIANTS**

### **Abstract**

Sound instrumentation of poetic speech as one of the drivers producing direct influence on the emergence and genesis of sound symbolism in the tissue of poetic texts has always been, and remains a subject of vivid scientific interest and polemics among linguists and literary theorists of both the past and nowadays. A correlation between phonetic significance and semantic meaning still remains a subject of clarification and more precise definition. Those who tried to find a correlation between the formal and the notional used to apply for studying appropriate stylistic means of sound arrangement of poetical works, such as paronymic attraction, parallelism, and poetical etymology. In the later research works it is stated that while the stylistic means foregrounded by the precursors are comprehended as those deliberately used by poets to their full extent, the area of the subconscious mind should be considered of at least equal importance in this regard, as the latter produces great influence on the ways of artistic imagery formation as well as ability of its further perception and appreciation. In this sense it appears that the connection between sounding and meaning, or *sound symbolism*, can hardly be revealed in monolingual poetic sample. Contemporary linguistics has no doubt about the fact, that sounds of speech, even spelled separately, do have an ability of forming non-sound associations and images. The aim of this article is to find links which unite a unique poetic whole with its multilingual translations.

**Key words:** multilingual translations, poetry, poetic speech, instrumentation, sound symbolism.

### **Introduction**

Seamless connection between poetic “sound painting” and meaning, the unity of words and images provide sound instrumentation with a rich representational

potential the comprehension of which may however be purely individual. Coming into a certain context, sounds of speech acquire potential for creating emotional effect needed to the author. This is their way to transmit

additional information. Provided that meaning of language sounds is intuitively comprehended by the speakers of this language, parallelly, there appears the question, if appropriate associations are possible to be translated into other languages, taking into consideration different language systems, diverse mental background, and unequal imaginary parallels.

This article is an attempt to investigate a phonetic sound repetition, as a special case of mutual interaction of sound symbolism and sound instrumentation and a factor of correlation between emotional background and sounding of a poem, as well as to analyze possibilities for recreation of associational potential of alliterations and assonances in multilingual translations of R. Burns' selected poems.

### Theory

The influence of translation, as a multicomponent factor of systemic changes within a literary composition on the potential for recreation of semantic mood and context integrity whenever the primary features (meanings) of the original language are changed, is undisputable. It should be noted that among contemporary linguists the very concept of "meaning" is considered beyond the scope of communication itself, but as a basic cognitive unit which forms a worldview of an individual (Leontiev, 2015). Thereby, national and cultural specifics of individual language

context is composed of a number of factors including, but not limited to those related to cultural sensitivities (taboo, stereotypes and patterns), social situation or specific ethnic features of the language. Thus, the artistic (poetical) integrity of the original language does not appear as simply individual set of utterances, but as a complex pool of verbal and non-verbal "behaviors" which in turn corresponds to the appropriate pool inherent to the language of translation.

When it comes to perception and comprehension, language consciousness of different ethnicities shows obvious national and cultural variance. And this is hardly a single challenge on the way towards the formation of adequate translational pattern. Investigating deep structures of poetic language, Y.N.Tynianov (1924) distinguished between major and minor attributes of lexical load and stated that in usual communication our choice of operator units is essentially governed by their major attributes, while in poetic language the major ones come along with certain minor attributes as well (Tynianov, 2007, 85). It is these minor attributes emerging in the tissue of a poetical composition which interact with each other to create appropriate semantic mood, emotional atmosphere and a vivid context while making adequate translation of a text more and more complicated respectively.

Particular incomprehensibility of this context consists in different means used by

individual language and cultural communities in order to perceive and differentiate various objects, as when it comes to e. g. nomination of colors in Oriental and European cultures, where objective (in comparison with objects of external environment) and verbal strategies, respectively, are sometimes absolutely disparate (Luria, 1974, 56). However, in this case such obvious translational challenge as selection of equivalents to cultural determinants at the level of words (word combinations) seems to be lesser to minor discrepancy as compared to necessity of recreating national determination of integral worldview in different cultures (Gachev, 2015).

## Method

In view of the above, attempts of intercultural and interlanguage review of symbolic potential of linguistic sounds seem to be of great interest as well (Zhuravlev, 1974, 28). As far as poetic language is concerned, this means investigation of purely artistic factors accounted for the selection of phonetic sounds in connection with other components of language production. After all, as stated by L. S. Vygotsky: “We have our feelings melted down inside ourselves under gravity of social affection which is objectified, carried out beyond ourselves, materialized, and settled upon external objects ...” (Leontiev, 2015).

The simplest principle of sound selection in poetic language is onomatopoeia, while

sound symbolism is the most characteristic one, where certain semantic attitude induces an author to almost unconscious selection of sounds which have associative links with particular semantic features of the entire text or its peculiar significant components. Thereby, as stated by S. V. Nikroshkina, the phenomenon of universal sound symbolism is hardly observed, if corresponding languages have different structures, as to make it clear: “identical selection of sounds may raise dissimilar kinds of emotions in speakers of structurally different languages since each of them has its own phonologic expression pattern ...” (Nikroshkina, 2010).

In this particular case, the phenomenon of sound instrumentation is also considered as a special feature of poetic language. The use of sound repetitions, i.e. words with the same (or similar in terms of articulation) sound class is known as the most common variant of this versification technique. According to E.D.Polivanov, such sound classes may be defined as the “theme” of the instrumentation, which is normally arranged within the most semantically significant lexical component (Leontiev, 2015).

Thus, sound instrumentation constitutes an integral part of poetic language because of its interaction and close correlation to the semantics of a poem. As stated by W. Weidle, “poetical as well as versicular language has its echoing reflection not only in the very sounding

of verse, but in vibrations of the entire verbal tissue as harmonic extension of the meaning to be expressed” (Weidle, 1995, 75). Developing this idea, the researcher points out the fact that phonemes and their combinations as such taken apart from poetic meaning have no specific attributes other than those derived from their potential as language units. At the same time, a poet who reflects upon sounds actualizing them in words by thorough selection, bringing them together and making a seamless tissue, exemplifies a really fabulous transformation, where meanings of words are converted to a meaning of verse sounding.

### Discussion and Results

In this connection, and apropos the central problem of this research, namely translation potential for recreation of emotional component enclosed into a poetic composition by means of sound instrumentation, one should remember about heated debates on the very matter of feasibility of poetry translation which give rise to sometimes polar attitudes towards this issue: from radical which followers insist (next to R. Frost) on the idea that it is impossible to achieve an adequate translation of poetry, as recreation results in nothing but killing original verses (Ozerov, 1986, 46), to philosophically moderate ones according to which poetry has a universal character, and images of real world expressed and reflected by means of different languages are mostly similar

or even equivalent, as all the people on the Earth have common mental regularities (Boguslavskaya, 1996, 215).

Based on the latter assertion, and the idea that poetry is a manifestation of universal senses and meanings, we are going to consider some selected cases of meaningful sound repetitions in R. Burns’ poems and potential for their adequate multilingual translations.

The Germanic group of languages is known to have obvious proneness to alliteration due to special strength of their consonants, particularly hushing ones. This feature is very remarkable in the individual poetic style of R. Burns’: the poet often uses repetitions of sounds (h) or (s) and others though depending on general spirits of poems. For instance, in a small quatrain from “My Heart’s in the Highlands”, the sound repetition “th” is observed as follows: “Farewell to the Highlands, farewell to the North, / The birth-place of Valour, the country of Worth <...>.” The emotional spirits of the fragment, grief and sorrow for the things which are impossible to restore, are obviously underlined with a symbolic isosceles triangle with “birth” at the top and “North” – “Worth,” integral parts of the poet’s motherland, at the sides.

In the Ukrainian language translation of this quatrain, M. Lukash places an emphasis not so much on the phonetic as on the lexico-semantic component of the poem: “Будь здорова, верховино, любий рідний край, /



Честі й слави батьківщино, вольності  
розмай!” It is obvious that the translator  
deliberately deviates from the consonant sound  
repetitions which would overload the  
melodious Ukrainian sample with unnecessary  
associations.

Unlike M. Lukash, S. Marshak, the author  
of the Russian language translation, makes use  
of sound repetition, however, due to the lack of  
phonetic correspondence, utilizes a slightly  
homologous sound (c). It should be noted that  
sense of tone-painting consists in the presence  
of internal assonance emphasizing the meaning  
of the main words and thereby enhancing the  
creation of general integral poetic environment:  
“Прощай, моя родина! Север, прощай, – /  
Отечество славы и доблести край <...>.” It is  
not difficult to notice that here the harmony of  
Burns’ triunity is lost as well, while sound  
symbolism resulted from the alliteration  
implied in the original is not recreated. The  
same is true for the elegiac and lyric spirit of  
the poem which is changed to pretentiously  
exalted mood.

The phonetic palette of R. Burns’ poems is  
bright and multifarious, which makes its  
outstanding picture rather challenging for a  
translator. However, the affinity of Germanic  
languages creates conditions for more  
successful search of adequate sound  
instrumentation patterns than in the case with  
translations to languages of the Slavonic group.  
This may be illustrated by the alliteration of

sound (l) in the poem “A Red, Red Rose”: “O  
my *Luve's like* a red, red rose, / That's *newly*  
sprung in June: / O my *Luve's like* the *melodie*,  
/ That's *sweetly* play'd in tune <...>”, which is  
perceived as bright and light while its repetition  
helps to express a mood of the lyric hero, who  
is full of hopes since he is in love and he is  
happy about this. Analysis of translation  
samples proves that the alliteration of sound (l)  
which passes through the entire song and is  
repeated in many lexical units (“will”, “still”,  
“till”, “weel” and others), is successfully  
recreated only in the German variant by A. von  
Winterfeld: “Mein *Lieb* ist *gleich* der *Melodie*,  
/ Die süß im *Lied* *erklang* <...>.”

Sound invariance of languages which  
belong to different groups of Indo-European  
origin produces a remarkable impact on the  
selection of lexical units by a translator. This  
impact sometimes results in occurrence of  
sound repetitions of even inverse nature, e. g.  
assonance instead of alliteration, and vice  
versa. This may be illustrated with the  
following fragment of “Ye Banks and Braes”:  
“Ye *banks* and *braes* o' *bonie* Doon, / How can  
ye *bloom* sae fresh and fair? / How can ye  
chant, ye little *birds* < ... >.” The alliterated  
sound (b) echoes like a heavy bell, so shrilly,  
one can't help to notice how sorrowful the lyric  
hero feels. However, in E. Feldman's variant  
the corresponding emotional state is expressed  
by means of assonance of sound (o), which, in  
our opinion, is not a controversy, but rather a

kind of emotional deepening in the situation: “<...> *Хожу одна, совсем одна, / Полна печальных дум* <...>.” The suppressed weeping of pain and suffering (assonance of (u) and (o)) breaks out of German translation (by A. von Winterfeld) as well: “Ihr *Ufer und du* Thal des *Doon*, / Wie könnt ihr blüh’n so frisch und schön!? <...>.” But the most successful in our opinion is the Ukrainian translation: “<...> *Ходжу я, повен журних дум, - / Хоч як* пишються *квітки*, / *Хоч як* виспівують пташки <...>.” M. Lukash utilizes alliteration “х”/ “к”, as if the hero were almost inaudibly but heavily sighing, full of grief.

## Conclusion

To sum it up, we should note that perception of sound semantics in different languages, which was formed under individual

ethnic and cultural impact, obviously has its unifying factor and the latter lies in the universal, transcendental character of poetry.

It’s the ability of poetry to create concepts, common to different cultures, which makes the translations exist. In this sense, when we come back to possibilities of recreation of sound repetition content components in the translation, it should be underlined the main factor here is the mastery of a translator, because it is he who is able to reconcile phonetic expressive model and universal sound symbolism, thus eliminating weakening semantic discrepancy.

At the same time, no one can argue that multilingual translational experience allows the fullest level of comprehension, as well as the thinnest possibility to fill poetic message as a whole.

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**Liudmyla Glukhova**

Oles Honchar Dnipropetrovsk National University, Ukraine

## **TRANSLATION TRANSFORMATIONS IN MULTILINGUAL EDUCATIONAL DISCOURSE (on the material of German, English, Russian and Ukrainian)**

### **Abstract**

The article deals with peculiarities of translation transformations in modern multilingual educational discourse on the material of four languages: German, English, Russian and Ukrainian. Theoretical part of the research deals with definition of such notions as *educational management*, *educational discourse*, *translation transformations* and their types. As any other branches of modern human activity, educational management undergoes the process of globalization, which means that it interacts with educational and intellectual elements all around the world. These processes take place in multilingual and multicultural surroundings that in its turn might make it difficult to refer to the meanings of some notions in different languages, and educational terms are not an exception here. That is why it is essential to explore the ways how one and the same linguistic meaning is transferred in different languages and to find out translation techniques that facilitate the perception of educational management terms and notions in multilingual surroundings. For conducting the research, different general scientific (methods of induction and deduction, methods of analysis and synthesis, a comparative method, a descriptive method) and specific (method of the analysis of dictionary definitions, methods of contextual analysis) methods have been used. We come to the conclusion that some types of translation transformations, in particular transcription, transliteration, calquing and explication of meaning are widely used in modern multilingual educational discourse. The choice of a particular translation transformation depends in intralinguistic peculiarities of the analyzed languages, and the major difference in using a translation transformation technique can be explained by the peculiarities of technical translation connected with the synthetic nature of the Slavic languages.

**Key words:** educational management, educational discourse, translation transformation, source language, target language.

### **Introduction**

Nowadays it is almost impossible to imagine a successful person without a proper level of education. Modern society is sometimes called a “knowledge society”, that

is “a society nurtured by its diversity and its capacities” [Error! Reference source not found.; p. 17] where “knowledge is shared and distributed, and its transmission through learning is essential” [0]. The importance of

education does not need much to be commented on; it goes without saying that education is a kind of an ID card into the boundless world of knowledge and intellectual wealth.

It should be noted that our modern world is literally borderless, which means that intercultural and cross-cultural communication has become a norm rather than an exception here. Moreover, linguistic and cultural diversity and the opportunities to share their elements really broaden a person's outlook and intellect.

However, these possibilities include a number of obligations that a person should meet in order to use them to their fullest. The study of these obligations primarily refers to the sphere of multilingual and multicultural education that is not a topic of a present paper. Nevertheless, the present article has been performed by means of a multilingual approach, in particular to investigating the sphere of educational management.

As any other branches of modern human activity, educational management undergoes the process of globalization, which means that it interacts with educational and intellectual elements all around the world [0]; it also pertains to internationalization, which means that it focuses its attention on the intentional actions of the individual, groups and social institutions as they actively seek to cross national borders in pursuit of educational

and intellectual benefits [0]. These processes take place in multilingual and multicultural surroundings that in its turn might make it difficult to refer to the meanings of some notions in different languages, and educational terms are not an exception here.

That is why it is essential to explore the ways how one and the same linguistic meaning is transferred in different languages and to find out translation techniques that facilitate the perception of educational management terms and notions in multilingual surroundings.

## Theory

Quite an impressive number of papers are dedicated to the analysis and description of different peculiarities of *educational management* as a branch of science [0] [0] [0] [0]. In their papers researchers consider educational management from various standpoints, singling out pedagogic, psychological, economic and marketing elements in it.

In theoretical literature *educational management* is traditionally defined as “a process and system of running a higher education institution aimed at providing its competitiveness at the internal and external market of educational services due to the quality of educational process and preparation of specialists, high level of professional knowledge, skills and abilities, fundamental social positioning and high moral character”

[0; p. 65]. It is a communicative process that meets the needs of an individual, organizations and businesses, creates an effective branch of educational services focused on the market and able to solve non-standard situations [0].

Moreover, educational management is an interdisciplinary field of scientific knowledge aimed at exploring the laws, principles, functions and methods of educational processes and systems based on the synthesis of psychological and pedagogical sciences, economics and theory of management [0]. This peculiarity is explained by the fact that pedagogical component is associated with the content and ways of running the educational process, broadcasting and the formation of collective and individual knowledge; whereas financial component is associated with cost-effective, sustainable management of this process, its organization, marketing and positioning at the educational services market [0]

As for the term *educational discourse*, it is traditionally defined as one of the types of institutional discourse, the specificity of which is revealed in the type of *social institution* (a large organization that has a particular kind of social work or purpose) having a special name in the minds of people sharing a common language [Error! Reference source not found.; p. 8]. When we analyze educational discourse, we understand any type of

educational institution under the notion social institution.

It is worth mentioning that when analysing institutional discourse we understand the notion “institution” as a culturally-specific, conventional system of different types of activity specified by the social division of labor, and aimed at meeting specific needs of the society. Thus, the core features that institutional discourse possesses are qualified members, localized chronotope, a goal that is conventionally organized within this social institution, fixed values and strategy (a sequence of speech acts in typical situations), a limited range of genres and tightly specified arsenal of precedent phenomena (names, sayings, texts and situations) [0].

Analysis of theoretical literature [0] [0] [0] [0], which is dedicated to the research of educational discourse as one of the types of institutional discourse, allows us to determine it as a sphere of communication associated with a specific sphere of human activity – receiving and transferring scientific knowledge, which is represented by a variety of genres: advertising, leaflets, articles in university magazines and other periodicals, interviews with the university administration, websites, interactive communication with universities via the Internet and so on.

The **aim** of the present paper is to define the types of translation transformations used in

modern educational discourse in four languages (German, English, Russian and Ukrainian).

In order to achieve the aim of the present paper, we need to solve several **objectives**:

- to single out the terms that are connected with the notion *educational management* as a branch of science;
- to trace the meanings of these terms in four languages (German, English, Russian and Ukrainian) and to compare them;
- to find out the translation transformation they are translated by means of from German into English, Russian and Ukrainian;
- to explain the reasons for the choice of the translation transformation in the target languages.

It should be noted that it is essential for our paper to define the sense on the notion *translation transformation*. V. N. Komissarov defines this notion as a kind of transformation that helps to make translation of the units in the source language (SL) into the target language (TL). Translation transformations are performed only with the language units that possess a plane of expression and a plane of content [0; p. 172]. L. S. Barkhudarov, in his turn, points out that *translation transformation* is an interlanguage transformation, sense reexpression or text

paraphrasing aimed at achieving translation equivalent [0; p. 119].

However, the majority of linguists agree with the fact that translation transformations possess quite a conventional nature, because they are not real actions of the translator, but a kind of a “post factum” because the process of translation is unobservable itself [0] [0] [0] [0].

The analysis of linguistic literature has shown that there are plenty of various approaches to the classification of translation transformation. In our research we follow the classification presented by V. N. Komissarov, because we consider it to be the fullest and the most detailed one. The linguist singles out six groups of translation transformations [0]:

- transcription is a way of translating a lexical unit from the source language (SL) into the target language (TL) by expressing its sound form in the TL;
- transliteration is a way of translating a lexical unit from the SL into the TL by expressing its graphic form in the TL;
- calquing is a way of translating a lexical unit from the SL by replacing its components (morphemes or words) with their lexical correspondences in the TL;
- lexical-semantic substitutions: concretization which lies in replacing a word or a word-combination of the SL having a wider meaning with a words or a word-combination in a TL having a

narrower meaning; generalization that is defined as process of replacing a word or a word-combination of the SL having a narrower meaning with a words or a word-combination in a TL having a wider meaning, modulation is a process of replacing a word or a word-combination of the SL with such a unit of the TL whose meaning is logically developed from the SL unit;

- grammatical transformation lies in replacing a grammatical unit of the SL with a unit of the TL that has another grammatical meaning;
- complex lexical-grammatical transformations: antonymic translation is a transformation that presupposes replacement of a positive form in the SL with a negative form in a TL or the other way round; explication (descriptive translation) lies in replacing a lexical unit of the SL with such a word-combination of the TL that gives a fuller explanation of the unit; compensation is a kind of translation transformation presupposing expression of the elements of meaning, which have been lost in the process of translation, with some other means in the TL [0].

Each group is further subdivided into some more groups, and that allows the

linguists to describe the process of translation as precise as possible.

## Method

In order to achieve the aim of our research, we have used several general scientific methods, such as:

1. methods of induction and deduction, by means of which we analysed the general principles of translation of terms in modern multilingual educational discourse (method of induction) and then came to our own conclusions (method of deduction);
2. methods of analysis and synthesis, which helped us to single out the type of a translation transformation and unite them into a general system;
3. a comparative method that gave us an opportunity to identify similar and distinctive features of the way of translating modern educational management terms in four languages (German, English, Russian and Ukrainian);
4. a descriptive method that has been applied in the process of description of the received results.



## Discussion and Results

The present research has been conducted in several stages.

Firstly, we have analysed about twenty textbooks [0] [0] [0] [0] [0] [0] [Error! Reference source not found.] [etc.] on educational management in four languages (English, German, Russian and Ukrainian). From this collection of texts representing educational discourse, we have singled out 60 groups of identical terms in four languages (240 terms in total). The dictionary “*Schul- und Bildungsmanagement: 100 Aktuelle Begriffe*” [Error! Reference source not found.] served as a basis for our factual material, because, in our opinion, it represents a full collection of educational management terms. Later, the chosen terms have been found in the English, Russian and Ukrainian textbooks on educational management.

Secondly, by means of the analysis of dictionary definitions and contextual analysis we found out the meanings each lexical unit possesses and their peculiarities.

Finally, we have defined the type of translation transformation, and have come to our conclusion.

The analysis of the factual material makes it possible to state that the most widespread transformations in translating educational discourse terminology are *transcription*, *transliteration* and *calquing*. However, as it has been mentioned above, translation

transformations have quite a conventional nature, that is why it is rather difficult to determine the type of transformation in its “pure” form. In some cases we have to deal with a combination of several kinds of translation transformations.

### *Transcription and transliteration*

The analysis of the factual material has shown that transcription and transliteration are the most abundant ways of translation transformations in modern multilingual educational discourse. We have already noted that these are two separate types of translation transformations. However, in our paper we find it possible not to separate them, because the difference between them is not of crucial importance for our research. That is why we analyze them as one group.

As it has been stated earlier, transcription and transliteration are such ways of translating a lexical unit when a translator reconstructs its form by means of the letters of a target language. If we transcribe a word, we reconstruct a sound form of a foreign word; if we transliterate it, we reconstruct its graphic form [0].

It should be noted that the source language (SL) in our research is German, and the target languages (TL) are English (TL1), Russian (TL2) and Ukrainian (TL3). The meaning that a lexical unit of one group possesses is identical in each of the analyzed languages.

The analysis of the factual material allowed us to include 33 groups of terms in four languages (132 terms in total) into *Transcription and Transliteration* group.

Some of them are translated by means of a combination of transcription and transliteration, for example (see Table 1):

	<b>German (SL)</b>	<b>English (TL1)</b>	<b>Russian (TL2)</b>	<b>Ukrainian (TL3)</b>
1	Akkreditierung	accreditation	аккредитация	акредитація
2	Bachelor	Bachelor	бакалавр	бакалавр
3	Benchmarking	benchmarking	бенчмаркинг	бенчмаркінг
4	Coaching	coaching	коучинг	коучінг
5	Implementation	implementation	имплементация	імплементация
6	Internationalisierung	internationalization	интернационализация	інтернаціоналізація
7	Kompetenz	competence	компетенция	компетенція
8	Mobilität	mobility	мобильность	мобільність
9	Mentoring	mentoring	менторинг	менторінг
10	Moderation	moderation	модерация	модерація
11	Modernization	modernization	модернизация	модернізація
12	Zertifikation	certification	сертификация	сертифікація
13	Monitoring	monitoring	мониторинг	моніторинг
14	Supervision	supervision	супервизия	супервзія

Table 1

As we can see from the table the terms have almost identical sound and written forms. The difference lies only in the spelling peculiarities of each of the analyzed languages. In our opinion, such a similarity significantly facilitates the perception of educational management terms by the representatives of different multilingual surroundings. Historically, this similarity may be explained by their roots that come from

Greek and Latin languages. With the course of time, they assimilated acquired a form that was typical of a particular language. We may suppose that this is the form we see nowadays.

However, the analysis of the factual material has shown that sometimes transcription and transliteration are combined with some other types of translation transformations, for example (see Table 2):

	<b>German (SL)</b>	<b>English (TL1)</b>	<b>Russian (TL2)</b>	<b>Ukrainian (TL3)</b>
1	Kerncurriculum	core curriculum	базисный учебный план	базисний навчальний план
2	Netzwerke	network	сеть	сітка
3	Qualitätsmanagement	quality management	менеджмент качества	менеджмент якості
4	Teamentwicklung	team development	развитие школы	розвиток школи

Table 2

The terms presented in Table 2 are of a particular interest, because they combine three

or even four types of translation transformations.

In the first line of Table 2 is, for instance, a combination of the three types of translation transformations can be noticed. The word *Curriculum* in German is a clear example of transcription, because it sounds the same as in the TL1, whereas its translation into Russian and Ukrainian is an example of *explication* of the meaning. The word *Kern* is translated into all TLs by means of *calquing*. Thus, in this case translation and transliteration are combined with *explication* (that lies in replacing a lexical unit of the SL with such a word-combination of the TL that gives a fuller explanation of the unit) and *calquing* (a way of translating a lexical unit from the SL by replacing its components (morphemes or words) with their lexical correspondences in the TL).

The same “set” of types of translation transformation can be also observed in line 4 of Table 2. The word *Team* (SL) is expressed in TL1 by means of transcription, whereas in TL2 and TL3 it is expressed with the help of explication. The word *Entwicklung* in this lexical unit is translated by means of calquing into all three TLs.

The combination of the three types of translation transformations can also be seen in line 3. Here the transcription and transliteration (*Management* (SL) → *management* (TL1)) are combined with calquing (*Qualität* (SL) → *quality* (TL1)). Here we can also observe the change in the

word order that might be explained by interlinguistic differences between the languages of different groups (*quality management* (TL1) → *менеджмент качества* (TL2) → *менеджмент якості* (TL3)).

In line 2 of Table 2 we can observe combination of transcription and transliteration (*Netzwerke* → *network*) with calquing (*network* → *сеть* → *сітка*).

Such a combination of translation transformations may be explained by the fact that some components of the term in the SL do not have any associations or analogues in the TLs. That is why it may be quite difficult for a reader to guess the meaning of the term in the TL. Therefore, some other methods of translation transformations are used.

### ***Calquing***

The analysis of our factual material has shown that the second group of translation transformations (calquing) is almost as numerous as the first one (transcription and transliteration). We found it possible to include 27 groups of terms in four languages (108 terms in total) in it.

According to V. N. Komissarov, calquing is a way of translating a lexical unit from the SL by replacing its components (morphemes or words) with their lexical correspondences in the TL [0].

We have found out that some terms are translated by means of “pure” calquing in the

educational discourse of TLs, for example (see Table 3):

	<b>German (SL)</b>	<b>English (TL1)</b>	<b>Russian (TL2)</b>	<b>Ukrainian (TL3)</b>
1	Bildungsmanagement	educational management	образовательный менеджмент	освітній менеджмент
2	Globale Lernen	global learning	глобальное обучение	глобальна освіта
3	Bildungsstandards	education standards	образовательные стандарты	освітні стандарти
4	Karrierperspektiven	career prospects	карьерные перспективы	кар'єрні перспективи
5	Schlüsselfunktion	key function	ключевая функция	ключова функція
6	Schlüsselkompetenz	key competence	ключевая компетенция	ключова компетенція
7	Sozialkompetenz	social competence	социальная компетенция	соціальна компетенція
8	Schulmanagement	school management	школьный менеджмент	шкільний менеджмент
9	Strategische Planung	strategic planning	стратегическое планирование	стратегічне планування

Table 3

In the process of investigation it has been found out that calquing is often combined with some other translation transformation techniques. Several examples of combination of calquing with translation and transliteration have already been shown on the basis of Table 2.

However, the analysis of the factual material makes it possible to state that calquing may also be combined with some other types of translation transformation techniques like explication of meaning, for instance. Some of them are presented in Table 4:

	<b>German (SL)</b>	<b>English (TL1)</b>	<b>Russian (TL2)</b>	<b>Ukrainian (TL3)</b>
1	Creditpoint-System	credit point system	система кредитных часов	система кредитних годин
2	Interdisziplinarität	interdisciplinarity	междисциплинарная связь	міждисциплінарний зв'язок
3	Schulentwicklung	school development	развитие школы	розвиток школи
4	Berufliche Orientierung	career guidance	профессиональная ориентация	професійна орієнтація
5	Wissengesellschaft	knowledge society	общество, основанное на знаниях	суспільство, що базується на знанні

Table 4

Lines 1, 2 and 3 are of particular interest. It is curious that the terms *Creditpoint-System* (SL), *Interdisziplinarität* (SL) and *Schulentwicklung* (SL) are translated into TL1 by means of calquing, whereas their translation into TL2 and TL3 is performed by means of changing the word order.

This phenomenon can be explained by the peculiarities of technical translation connected with the nature of the Slavic languages: English and German belong to the Germanic group of languages, whereas Russian and Ukrainian belong to the Slavic one.

Lines 4 and 5 show the combination of calquing and explication of meaning. Thus, the term *Wissengesellschaft* (SL) is expressed in TL1 by means of calquing, whereas in TL2 and TL3 it is expressed with the help of explication of meaning that, in our opinion, is also connected with the peculiarities of technical translation.

## Conclusion

The results of the research prove that educational management as a science is quite a widespread phenomenon nowadays. That is why the translation of its key terms is of a particular importance in different languages of the world.

We have found out that some types of translation transformations, in particular transcription, transliteration, calquing and explication of meaning are widely used in modern multilingual educational discourse. The choice of a particular translation transformation depends in intralinguistic peculiarities of the analyzed languages, and the major difference in using a translation transformation technique can be explained by the peculiarities of technical translation connected with the synthetic nature of the Slavic languages: English and German are analytical languages and belong to the Germanic group of languages, whereas Russian and Ukrainian are synthetic languages and belong to the Slavic group of languages.

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**Nino Popiashvili**

Ivane Javakhishvili Tbilisi State University

## **Migration from language perspective**

### **Language mechanisms of multicultural education**

***Key words: migration, multicultural education, language competences***

Language is a cultural phenomenon, which has the numerous historical and cultural connections. In some cases even single words without any context express the notions, which have archetypal cultural and historical definitions. And the texts which are written in different languages and with culturally different context are full of ethnocultural and ethnolinguistic issues (realities, symbols, illusions, idioms, metaphors, sayings, word conjunctions etc.) Each text has assessment of existed materials as well as it consists of certain ideologemes and mythologemes. Through text the thoughts and relations are deeply preserved in our consciousness. Therefore, text has a great impact in formation of

individual's stereotypes, archetypes and in formation of conceptual vision in general. The language itself is considered as the collective experience of people. In other words language is an expression of a national ideology. If any foreign linguistic and cultural material is used widely, it is absolutely possible that the concepts of the native language would be driven out. Migration as a movement of people from one place in the world to another or force migration has become very mainstream in 20th and 21st centuries. The intensively and character of migration are different according to the countries and era. Migration as a movement of people significantly changes the general image of resettlement and the



demographic, social and ethnical structure of the countries.

The change of residence temporarily or forever has its own reasons. In most cases this is because of the ecological disasters, political or social reasons. There is a difference between individual and collective migration.

The English scholar E. G. Ravenstein (1834–1913) is one of the first who did a research on migration (1885). Ravenstein explored the processes of migration in Great Britain and North America and established 11 "laws of migration" on which modern theories about migration relies on. In Ravenstein's migration studies the most important are the following statements:

- Most migrants only proceed a short distance;
- The bigger a territorial center is the more attractive it becomes in terms of migration;
- The growth of the cities is related to the migration processes;

- Migration increases in volume as industries and commerce develop and transport improves;
- The economy is a major factor in migration;

International Organization of Migration states that in 2010 the number of migrants reached 214 million, which is 3.1% of people on earth. It is also mentioned that if the migration increases like that in 2050 it will reach 405 million people.

There are different classifications of migration:

**Types of migration** (seasonal migration, rural-urban migration, urban-rural migration, pendular migration, border migration, transit migration).

**Forms of migration** (managed migration, free migration).

**Causes of migration** (economical, social, cultural, political, military).

**Phases of migration** (making decision, migration movement, adaptation).

The main reason of internal migration is looking for the job, which is related to the

following factors: improve housing conditions, change lifestyle.

In 20th century migration processes were happened due to the war basically that caused forced migration from countries such as Iraq, Bosnia, Zimbabwe. Forced migration happens in authoritarian states as well. For instance, in Soviet Union many intellectuals tended to migrate in western countries. This tendency became even more common in the first years of the collapse of the Soviet Union.

### **Migration and development**

Migration processes have a certain impact on the countries that are attractive to migrants. It is possible that migration would play an important positive role in the development of the country. But at times it is also possible that this might be unprofitable for the host countries, firstly because of the money transfers. Worth mentioning that in the case of intellectual migration the "brain drain" usually happens that cause some difficulties.

### **Migration and education**

Education is very important for migrants because they seek the possibilities of realization in new country. Worth mentioning that it is inevitable for migrants to learn state language and gain knowledge. Besides, learning state language helps them in cultural integration, integration in new society.

OЭCP PISA 2006 states that in terms of migration in countries such as Australia, Canada and New Zealand migrant students as very well deal with their studies as local students. In other countries such as Austria, Belgium, Denmark, France, Germany, Netherlands and Sweden most migrant children study better than locals.

High academic achievements of migrant children refers to the good education policy for the migrants in the country.

### **Multicultural Education**

Multicultural education is related to the several important aspects. First of all this is inter-ethnical, multinational environment. It means that it is absolutely possible that in multicultural environment multilingualism

exists. Although multicultural environment can be part of the monolingual but various cultural context, there is religious diversity as well. The one good example of that is English language environment where British and American cultures are blended. The common idea of multiculturalism is reflected in the process when modern society has becoming more and more multicultural. However, the discussion about that was initiated not by the fact that the society was not different at all in the past, but by the fact that its multicultural character became evident because of the migration processes and global movement of people.

Children with different backgrounds, with different skills, speaking in different languages study at schools where they have different communicational, emotional and educational needs. Therefore, the concept of the multiculturalism is relations between one's own culture and the culture he/she lives in. These cultures to a certain extent are different from each other even within the homogenous ethnical groups, but they exist in universal

financial and technological society. In family, in a certain community or at school children do not look alike one another, although they express their own character, their individualism in many different ways. In the field of education mostly schools deal with number of issues not with the reason of individualism as such, but because of its various forms of revelation, as well as the educational needs stated by schools and society. These issues are related to the exploration of most effective forms of learning/teaching in such class where most children speak in foreign language or how to find and keep the balance between the requirements of the system based on the form of knowledge assessment, the content of the analytical learning program and the students' real needs.

The society is a mix of differences, that might be religion, race, political views etc. All these differences express the uniqueness of individuals or individual groups who are the part of society. The modern standard of multicultural education relies on the tolerance

towards diversity, cross-cultural education, that provide the possibility to get to know the values of mankind.

Multicultural environment has its aspects that require different perception and assessment from different perspectives. Multicultural environment as a substance is constantly changing and renewing, that even more impeding its perception and assessment. However, exactly from the multicultural perspective it is possible to see the world properly. Multicultural philosophy is based on the common values and similarities. In that case a person does not feel isolated.

Multicultural education covers several important aspects: preschool education, school education, supplementary school education, teacher special education (multiculturalism-

cross-cultural studies), teacher training in state and second language learning/teaching, higher education, gathering and analyzing the data about the basic needs of migrant students, as well as gathering and analyzing the data about the basic needs of non-migrant students and cross-cultural studies.

Worth mentioning that multicultural teaching/learning is not only important for migrants and foreign students but non-migrants as well. Accordingly, modern educational approaches mean using cross-cultural studies in new analytical programs and also developing proper educational learning/teaching and scientific materials.

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