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The Language Situation in Contemporary Georgia

2. Caucasian and Non-Caucasian Languages

Abstract

In the second part of the article conclusive results of the project "Sociolinguistic situation in contemporary Georgia " are presented regarding the distribution of languages and their interrelations with other languages in Georgia. The research was conducted in 2006 - 2008 and focussed on the language politics, education and other significant aspects in the country.

Together with ethnic differences, Georgia is characterised by linguistic variety. In the first part of the article the issues of the attitude of the State language towards other Kartvelian, related languages were discussed as well as the methodology employed in the project and main concepts and terms which had to be defined precisely to avoid ambiguity (Gabunia, 2014). In this article I will also discuss the situation regarding the languages which are traditionally referred to as "minority" languages (see below). Within the frames of the project "Sociolinguistic situation in contemporary Georgia", in order to depict the "linguistic portrait" of Georgia, 6 working groups were created:

I - Group for Georgian literary language
II - Group for Kartvelian languages
III - Group for Caucasian languages
IV - Group for Non-Caucasian languages;
V - Group for Georgian language dialects
VI -Group for migrations and digital processing.

In the previous article I presented discussion and summing up of the research results conducted by the first-two groups. Below I will present the summing up of the findings provided by two groups: Group for the Caucasian languages (Group leader Tariel Sikharulidze) and that of the non-Caucasian languages (Group leader Merab Babukhadia). The data include both the raw material from

the questionnaires as well as the recorded audio-material.¹

The target groups of the project were the groups speaking minority languages and living compactly as well as dispersively.²

In this respect Georgia presents an extremely variable picture. 4 regions could be singled out in which the representatives of a minority live compactly: Abkhazians (representatives of Caucasian languages) ; Ossetians and Armenians (representatives of Indo-European family); Azerbaijanis (Alatai - Turkish languages family – Tabatadze, Gabunia, Odzeli, 2008, p.9).

1. Abkhazians live in the north-western part of Georgia - between two rivers the Enguri and the Psou, along the Black Sea coast. According to the poll in 1989, their number reached 100,000 (In the whole territory of Georgia, including the places of dispersive settlements).

Today their number is almost halved (due to the military actions and migration processes). A small part of ethnic Abkhazians live in Achara (Tabatadze, Gabunia, Odzeli, 2008, p.10).

2. Ossetians live compactly in the Northern part of Shida Kartli as well as in several parts of South Georgia and Kakhetia.

A fairly large number of them are dispersely settled in the whole territory of Eastern Georgia. According to the census in Telavi of 1989, the number of Ossetians equalled 165,000. Nowadays, after the conflicts, the number of the Ossetian population has also decreased dramatically (Tabatadze, Gabunia, Odzeli, 2008, p.10).

3. Armenians mostly live in Samtskhe-Javakheti and the Tsalka district, Kvemo Kartli. Regarding the number of minority population, Armenians come second after the Azeris.

4. Azerbaijanians are settled compactly mostly in Kvemo Kartli (Southern-Eastern part of Georgia) and Shida Kartli (Tabatadze, 2010).

It is worth mentioning as well that compact settlements of Armenian, Ossetian and Azeri groups border their ethnic motherland. For instance, the region of Kvemo Kartli where Ethnic Azeris live compactly, borders the Republic of Azerbaijan whereas Samtskhe-Javakheti, where ethnic Armenians live compactly, borders the Republic of Armenia. I believe that determination of the sociolinguistic image of these two languages and implementation of adequate linguistic policy (based on their number and specificity) urges one to apply different approaches. The

linguistic situation in Abkhazia is even more peculiar: This is an ethnic group which is only settled in Georgia and does not have any ethnic territory or motherland but Georgia (Tabatadze, Gabunia, Odzeli, 2008, p.11).

Besides these 4 groups there are several compactly settled language groups which occupy a very special place from the point of view of sociolinguistic situation. Specifically, the situation of Pankis Kists, Udis and Batsbs must be discussed separately (see below).

There are some ethnic groups in Georgia which do not live compactly in the regions of Georgia (so called dispersive settlements) such as Russians, Greeks, Israelis, Kurds, Yesids, Assirians, Ukrainians, etc. (Gabunia, 2014: 67-69). It should be noted that these ethnic groups are not homogenous. For instance, the Greek diaspora consists of two groups, one of which speaks Turkish whereas the other – Greek (Svanidze, 2002, see below).

The issue of the majority is also very specific (made up by Georgians) which in the regions where ethnic minorities are settled compactly is presented as minority, such as Kvemo Kartli and Samtkhe-Javakheti making up majority into minority (Gabunia, Tabatadze, Odzeli, 2008) A language policy should depict and find a solution to this challenge as well: they should protect ethnic minorities as well as the ethnic majority, presented as ethnic minority in several

regions (Tabatadze, Gabunia, Odzeli, 2008, p.16).

In 1991, after the collapse of the Soviet Union, Georgia regained its independence. Forceful migratory politics implemented by the Soviet Union (which was formally known as 'Federation' in reality was a unitary state) formed a number of ethnic issues in the ex-Soviet states after its collapse. The **Russian language** was the language of communication between the local population and ethnic minorities. As a result of the Soviet language policy, ethnic groups living in Georgia - Russians, Armenians, Azeris, Abkhazians, Ossetians, Kurds and others became part of Russian language community. After Georgia gained independence there was a crucial need to implement a corresponding language policy, as radical changes in the political reality of the country also changed the social position of such groups. Georgia chose a liberal way and conferred citizenship to all the peoples living on its territory. However, this 'zero' politics did not prove to be sufficient for the ethnic groups to be loyal to **the Georgian state as they got the citizenship in spite of the fact that they had not applied for it.**

From this standpoint, the classification of ethnic minorities living in Georgia can be referred to as 'Non-Voluntary' minority (Ogbie, 1991)

The language policy is administered in some form on the territory of the state notwithstanding the status (whether the state is monolingual or multi-lingual). In the case of a monolingual state, the main issues are elaboration and protection of literary standards whereas in a multilingual state the issue regarding the regulation of relationships between the peoples remains crucial, which, in turn, is directly connected with the language policy established by the country.

As a rule, one of the most important tasks of the language policy is establishment of a 'hierarchy' between the languages which means giving a dominant status and creating corresponding conditions for the development of one of them (state language). Generally this involves the state status of the language which differentiates its official (legal) and factual status. The former implies determining its official (legal) status in legal acts whereas the latter depends on the following parameters: the number of

speakers, range of usage, social-demographic situation, prestige, political tendencies, etc.

Discrepancy between the legal and factual statuses was observed in Soviet Georgia which brought interesting results: Georgian "state language" was compulsory for the representatives of the nation. Part of the non-Georgian population commanded it on the colloquial level while receiving education in Russian. Although Armenian, Azeris, Abkhazians and Ossetians had the opportunity and right to learn in their mother tongues, Georgian was still considered to be a compulsory subject.

The Russian language in such schools had the status of a foreign language. However, a great part of such a population did not (or could not) use this right and preferred to learn Russian (which was considered to be a prestigious language).

Thus, Georgian which legally had a status of a state language was either ignored or just formally taught and learned. It should also be taken into account that in such regions Russian schools were especially popular and the 'elite' part of such a population took their children to Russian schools. In monolingual Russian schools the children did not learn

Georgian. Moreover, it was a serious problem to learn their own language.

According to the established situation the Russian language became compulsory for people speaking national languages and not *vice versa*.

It should also be added that objectively, the discrepancy between the official and factual statuses, was not only a Soviet occurrence and that it emerged in many other countries (Tabatadze, Gabunia, Odzeli, 2008, p.14).

It is worth noting that people whose national language belonged to 'minority' languages should be multilingual theoretically. (1. Their own native language; 2. State language (Georgian) and 3. Russian).

However, in reality, the components of bilingualism were their native language and Russian, which was learnt at school.

The Russian language was the only means of communication in local tertiary education institutions.

Russian was also a language of documentation. As a result, various bilinguist forms including Russian and a minority language were formed in Georgia, including Russian - Abkhazian, Russian - Armenian,

Russian - Azeri, Russian - Greek (T. Sikharulidze, 2008)

Compactly settled Linguistic Minorities

The Abkhazian Language

The Abkhazian language belongs to the Northwest, or Abkhazian - Adyghe group. Two dialects are singled out: Bzyp and Abzhywa. Bzyp is spread in the North west part of Sukumi whereas Abzhywa is spread in the North east part of the region. The difference between these dialects is mostly phonetic. Specifically, the Bzyp dialect has a more complex phonetical system which is expressed by several specific sounds which are not testified in Abzhywa. As well as this, there are some differences regarding the lexical systems although lexical differences do not interfere with the communication between the people speaking these dialects of the language.

Abkhazian literary language is based on the Abzhywa dialect.

The Abaza language is very close to the Abkazian language . Moreover, Abkhazian and Abaza languages actually make up one whole linguistic unity. However, as the people lived in separate territories and their

literary languages were based on different bases became it possible to distinguish Abkhazian (literary) language from Abaza (literary) language.

Adyghe (Adyghe, Circassians and Kabardians) and Ubykh also belong to the same language group. The latter lived in the vicinity of Sochi till 1864 and currently are mostly settled in Turkey. As well as this, Abkhazians are closer to Georgians regarding a number of cultural and mundane customs as well as Abkhazians' language and anthropological type, which can be explained by long-term contacts between these two peoples.

Abkhazians call themselves 'Absua' whereas Georgians refer to them 'Abkhazebi'. This ethnic term which spread from Georgian is currently more accepted in the wider world.

In Turkish and other North-Caucasian languages, the Abkhazians are referred to as 'Abaza'.

The Abkhazian language possesses the status of a state language in the territory of Abkhazia. There should be fewer problems for a state language although after the Georgian - Abkhazian conflict the status of Abkhazian as a state language became utterly

formal and the Russian language which also has the status of a state language of the self-announced republic, has completely taken over.

Besides Abkhazia, the Abkhazian language is represented in Western Ajara where Abkhazians live compactly in Adlia, Angisa and Peria, close to Batumi. Abkhazians moved to Ajara at the end of the 19th century after a part of them were left in Ajara after being persecuted from Abkhazia. Abkhazians living in Ajara have retained their customs, family names and first names. However, they no longer can speak Abkhazian. Older generations do not remember Abkhazian well or they pretend that they do. Younger generations prefer to communicate in Georgian, or in certain cases - in Russian.

It is worth noting that older generations have practically forgotten Abkhazian and thus, cannot teach the language to the younger Abkhazians.

As it was mentioned above, in Abkhazia (in the territory of the self-announced Republic of Abkhazia) the Abkhazian language faces a great challenge. The language of communication in Abkhazia is Russian and not Abkhazian. Currently ethnic

Abkhazians are not fluent in Abkhazian and the percentage of such people compared to the monolingual population (speaking only Russian) is very small. The younger generation practically does not know their mother tongue or does not use it in everyday life.

Before the Georgian - Abkhazian conflict Abkhazia revealed a distinctive trilinguism (Abkhazian, Georgian/Megrelian and Russian languages). In places where Armenians, Greeks or other minorities lived, bilingualism was also distinctly observed. Such a population knew their own language and Russian (in rare cases - Georgian).

The language of communication was Russian for both Georgians and Abkhazians. Megrelian was also wide spread among the population. Those Abkhazians who lived in Ochamchire and Gali districts or had a Georgian mother, also spoke Megrelian.

This situation changed radically after the conflict when the Georgian population was forced to leave Abkhazia.

It can be argued that currently the Language situation in Abkhazian is bilingual which includes Abkhazian and Russian languages. Frequently the knowledge of Abkhazian is confined to the **oral speech**. Abkhazians mostly have Russian education and

possess elementary reading and writing skills in Abkhazian (except for exceptional cases).

The Abkhazian - Russian bilingualist situation (unlike the trilinguist situation before the conflict) which was formed in Abkhazia after the Georgians were forcibly ejected from their homes can last for quite a long period of time with insignificant deflections to either of the directions. This will happen only if both of the languages have equal or even a similar level of development as well as opportunities. In any other case the range of the employment of one language is decreased and it is used only in everyday situations which leads to its disappearance.

The Abkhazian language faces an apparent danger of extinction. Non-existence of full Abkhazian schools hampers not only the process of accumulation of knowledge but also acquisition of the tool of usage of the knowledge - **the language**.

Incomplete informativeness of Abkhazian (massmedia, literature, theatre, cinema), lack of suitable state support, very low level of public spirit and culture, including that of the language culture: all of these factors condition the current state of the Abkhazian language.

The Ossetian Language

The Ossetian language is a North Iranian language and belongs to the Indo European languages. Ossetians speak in two dialects- Iron and Digor. The literary language is based on the Iron dialect.

Ossetians are one of the numerous minorities in Georgia. At the end of the 1980s their number all over Georgia was 160,000 and came after Azeris and Armenians. This number was drastically affected by the conflict in the territory of the South Ossetian Autonomous Republic in the beginning of the 1990s (Tabatadze, Gabunia, Odzeli, 2008, p.10-11).

While discussing bilingualism the degree and level of the command of the second language and its attitude towards the mother tongue should also be considered. In this respect the sociolinguistic situation in the territory of ex-South Ossetia differs radically from the situation before the conflict in the region.

By 1991 (according to the official data) there were 45 Secondary schools (36 monolingual (Ossetian), 3 (Georgian - Ossetian) and 6 (Georgian - Russian - Ossetian) . Ossetian schools opened beyond

the South Ossetian Oblast as well. For instance, in the Khashuri district there were 30 Ossetian schools. In 1928 - 29 there were 27 Ossetian schools , beyond the Oblast, whereas in the beginning of the 1930s in most districts in Georgia there were Ossetian schools. In 1939 - 40 the number of school children there was 34,547. In South Ossetia there were 20,000 Ossetian schoolchildren and 7,000 Georgian schoolchildren.

Currently the Ossetian language is taught only as one of the subjects. If earlier it was a language of tuition in primary schools, now the Ossetian language has lost this function.

Unfortunately, the process of optimisation which took place as part of reforms in the educational system of Georgia, affected Ossetian schools as well. Before the optimisation, in Lagodekhi district there were several Ossetian schools in the following villages: **Areshperni**, **Pona**, **Khechil**, **Bolkvi** and **Pichkhi-Bogiri**. The schools in Areshperni and Pona were secondary schools whereas those in Bolkvi and Pichkhi-Bogiri were incomplete and had only 9 forms. As for the school in Khechili, it was only primary. After the optimisation only two schools remained: in Areshperni

and Pona. The school in Khechi was closed down due to the lack of pupils and the schools in Pichkhi-Bogiri and Bolkvi were merged with that of Areshperni public school. The status 'Ossetian' in these schools refers only to the fact that in such schools the native tongue is taught as one of the subjects and the language of tuition is Georgian on the secondary as well as primary levels.

Nowadays, as well as in the case of the Abkhazian language, Ossetian - Russian bilingualism is present in the territory of the self-announced South Ossetian republic.

For obvious reasons, within the frames of the project the research was conducted and the survey was organised only in the groups living within the territory under the jurisdiction of Georgia (Shida Kartli, Samtskhe-Javakheti and Kakheti). Part of the Ossetians believe that their native language is Ossetian as they are Ossetians whereas the second group indicates that their native language is Georgian as it was their first language and that of tuition. The third group thinks that their native languages are both Ossetian and Georgian.

Part of the Ossetians taking part in the survey do not speak Ossetian, do not have

Ossetian books at home and those who can read and write in Ossetian, are not fluent.

Although the population watches both Georgian TV channels and Ossetian programmes from Tskhinval, they believe that they feel much more comfortable watching Georgian programmes.

Generally, it should be claimed that the Ossetians living in the territory of Georgia under Georgian jurisdiction can be characterised as stably bilingual (Ossetian and Georgian). Their Patoi, the language they use in the family, is Ossetian together with Georgian, thus they use a mixed code or, in other words, a sub-code.

Codified bookish-literary language for Ossetians is only Georgian. Georgian is also a language of communication with state structures and administration.

The Azeri Language

The Azeri Language belongs to the Southwestern group of the Alatai-Turkish family. It is an official language in the Republic of Azerbaijan and the most important language in the Iran Islamic Republic.

Azeris live in the republic of Azerbaijan, the Eastern part of the Southern Caucasus.

They are also settled compactly in Georgia (Kvemo and Shida Kartli Regions, Kakheti), Dagestan and Iran. According to statistics, Azeris make up about 7% of the population in Georgia, 19.2% of which live in urban areas whereas the the remaining part live in rural areas.

The number of Azeris living in Georgia rose in the second half of the 20th century when they overcame all the other ethnic minorities regarding the birth rate. In 30 years their percentage in the population of Georgia doubled and they make up the most numerous ethnic minority currently living in Georgia. The number of Azeri-speaking population in Kvemo Kartli makes up 45% of the population. In addition, they are compactly settled in the Telavi, Lagodekhi and Sagarejo regions (Kakheti) and Mtkhseta and Kaspi districts (Shida Kartli).

The majority of Azeris living in Kvemo Kartli do not speak the State language.

Due to the long-term flaws in the educational system of Georgia, they can speak only one language (Azeri) and while communicating with other ethnic groups, cannot use Russian either as Russian, which was a language of communication among ethnic groups in Georgia during the Soviet Union, is gradually losing its function since Georgia regained independence. If years ago the Azeris living in Georgia were bilingual, (in some cases, even trilingual), currently the

majority of this ethnic group is monolingual – they do not know Russian. There are systemic issues regarding teaching Georgian and due to this, the Azeri population speaks only the Azeri language which creates many problems from the point of their integration and communication.

Since the 1990s the issue of teaching Georgian to ethnic groups has been one of the main tasks in the process of integration of ethnic groups into the society. However, the actions made by the State have been ineffective so far and have brought insufficient results. Reforms which are being carried out in the system of Georgian education are long-term and will not yield any results for several years at least. Until 2010, if not knowing Georgian, the Azeri population which desired to get a tertiary education mostly went to Azerbaijan. After the so-called ‘policy of concession’ the Azeris have been given the opportunity to take exams in Georgian universities which lays a real foundation on the way of their integration into the Georgian society. The last 4 years have made a lot of difference in this respect.

Due to not knowing of the state language, the population cannot access Georgian news

on TV. There is only one news programme on Channel 1 (Public broadcaster) which is broadcast once a week and which makes the Azeris from Kvemo Kartli watch more foreign programmes (mostly Azeri, Turkish and Russian). It is also a fact that Azeri media is not developed in Georgia. The TV programmes in Kvemo Kartli spread in a limited area and the process of broadcasting is slow and does not work smoothly. The Azeri media is also weakly developed. The newspaper "The Gurjistan", though ineffective, has been in circulation since 1921. Due to the above discussed factors, the population of Kvemo Kartli are better informed regarding the processes going on in Azerbaijan than in Georgia.

The culture and customs of the Azeris living in Georgia are maintained by Azeri schools active in Georgia (about 120 schools). In addition, the Azeri culture house, folk groups, NGOs are aimed at developing Azeri culture together with the Azeri Cultural Centre and Tbilisi State Azeri theatre, both active in Tbilisi.

The native tongue of the Azeris is the Azeri language which is used in the families. An Azeri child starts talking in Azeri. However, the last few years witnessed the

tendency to take Azeri children into Georgian schools which is a positive tendency regarding their integration into Georgian society. However, this also creates a number of issues which should be solved by the educational system. Unfortunately, the latter is not ready yet. It would be much more effective if the Azeri children were taken into Georgian kindergartens into special groups under the guidance of teachers trained for these target groups. (The first steps are already being made in these directions). Those children who go to Azeri kindergartens, can speak Georgian when they enter school unlike those children who do not go to Georgian kindergartens and who cannot speak the State language at all, or know a few words, which makes it difficult to master the curriculum.

The Armenian Language

The Armenina language belongs to the family of Indo-European languages though making up an independent branch of the family.

Armenians represent the core population in the Republic of Armenia. In addition, they compactly live in the self-proclaimed

republic of Karabakh as well as in more than 60 countries in the world, including Georgia.

According to the 2002 census, the Armenian population makes up about 5.7% of the whole population of Georgia (4,661,500). They live in towns and regions although more of them are settled in Tbilisi, Samtkhe-Javakheti, Kvemo Kartli, Ajara and the Abkhasian autonomous republic (Tabatadze, Gorgadze, 2014, pp. 281-300).

The majority of the population living in Javakheti does not speak Georgian. Russian, which used to be the only language of communication with ethnic groups lost its function in the 1990s. Due to the Soviet heritage and long-term faults in the language educational policy, the local population can only speak Armenian or Russian. For certain reasons (for example, deployment of Russian military forces in Akhaltzix and Akhalkalaki till 2005. As well as this, the majority of the population regularly commutes to Russia in search of workplaces), unlike the Azeri population, Russian still retains its function of communication in this region. In recent years, development of the trilingual pattern is also noticeable although this process is still in its embryonic stage.

Unlike the Javakheti Armenian population, Armenians living in Tbilisi know Georgian more or less which is due to the fact that in Tbilisi the Armenians have to communicate with the Georgian speaking population on everyday, professional or mundane levels (Kachkachishvili, 2013, #2, 83. 86-89).

The Armenians, as a rule, also know Russian which makes them trilingual. Not knowing Georgian well enough is one of the major factors for emigration of Armenians from Georgia abroad. Armenians see the prospect of their employment in Russia, which gives them opportunities to support their families in Georgia. Some Armenians go to their historical motherland and find some work there although Armenia also experiences quite a few problems in economics. Due to this, the number of people moving to Russia is higher.

In Samtkhe–Javakheti the major sources of information for the Armenian population are Armenian and Russian TV channels. There are also several regional tele companies as well and several Armenian, Russian and Georgian TV channels are broadcast. However, the majority of participants of the research do not watch Georgian TV

Channels, cannot read Georgian papers and what is more important, express their dissatisfaction regarding the standards of teaching Georgian in the region.

Local newspapers are printed in the region at certain periodicity. In Tbilisi, since the Soviet time, the newspaper 'The Vrastan' is printed although the degree of its efficiency is very low (Kachkachishvili, 2013, #2, pp. 96-97).

Armenian schools in Georgia play an important role in retaining the ethnic and linguistic uniqueness of this group. However, the process of teaching a state language is still to be settled which certainly impedes the integration of the Armenian population of the region into Georgia.

Minor Language densely populated groups

Besides the above-mentioned major linguistic minorities there are several densely populated groups in Georgia which, due to the peculiarity of their state, must be discussed separately. These are: Udi, Kist and Batsb languages (all three belong to Iberian-Caucasian family of languages).

The Udi Language

The Udi language is an endangered language. The fact that it is believed to be developed from the Caucasian Albanian language, makes Udi unique.

The Udi language belongs to the Lezgic branch of the Dagestan group of Iberian Caucasian languages. It possesses two dialects: Nidzh and Vartashen.

To the Udi alphabet (or Albanian) are ascribed unread inscriptions found in Georgia, Azerbaijan and Daghestan. Currently Udi is a language without an alphabet. By the 1920s this language acquired an alphabet. In 1934 a reader by Tevdore Jeiranashvili was published and was used by 1945. The Udis moved to Georgia in 1920 - 1922 after the Armenian and Azeri conflict which went beyond the national frames and turned into religious intolerance. This made the Udi leave their motherland (old Caucasian Albania) and move to the Kvareli district. First they settled 7 kilometers from Kvareli, at the foot of the mountain, in a humid place called Chantliskure (now the village Chantliskure). Later by the initiative of their leader Zinobi Silik (Silikashvili), they moved a kilometre to the East and built the village of Zinobiani (Oktomberi).

It is supposed that historically, the Udis were bilingual. The Udi language was considerably influenced by the Azeri language. The Udins living in Azerbaijan are fluent in both, Azeri and their native language. The Udins living in Georgia are also bilingual and have an excellent command of Georgian which is, in most cases, used as a means of communication. In a house, specially built as a chapel (they do not have a church yet) they pray in Georgian.

The level of the command of the Udi language is determined by the age of the Udis. The older generation is fluent in both languages. Middle aged Udis are better at Georgian whereas school children and young children but for rare exceptions cannot speak the Udi language at all.

The Circassian Language

(The speech code of Pankisi Kistis -Kist dialect)

Kists live in Pankisi gorge, district of Akhmeta, Georgia. Pankisi gorge which is made up by the river Alazani is situated at the Northwest border of Kakheti region. The number of these people is up to 6,000. A small number of Kists lives in Chechnya.

Kist is a mixed dialect made up by Circassian dialects: Maisturi, Akhiuri, Khildikharouli, Mitkhouri and Hacharouli. Consequently, it belongs to the Vainakh subgroup of the Iberian-Caucasian language family.

Together with the Kist language, all the Kists speak Georgian and are thus bilingual. The majority of them consider Kist to be their native language. In their families they use Kist and Georgian equally frequently. Toasts are proposed in Georgian during feasts and the institution of a toastmaster is also Georgian.

The Kists cannot speak literary Circassian although they still manage to communicate with Circassians and in order to make this process easier for the Circassians, they try to limit the usage of words borrowed from Georgian. Therefore, they do not have a problem of understanding and making themselves understood. Kists correspond in Georgian as the language of tuition is Georgian and thus, their reading and writing skills are developed in Georgian. Kist language is used only in oral speech.

The Tsova-Tush (Batsb) language

Tsova-Tushis or Batsb people identify themselves with Ethnic Georgians although their language belongs to the Vainkh subgroup of Iberian-Caucasian languages.

These people are bilingual and fluent in both spoken languages, Georgian as well as Batsb.

The question is what is the balance between the degree of knowledge of Georgian on the one hand and Tsova-Tush, on the other. Or in other words, do the Tsova-Tushes command both of the languages equally well or does one of them occupy a dominant position?

According to the research conducted in the project it became obvious that middle-aged and young Tsova-Tushes can easily switch over from one language to another without any obvious problems depending on which word is remembered more easily in the context. It is interesting to note the psychological attitude of the speaker. The speakers don't feel an alien linguistic environment while switching from one language to the other. Quite frequently, parts of a sentence are delivered in Georgian whereas the other part is in Batsb. The linguistic fragments of the systems of the

two languages are so well connected in one syntactic unit that they are perceived as one linguistic unit

Obviously, the linguistic community of Tsova-Tush is characterised by uniform, ideal and adequate bilingualism, which makes an interesting material regarding the research of the fundamentals of language interference and convergence.

Groups of dispersive settlements

The Russian language

Russian is a representative of the East Slavonic subgroup of Indo-European languages with an alphabet based on Kirilitsa.

Russians constitute the core population of the Russian Federation. Like Ukrainians and Belorussians, they are descendants of Old Russian people (9th - 13th centuries), which was formed by Eastern Slav tribes, around Kiev, in the process of establishing the old Russian state (Kiev Russia).

According to the census data 2002, Russians make up 1.5% of the whole population of the country. Now their number is even lower as they have returned to their historical motherland.

During the Soviet Union the Russian language was the main language of

communication between ethnic groups. Considering Russian as a priority language, the Russian population did not have the need of learning Georgian. However, after Georgia regained independence, Russia lost its dominant position. Although it still remains a communicative language between ethnic groups in Georgia, its diminishing role gives an additional incentive to the Russian youth remaining in Georgia to emigrate.

After 1991 Russian children born in Georgia went to Russian schools as their parents did not trust the local educational standards and hoped that Russian education would increase their chances to find a job in Russia. Another reason for taking children to Russian schools was a weak knowledge of Georgian. In the 2003 - 2004 academic year there were 168 Russian schools in Georgia of which 55 were monolingual whereas the remaining schools were bilingual and trilingual (together with Russian, the languages of tuition were Azeri and Georgian). However, the number of Russian schools is decreasing together with the Russian speaking population. It is also worth mentioning that currently not Russians, but the representatives of other ethnic groups

make up a significant number of pupils in Russian schools.

Russians continue living in monolingual conditions as in the Soviet Union they did not have a need to learn other languages (in this case, Georgian), especially, as the Russians mentioned themselves, Georgians always tried to talk Russian with them. Thus, monolingualism is the main form of speech function for Russians living in Georgia.

The Ukrainian Language

The Ukrainians speak the Ukrainian language which belongs to the group of East Slavonic languages.

Ukrainians are the core population of Ukraine, but a certain number of them live in Russia, USA, Europe and so on.

According to the census of 2002 of the Georgian population, there are 7,039 Ukrainians living in Georgia half of which live in Tbilisi whereas many of them live in Ajara.

The Government started to work on preserving the Ukrainian language only on September 1, 1999, when the Ukrainian school after Mickheil Grushevski opened in Tbilisi. The Majority of school children come from mixed Georgian - Ukrainian families.

The school children get a primary education in Ukrainian. In high forms they learn Ukrainian language and literature. The younger generation speaks Georgian better although they get education in Russian or Georgian schools and they stay in Georgia or go to Ukraine for their tertiary education.

Ukraine provides scholarships to 10 students from Georgia each year to study in Ukrainian Universities.

The Association of Ukrainians living in Georgia, founded on July 15, 1992 plays an active role in the preservation of national uniqueness of Ukrainians. Mikhail Boris has been in charge of the association since 1994. Since 1995 in the territories with compact Ukrainian settlements Ukrainian societies are created.

The Polish Language

The Polish language belongs to the East Slavic group of languages of the Indo European family. Unfortunately, a great part of the Polish people living in Georgia have forgotten their national language as there were no Polish schools and young people mostly got their education in Russian schools.

The Polish population does not exceed 2,000 people and thus they do not make even one per cent of the whole population. Most of these people are assimilated and live both in Eastern and Western Georgia (Guria-Ajara). The majority of them live in Tbilisi where they have established a Polish diaspora and teach young Polish people their language, culture and traditions .

The Polish people gather in the Catholic church and attend masses. This is one of the most favourite places for them to meet.

The Greek Language

The Greek language is a mother tongue for Greek and Cypriots and belongs to the Greek group of Indo-European languages. The Greek language was first testified 3,500 years ago and is mostly spread in the Balkan peninsula, islands around it and partly in Bulgaria, Albania and Turkey.

The Greeks living in Georgia are mostly the so- called Pontic Greeks (speaking the Pontic dialect) who moved from the Eastern provinces of Turkey. Their first settlements appeared in Georgia in the 18th century. This dialect was spoken in the following villages: Santa, Neokharaba, Gumbat, Tarson (Tsalka district), Sakire, Gora (Dmanisi

district), Ivanovka, Big Iraga, Small Iraga, Jigrashen, Vizirovka, part of Alekseevka (Tetrtskaro district), Michaeltsminda (Akhaltikhe district), Tsikhisjvari (Borjomi district). The dialect is also spoken in Abkhazia and Ajara. The majority of the Greek population living in Tsalka district are Urums (Turkish speaking Greeks) who, although they do not speak Greek, still identify themselves with the Greek ethnos: one national group makes up two qualitative variants and the ethnic picture does not coincide with the linguistic picture.

The Greeks lived in the villages of Khadiki, Guniakala, Takkilisa, Edikilisa, Tsintskaro, Jinisi, Avranlo, Khando, Beshtasheni, Baiburti, Bashkovi, Livadi, Karakomi, Olinkai. The Urums also lived in the following villages of Dmanisi district : Sarkineti, Ganakhleba, Velispiri and Tsintkaro (Tetrtskaro district).

The term ‘Urum’ appeared after the fall of the Eastern Roman Empire and conquest of the ex-Byzantine provinces by Turkey. The term comes from the Latin stem ‘Roma’ meaning Roman, or the subject of Eastern Roman Empire. This term also applied to the population living in the provinces conquered

by Turkey without specifying their ethnic origin.

For Greeks, Georgians, Azeris and Armenians languages of communication are Russians and Turkish. Greeks living in Tsalka regions cannot speak Georgian as starting from the period of the Soviet Union the standards of teaching Georgian as well as motivation has been quite low. Unlike the above-mentioned regions, Greeks living in Tbilisi and other regions of Georgia have a certain knowledge of Georgian though their communication language is still Russian. Due to not knowing the state language, the Greeks living in the regions of Georgian are kept in informational isolation and, what is more important, this hampers their full integration into the social and political life of the country. As well as this, the younger generation considers the social-economic and political situation in the region not promising and thus reveals less enthusiasm to learn Georgian.

The Kurdish Language

The Kurdish language belongs to the Northwestern group of Iranian languages of the Indo - European family .

Kurds (who call themselves Kurmanjis) are one of the ancient people in Western Asia. They live in Iran, Turkey, Syria, Iraq (Kurds refer to this territory as Kurdistan), Libyan, Afganistan, ex-Soviet Republics (Armenia, Azerbaijan, Georgia, Kazakstan, Turkmenistan). Their ethnogenesis comes from ancient Median and Iranian tribes.

According to the census of the Georgian population in 2002, 843 Kurds live in Georgia (19.2% of which live in Tbilisi) which makes up 0.4% of the whole population. The majority of Kurds live in Tbilisi, Rustavi, Batumi and Telavi. Kurds are settled in the outskirts of Tbilisi, namely in Gldani, Varketili and the Third Massive as well as in the above-mentioned cities. However, the most densely populated area is still in the suburbs of Tbilisi.

Kurds are one of the most ancient populations in Georgia. Iezidis and Kurds belong to the same tribe although differ in religious confession. Intensive settlement of the Kurds in Georgia started in the beginning of the 19th century. They mostly settled in the South Georgian region, Tbilisi, Kakheti and in the villages around Telavi.

Kurds who live in Tbilisi refer to themselves as Iezides and separate

themselves from Kurds (sometimes Iezides even look down at Kurds).

Kurds are fluent in Kurdish, Georgian, Armenian, Russian and one of the European languages (English, German, French).

Kurds could speak Russian better as they usually got education in Russian. At that time Russian was widely spread and was considered to be a priority language among ethnic minorities of Georgia (and not only among them). Currently, Kurds living in Tbilisi go to Georgian schools.

The families which were educated in Georgian, speak Georgian and Kurdish at home whereas those who got their education in Russian, speak Russian and Kurdish.

The older generation speaks mostly Kurdish at home.

The Assyrian language

The Assyrian (Syriac) language denotes the modern Assyrian Neo-Aramaic (Semitic language group) dialects spoken by Assyrians.

Assyrians make up 0.1 % of the population of Georgia. Their number exceeds 3,200. They live in Western Georgia, namely, in Imereti, Guria and Ajara. Syrians or Assyrians are concentrated in Kanda (Kaspi district) which is called Dzveli (Old) Kanda

to differentiate it from the village of Kanda (situated 3 kilometres away and inhabited by Georgians). During the Russian - Iranian war in 1874-1875, Assyrians left Iran (Urmia, village of Nazi) because of the pressure from Iranians (as claimed by the Assyrians themselves).

Among Assyrians the Assyrian language is still spoken at home although Georgian prevails. As the language of TV, radio and press is Georgian, the Assyrians do not have

any access to Assyrian information sources. Thus, Georgian prevails although these people live in classic bilingual conditions. Traditions (wedding receptions, funerals or other rituals) are close to Georgian.

* * *

In the territory of Georgia there are several scores of other dispersively settled linguistic groups. However, I did not discuss them due to the limited format of the article.

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SOME PECULIARITIES OF THE COMPARATIVE ANALYSIS OF P.B.SHELLY'S "CLOUD" AND ITS UKRAINIAN TRANSLATION BY V. MYSYK

ABSTRACT

The article is devoted to the structural, lexical and stylistic peculiarities of P.B.Shelley's "Cloud" and its Ukrainian translation given by V.Mysyk. Specific devices used by the translator are scrutinized.

Key words: poetry, personification, generalization, omission, addition, rhyme, rhythm.

Nowadays when the global informational base is being formed, the translation becomes a dynamically developing sphere of human activity as a reaction to the main demands of the society and international relations in different spheres. And the main sphere where the translation functions not as a craft but arts is the perception of the values in the process of dialogue of cultures and civilizations.

One of the most important methods of the translation is comparative method uses in the given article as the analysis of the form and content of the target language text translation in comparison with the form and content of the original (source language) text that gives a possibility to analyze typical difficulties of the translation connected with the peculiarities of the

given languages and the elements of the original text which are not translated into the target language. Such an analysis helps to scrutinize the brightest peculiarities of the two works created in different languages, characterizes creative peculiarities of two individuals – the author and the translator, and helps to follow the canons which dominate in the artistic culture of the two languages in the period of the works creation, to estimate objectively the literary text translation quality [4, 262]. This demonstrates structural and semantic correspondence of the translation to the original or in other words of its adequacy.

A number of works by the foreign and home scientists are dedicated to the given method. Such outstanding scientists as V. Komissarov, V. Vinogradov, G. Gachechiladze, I. Kashkin, V. Koptilov, S. Alekseev, Yu. Gurova, E. Maslennikova, J. Skugerevskaya stated the important role of the translation text analysis.

A specific feature of P.B. Shelley's poetry is a poetic language which is marked by regular and harmonic consequence of sounds. The author believes that poetry stirs up and enriches human's mind, hints to the real world's beauty. Thus the surrounding world becomes for him a source that reveals artistic individuality.

Poem "Cloud" belongs to that period of Shelley's life when he started to prefer realism. The poet's last years' lyric is dedicated to nature. His images become more true to life. His depicting of nature loses didacticism and becomes not so abstract, more real, many-sided, alive and precise.

P.B. Shelley gives the depicting of nature a deep philosophic and political sense. In the landscape there are neither gloomy tones of Byron's landscape nor sweet sentimentalism of lakists.

The poem has a definite structure, pair and non-pair lines differ from each other. Non-pair lines – tetrametres – are a combination of iambus and anapest. Thus, meter is not identical in every line every which, in their turn, has a different length, and every of six parts include different number of lines: the first and the sixth

contain twelve, the second – eighteen, the third, the fourth and the fifth – fourteen lines.

We will try to give a comparative analysis of the original text by P.B. Shelley and its Ukraine translation given by V. Mysyk. There are some changes in the structure of the text: the quantity of parts is preserved but a number of lines is changed a little. So we have sixteen lines in the first part, fourteen in the second, third, fourth and fifth, twelve in the sixth part. So the line quantity in all parts coincides with the original text. We will scrutinize the quantity of syllables in the lines: there are twenty of them in the first line, eight in the second, ten in the third, eight in the fourth, ten in the fifth, eight in the sixth, ten in the seventh, eight in the eighth, twelve in the ninth, seven in the tenth, nine in the eleventh, eight in the twelfth, eleven in the thirteenth, eight in the fourteenth, eleven in the fifteenth, eight in the sixteenth line.

I bring fresh showers for the thirsting
flowers,

From the seas and the streams;

I bear light shade for the leaves when
laid

In their noon-day dreams.

From my wings are shaken the dews that
waken

The sweet buds every one,
When rocked to rest on their mother's
breast,
As she dances about the Sun.
I wield the flail of the lashing hail,
And whiten the green plains under,
And then again I dissolve it in rain,
And laugh as I pass in thunder.

Я свіжі краплини на гори й долини
Несу з морів, з океану;
В годину жарку я квітці й листку
Дарую тінь пожадану.
Росинка мала з-під мого крила
Розбуркує брость на вітті,
Що й неньці-Землі не приспать її,
Танцюючи на орбіті.
Ударами граду долину й леваду
Вибілю - і потому
Знов сиплю дощ на болото й троц
І тішусь гуркотом грому.
Я снігом сіюсь, я вихором віюсь
На горді бескиди й скелі,
І сплю дорану в обіймах бурану
На білій пухкій постелі.

Rhythm of the translation is preserved; the narration is given from the first person singular. Apart from structural misprints of the first and second parts, the general translation outlook is very close to the structure of the original text. As for lexis, the situation is much

more complicated. Discrepancies start from the second line of the original text: «from the seas and the streams» which was translated as «з морів, з океану». Translating the following line «for the leaves» the translator used concretization: «квітці й листку». «Noon-day dreams» is translated as «в годину жарку», thus the author uses a word omitted by the translator. Shelly makes an accent which states that the given cloud created a comfortable atmosphere during a coffee-break.

Later on in the extract «As she dances about the Sun» the translator doesn't mention the sun but scrutinizes the earth as a part of the whole system: «танцюючи на орбіті». In the following line, «whiten the green plains under», there are two disconnections: firstly, the translator omits adjective denoting colour – green – that reflects renovation of life, spring, youth and hope for the best in the future. Thus, we see that this peculiarity has a definite attitude to the general perception of the picture by the reader. Secondly, generalized «plains» with the help of concretization was translated as «долину й леваду». The following four lines of the translation in the original text

belong to the other part. Such a decision of the translator is not clear.

I sift the snow on the mountains below,
And their great pines groan aghast;
And all the night 'tis my pillow white,
While I sleep in the arms of the blast.
Sublime on the towers of my skiey
bowers,

Lightning my pilot sits;
In a cavern under is fettered the thunder,
It struggles and howls at fits;
Over Earth and Ocean, with gentle
motion,

This pilot is guiding me,
Lured by the love of the genii that move
In the depths of the purple sea;
Over the rills, and the crags, and the
hills,

Over the lakes and the plains,
Wherever he dream, under mountain or
stream,

The Spirit he loves remains;
And I all the while bask in Heaven's blue
smile,

Whilst he is dissolving in rains.

Моя провідниця - ясна блискавиця -
На башті в мене чатує,
Тим часом як грім у трюмі моїм,
Прикутий до дна, лементує.
Над морем, землею пливу я за нею,
Над сивий глиб океану.

Де духи стихій усміхаються їй
І кличуть до себе кохану.
Вона ж - мов не чує - і далі кочує
Над ріки, озера й гаї
В невтомнім шуканні, в незгаснім коханні
До того, з ким серце її,-
І бачу я, сонна, з небесного лона,
Як ллє вона сльози свої.

There is no definite order in the next part of the verse in the translation: «their great pines groan aghast». But the translator uses addition «я вихором віюсь». Later on he gives concretization changing «on the mountains below» by «на горді бескиди й скелі», emphasizing the word «горді».

«All the night» W. Mysyk transforms into «І сплю дорану» that doesn't change the sense but is important for the rhyme system. Line «'tis my pillow white» becomes a certain reference to the previous text and provides the understanding of snow mountains as a bed but in the same line «На білій пухкій постелі» the translation doesn't have a direct reference and without a context may be used and understood differently. The translator changes order of the following lines to preserve the rhyme. W. Mysyk translates expression «struggles and howls» as

«ЛЕМЕНТУЄ» with the help of generalization.

In the original text we have «in the depths of the purple sea», whereas in the translation it is «над сивий глиб океану». In the English version purple colour is used as a symbol of harmony, power and truth. In the Ukrainian one grey colour is mentioned which has nothing in common with purple. In general it is really like this but in the given context this helps the reader to imagine a picturesque landscape. In this and previous sentences the translator changes the places of the sea and ocean.

In general in the given extract the English variant is filled with words «skiey bowers», «pilot» та «cavern». In its turn, Ukrainian variant includes the notions which correspond with water sphere more: «трюм», «пливу». «Over the rills, and the crags, and the hills, over the lakes and the plains»

W.Mysik transforms the last two lines changing separate words but does not ruin the atmosphere of beauty and love. Sometimes he forgets about Shelly's personification: «in Heaven's blue smile». Author's haven smile as if they are alive, their smile is charming, whereas in the translation it is just «з небесного лона». From the emotional point of view, they do not give a necessary effect but are close to the original text according to the sense.

The sanguine Sunrise, with his meteor
eyes,

And his burning plumes outspread,
Leaps on the back of my sailing rack,
When the morning star shines dead;
As on the jag of a mountain crag,
Which an earthquake rocks and swings,
An eagle alit one moment may sit
In the light of its golden wings.
And when Sunset may breathe, from the
lit
Sea beneath,
Its ardours of rest and of love,
And the crimson pall of eve may fall
From the depth of Heaven above,
With wings folded I rest, on mine aery
nest,
As still as a brooding dove.

Криваво зайнявшись, огненно
розп'явшись,
Світанок мене кульбачить,
І рясно іскриться, де рання зірниця,
Вже мертва, ледве маячить.
Так цар птахів на один із верхів
Вулканного високогір'я
Злітає на мить - і злотов горить
Його карбоване пір'я.
Там вечір настане - і в море багряне
Проліє спочинку олій,
І небо напне на обличчя земне
Малиновий присмерк свій,
І сплю я тоді, як голубка в гнізді,

В безмежності золотій.

In the first line the translator pays attention to the colours but omitting elements «his meteor eyes» and «plumes» he omits personification as well. In the line «An eagle alit one moment may sit» he uses periphrases interpreting the eagle as «царя птахів». Then W.Mysik omits «rocks and swings» and changes the amplifying of movement produced by the earthquake into «вулканне високогір'я».

«Ardours of rest and of love» he translates as «пролле спочинку олій», omitting «of love» and changing «ardours» into «олію». As for the translation of the word «Heaven», something it is something that closer to the God, the Paradise in the translation is just «небо». But in the given case it is compensated by the ending of part three: «В безмежності золотій». Here the God, prosperity and the greatness of the haven are reflected. The translator uses personification though the attention which is paid to the device is no as it is in the original text. For instance, in the given extract «Sunrise», «Sunset», «Sea» are mentioned, in seems that the author calls them by their names. In the translation they are more like natural phenomena.

That orb'd maiden with white fire laden
Whom mortals call the Moon,
Glides glimmering o'er my fleece-like
floor
By the midnight breezes strewn;
And wherever the beat of her unseen

feet,

Which only the angels hear,
May have broken the woof, of my tent's
thin roof,
The stars peep behind her, and peer;
And I laugh to see them whirl and flee,
Like a swarm of golden bees,
When I widen the rent in my wind-built
tent,
Till the calm rivers, lakes, and seas,
Like strips of the sky fallen through me
on high,
Are each paved with the moon and these.

Та діва білява, та лагідна пава,
Що смертний місяцем зве,
У ночі безмовні в легкій моїй вовні
Так легко й рівно пливе.
Коли ж під ходою, лиш духам чутною,
Намет розірветься мій,
Загляне в ту дірку, немов у квартиру,
Зірок зацікавлених рій.
І тішить мене їх мелькання дрібне
В замісячному прозорі -
І я не стуляюсь, і вниз видивляюсь,
Де плеса земні просторі,
Мов краплі блакиті, крізь мене проліті,
Одсвічують місяць і зорі.

The first line has inaccuracy: the translator introduces the words «та лагідна пава». A peacock is a symbol of grace that is why he depicts the sun as a

beautiful, tidy girl, adding some extra characteristics to it.

In the following extract «by the midnight breezes strewn» the author shows coordination of work of natural forces. The translator, in his turn, underlines the independence of the process. Notion “angels” was changed in the translation into «дух». In general, according to the Bible, angels are the spirits, they express the will of the God, possess extra powers. But the spirit in the Bible is a creative force that gives life, the God’s influence. That is why the angels are more important and significant in the world.

In the extract «Загляне в ту дірку, немов у кватирку» the translator introduces a new simile. Later on, W.Mysyk omits the simile «Like a swarm of golden bees» at all. Instead of this, the translator uses a metaphor to serve aesthetic function in the text.

Expression «Like strips of the sky» was translated as «Мов краплі блакиті» — English word «strips» is larger than «краплі» but with the help of this word W.Mysyk depicts water element, proving it with the word «проліти» and the sky with the help of periphrases is marked with the word «блакить».

I bind the Sun's throne with a burning
zone
And the Moon's with a girdle of pearl;
The volcanos are dim and the stars reel
and swim

When the whirlwinds my banner unfurl.
From cape to cape, with a bridge-like
shape,
Over a torrent sea,
Sunbeam-proof, I hang like a roof --
The mountains its columns be!
The triumphal arch, through which I
march
With hurricane, fire, and snow,
When the Powers of the Air, are chained
to my chair,
Is the million-coloured Bow;
The sphere-fire above its soft colours
wove
While the moist Earth was laughing
below.
Я сонцю даю оправу свою,
І місяць пишається нею.
Згасає вулкан, коли ураган
Розгорне мою кирею.
Я пнусь, як місток, над широм заток,
Де хвиль не стихає спір;
На горах-стовпах я висну, як дах,
Затьмаривши безліч зір.
У бурі й вогні пролягає мені
Вперед звияжна дорога -
І стріне мій стяг, розвитий в боях,
Веселки арка розлога.
І барви небес грайливістю плес
Відіб'є земля волога.

In the first line the translator omits the word «throne», in the second — it is the whole expression «a girdle of pearl». Both of them are the symbols of wealth, prosperity, a girdle of pearl symbolizes a moon as well. In the following line W.Mysyk omits «the stars reel and swim».

Expression «Sunbeam-proof» in the translation has to denote «захист від сонячних променів», in the translator's variant is «затмаривши безліч зір». Thus, W.Mysyk uses periphrases. He also deliberately omits the word «snow», translating «With hurricane, fire, and snow» as «у бурі й вогні». In the following phrase the author uses a hyperbole («the million-coloured Bow»), whereas the translator does not use this stylistic device («Веселки арка розлога»).

Line 11 is totally changed in the translation, but the translator could reflect the atmosphere describing this in simpler words. Thus, «When the Powers of the Air, are chained to my chair» W.Mysyk translates as «пролягає мені вперед звияжна дорога».

I am the daughter of Earth and Water,
And the nursling of the Sky;
I pass through the pores, of the ocean
and shores;
I change, but I cannot die --
For after the rain, when with never a
stain
The pavilion of Heaven is bare,
And the winds and sunbeams, with

their convex gleams,

Build up the blue dome of Air --
I silently laugh at my own cenotaph
And out of the caverns of rain,
Like a child from the womb, live a
ghost from the tomb,
I arise, and unbuild it again.

Мій батьківський клан - Земля й
Океан,

Зву домом я синь небесну;
Я в ґрунті таюсь, я завжди мінюсь,
Але ніколи не щезну.
Бо навіть тоді, як минуться дощі,
І сонце з промінних рей
Для мене напне склепіння міцне -
Небесний мій мавзолей,
Я тільки всміхнусь, і знову зведусь,
З підземних водяних жил,
Як дух, як дитя зі свого сповиття,-
І знов підкорю небосхил.

In the last part the translator changes the sentence changing a daughter by parents «Мій батьківський клан» still preserving personification, calling «Землю» and «Океан» as if by names. But he generalizes «Water» that becomes «Океан». In the next sentence he omits this word and the whole phrase «the pores, of the ocean and shores». Later on, the translator uses euphemism «щезати» instead of the original «die». Thus, in the

given part the line «The pavilion of Heaven is bare» is left without special attention. In the line «And the winds and sunbeams, with their convex gleams» translated as «І сонце з промінних рей» the word «the winds» was omitted by the translator.

The last part is the most difficult for the analysis as the translator changes the structure and the word order a lot.

In the conclusion we would like to sum up the results of the given analysis. First of all, it should be mentioned that the translator tries not to change the structure of the poem, the rhyme system. He pays attention to the peculiarities expressed by

colour in the poem and supports the colour symbolism. Very often Mysyk changes the sequence of sentences to preserve a poetic form. He uses different methods of a literary text translation to create a certain variant in Ukrainian correct according to the rules and style of the target language. The translator uses different stylistic devices as professionally as P.B.Shelly does to reflect beautiful landscapes. Personification becomes the most frequently used both in the original and translation.

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Intercultural competency and ethnocentrism in Georgia, Azerbaijanian and Armenian youth leaving in Georgia¹

Abstract

*This paper explores intercultural competencies in Georgian, Armenian and Azerbaijanian students. Furthermore, it aims to study bases of effective intercultural communication in the representatives of the selected ethnic groups. Such terms as **intercultural competency** and its antonym – **ethnocentrism** are discussed in the study as the characteristics of intercultural sensitivity, which in turn is the bases of effective intercultural communication. The article presents the results of the focus-group discussions. The participants of the focus-groups were Georgian ethnic groups studying in public universities of Akhaltsikhe and Tbilisi State Universities, as well as Armenian and Azerbaijanian ethnic minorities who are involved in the first stage of the programme “four plus one” of the same universities. The following themes have been studied: self-assessment, assessment of others, traits by which ethnic groups describe themselves and other groups, relationship between ethnic groups, knowledge of the traditions and costumes and cultural peculiarities of ethnic groups. The results were analysed in the continuum of the concepts of ethnocentrism and ethnorelativity. The study results reveal that Georgian, Azerbaijanian and Armenian students differ in terms of their intercultural competencies, namely: ethnocentric tendencies are clearly revealed in Armenian students especially towards Azerbaijanians, but not so clearly towards Georgians. Some tendencies of ethnorelativism can also be seen in Armenian students. Azerbaijanian youth demonstrate ethnorelative attitudes towards Georgians, however, they are clearly ethnocentric towards Armenians.*

Key words: *intercultural competency, intercultural sensitivity, intercultural communication, ethnocentrism, ethno relativity.*

Introduction

The importance for effective communication among cultures has tremendously increased in the process of globalisation in the modern world. It is essential

to overcome ethnocentrism and develop intercultural sensitivity in order to reach competent intercultural communication. Intercultural sensitivity is described as a person's openness and readiness to accept and

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appreciate intercultural differences. This subject is especially interesting for such a multinational and multicultural country as Georgia.

The role of educational system in the process of development of competent and effective intercultural communication is especially important, therefore relevant educational policies need to be in place. The formation of such educational policies requires studies of existing attitudes, stereotypes, expectations and the level of readiness in the society, especially among youth.

There are various interpretations of the term intercultural sensitivity by the different authors, however, there is a wide agreement that intercultural sensitivity is a basis of intercultural communication. Intercultural sensitivity includes cognitive, affective and behavioural dimensions and also means positive attitudes towards different cultures.

Intercultural competency is a characteristic of intercultural sensitivity which is a basis of effective coexistence and/or collaboration of individuals and ethnic groups representing different cultures.

What does it mean exactly to have intercultural competencies and what kind of attitudes and behaviours people with intercultural sensitivity have? In the earlier studies, specific behaviours of people who live and work effectively in different cultures have been researched. According to the study of

Trendies (1994), individuals with intercultural competencies have three common features:

(1) They can handle psychological stress which accompanies most of the intercultural communications;

(2) They can easily establish both – verbal and non-verbal communication with people from different cultures;

(3) They can develop and preserve new interpersonal communications.

Other conceptualisations of intercultural effectiveness and sensitivity, describe these terms in the context of cognitive, affective and behavioural spheres.

Individuals, who have intercultural competency, tend to respect and admit other cultures, instead of avoiding any intercultural differences. From implicit (unconscious) ethnocentrism those individuals come to realise their own and other cultures. Instead of realising what to do to avoid racism, sexism and other prejudices and phobias, they realise what to do to create respectful and productive intercultural relationships. Interculturally effective individuals are active by nature and tend to look for various perspectives in the decision making process and various actions.

In the process of communicating with other cultures, individuals need to develop skills to be able to respond objectively to other peoples' behaviours and interpret them from more than one cultural perspective. They need to know how to solve conflicts between the

representatives of different cultures by relevant methods. They also need to respect intercultural differences by means of diversifying perspectives, abilities and knowledge and analysing boundaries. They need to model culturally sensitive behaviours and attitudes, acquire new knowledge about cultural differences and institutionalise cultural perspectives in their private and professional practices (Cushner, McClelland, Safford, 2006).

Contrary to the individuals with intercultural sensitivity, there are people who view their own ethnic group as central and judge all other groups as relative to their own ethnic group or culture. This phenomenon (to give priority to one's own ethnic group) is known as ethnocentrism. This term was explained by Samner in 1906 as "the technical name for the view of things in which one's own group is in the centre of everything, and all others are scaled and rated with reference to it" [Stepman, Stepman, 1996, p.125]. Modern day researchers describe ethnocentrism as the phenomenon when life events are assessed through the prism of one's own ethnic group's traditions (Stefanenko, 2003).

Brewer and Campbell (1976) described major characteristics of ethnocentrism:

1. Perception of one's own cultural elements (norms, roles and values) as natural and absolutely correct and perceptions of others' cultural elements as unnatural and wrong.

2. Perception of one's own customs as universal.
3. Perception that it is only natural to collaborate with, help and be proud of the individuals who belong to the same ethnic groups.

It needs to be mentioned that the last criteria developed by Brewer and Campbell (1976) always proves that a person is ethnocentric. With regards to the first two criteria, there are some ethnocentric people who admit cultural values of other individuals, but they perceive those values as inferior to their own.

There is no agreement among researchers in evaluating the nature of ethnocentrism. However, as any other phenomenon, ethnocentrism should not be understood as clearly negative or positive term. Ethnocentrism can be viewed as a positive phenomenon to preserve ethnic identity and as a negative one for inter communication of different ethnic groups.

Brewer and Campbell's (1976) research among thirty African tribes revealed ethnocentrism in all the groups, however, with the different levels of expression. Approximately third of the African ethnic groups considered the achievement of one or more other groups as superior over their own.

They ability to objectively assess characteristics of one's own ethnic group, as well as the attempt to understand the differences

of other ethnic groups is called flexible ethnocentrism.

Small nations or ethnic migrants sometimes are characterised by such form of ethnocentrism which is expressed by hatred, fear and distrust, as well as blaming others for one's own failure. Even though such ethnocentrism helps to develop positive ethnic identity, it is totally dysfunctional for personal development and for intercultural relationships.

The extreme form of ethnocentrism is delegitimisation, which is expressed by idolizing ones' own nation and oppressing other groups to the extent when they are not even considered to be human beings (for instance, the ideology of German fascism about superiority of Aryan race).

It can be concluded that there are different levels of expressing ethnocentrism ranging from positive ethnocentrism to delegitimisation.

Research methodology

Due to the importance of the subject, it was decided to study patterns of intercultural sensitivity among Georgian, Armenian and Azerbaijanian youth. The aim of the study is to gather data about the level of knowledge in different ethnic groups about their own and other groups' cultures, customs, religious peculiarities and personal characteristics. Furthermore, the study also aims to gather information about the personal relationships between different ethnic groups.

The participants of the study are Georgian, Armenian and Azerbaijanian students who study in Georgian higher educational institutions. Studying the attitudes of students is important as they represent the youth and the future tendencies of our society are concentrated in them.

The research team held focus-groups with students of Tbilisi State University (two groups), as well as with students of Akhaltsikhe State University (three groups). Furthermore, Armenian and Azerbaijanian students representing ethnic minorities in Georgia who study in the programme "four plus one" in Akhaltsikhe State University also participated in the focus-groups (two groups). There were ten students representing each ethnic groups in each focus group.

Research instrument

The guidelines for focus-groups included questions about attitudes of Georgian, Armenian and Azerbaijanian students towards their own and other cultures, as well as about the level of knowledge of their own and other cultures.

During the discussion in the focus groups, the data was gathered according to the following themes: self-assessment, assessment of others, characteristics by which the participants describe themselves and other groups, attitudes towards ethnic minorities, knowledge of other

ethnic groups' customs, traditions and cultural peculiarities.

Research results

Intercultural competencies (Ethnocentrism and ethnorelativism) of Georgian, Armenian and Azerbaijanian student are described based on the rich data gathered during the focus-groups. Research results are described below according to the research themes.

Self-assessment

Self-assessment of Georgian students is highly critical. Georgians mostly emphasize their laziness, irresponsibility and inability to make decisions on their own. ("they always wait for others to help/they always have others' hope"; "...They try to avoid responsibility"). However, Georgian students' self-assessment is still more positive than negative, since they perceive these negative characteristics as somehow transitional phenomenon. Together with self-criticism self-satisfactions is also very high ("...we are proud", "we are stubborn and consistent").

Armenian students do not express high self-criticism. Even though they indicate, that similarly to all the ethnic groups, they also have negative sides, it is not reflected in their self-assessment, as they consider themselves to be special. („I would say we are very clever. It is known in the world that we and Jewish people

are very clever"). They also perceive that there is a hostile environment around them ("we cannot forget our history and past and therefore, we cannot give up on what belongs to us").

The self-esteem of Azerbaijanian students is neither ambitious nor self-critical. They are satisfied with being believers and open-hearted ("we are open-hearted, generous and patriot people," "...we are naive, we are believers" "we are Muslims and therefore we have some specific traits"). Azerbaijanian students mostly see some negative sides in their old fashioned traditions, however, this does not seem to influence their self-esteem, as the most important trait for them is to be "kind Muslims".

Assessment of others

Georgian students were quite brief when assessing Azerbaijanian students, as if they were avoiding to make any kind of judgement. However, based on some phrases from the discussions, Georgian students' assessment of Azerbaijanians is not very positive ("They give material things such as money or a house too much importance" "I think that Georgians perceive Azerbaijanians to be born for more physical work rather than intellectual".) However, despite such assessments and the religious difference, Georgians still consider Azerbaijanians to be "open" ethnic group.

Georgian students assess Armenians as "closed" ethnic group. Georgian students' assessment of Armenians are somehow

controversial: on one hand, they characterise Armenians as smart and determined (“there is a saying that when Armenian was born, Jewish was crying, which means they consider themselves to be very clever”). On the other hand, Georgians emphasize negative sides of Armenians (“Armenians are considered to be deceivers and greedy. When you tell them they are Armenians, they should be offended”).

Armenians assess Georgians quite controversially: on one hand, they consider Georgians to be similar to Armenians (“somehow we are alike, because we live close, the nature automatically allows us to understand each other”). However, they only appreciate educated Georgians who live in the capital (“Georgians who live in Tbilisi do not say such things, only the ones who come from villages can call you Armenian in a negative way”, “Sometimes they say such stupid things about our history that it is clear that those people are uneducated”). Armenian students call some part of Georgians “villagers” and consider themselves superior to them (“we simply do not communicating with such people to avoid any conflicts...we will never try to explain anything to such Georgians, because they do not worth it).

Armenian students divide Azerbaijanians into two parts: the “Georgian” Azerbaijanians and the rest of Azerbaijanians (“We have many Azerbaijanian friends who live in Georgia, but indeed we do not communicate with

Azerbaijanians living in Baku ...they are different”, “they are very different from the rest of Azerbaijanians”). The fear and distance is dominant (“...there are two girls and they view us as enemies, they may even try to kill us,” “I do not have any communication with them and I hope I will never have,”.... “My uncle has died in the war with Azerbaijanians for Nagorno-Karabakh, that is why I cannot stand them”, “...If you go to Azerbaijan, they might kill you”, “I have a fear, I cannot trust them.”). Armenian students assess Azerbaijanians based on their historical perspective that they are envious, ruthless and dangerous.

Azerbaijanian students admit the status of Georgians unconditionally and express respect towards them. They even consider themselves to be socially Georgians (“We are socially Georgians.... Our homelands are both: Georgia and Azerbaijan.”). Azerbaijanian students are proud to communicate with Georgians, but they feel they are not well respected by Georgians (“If Georgians knew more about our religion, I think they would respect us more”).

Azerbaijanians do not want to talk about Armenians at all. Any thought that they express, is somehow forceful. Azerbaijanian students do not share Armenians’ opinions about them being special and characterise them as deceivers (“They think that the whole world is theirs”, “They tend to lie a lot”).

Knowledge about other ethnic groups

Georgians admit that they are not interested in the costumes and traditions of ethnic minorities living in Georgia, except the cases when they have personal relationships with them. Usually, Georgians mix Azerbaijanians and Turkish people with each other, as well as Armenians and Jewish people (“Manasherov is a Jewish surname, but whenever we hear that a surname is not Georgian, we immediately think that it is either Azerbaijanian or Armenian without properly inquiring about its origin”).

Georgians have little knowledge about Armenian’s culture and religion. They know that Armenians are Christians, but they are not interested in more details (“We do not know much...we are not very well integrated...and this is our fault, because we do not want to communicate with them due to some stereotypes.”)

Georgians consider themselves to be tolerant, but it seems to be a stereotype, as they cannot clearly define how this tolerance is expressed in practice. Neither can they describe what the peculiarities of Azerbaijanian and Armenian religions are. This is clearly expressed in the dialogue of Georgian students:

- “We are tolerant to other religions....we respect them”

- “This is not quite true, Georgians are not even interested in their own religion, not to mention others’. It is even questionable how many Georgians know the Gospel”).

Armenians know Georgian costumes, lifestyle and in general, culture quite well. They are well aware of the differences between the religions of those two nations. Armenian students explain their well-awareness by the fact that they are similar with Georgians by culture and some characteristics (“Somehow we are similar, because we live close, the nature automatically allows us to understand each other”).

Armenian students are not interested in Azerbaijanian culture or religion. For example one Armenian student notes: “there is one minus, Armenians do not differentiate Azeri people from Turkish people. They are not the same nation are they?! However, 99 % of Armenians do not see any difference between those two nations, which is very bad, they do not care whether a person is Armenian or Turkish”.

Azerbaijani students demonstrate openness towards learning more about the Georgian culture. It is clear from their discussion that they know a lot about Georgian lifestyle, culture and religion and that they want to know more.

Azerbaijani students state explicitly that they do not know anything about Armenian

traditions and are not interested to learn anything about them (“I do not know anything about their traditions...about anything”). However, we think that this is more a statement of a position rather than a reality.

Traits that the research participants ascribe to themselves and to the other groups

Armenians characterise themselves as patriots, hospitable and thrifty. They considered themselves as a very gifted nation similarly to Jewish people. They also emphasize the role of a woman in Armenian family (“A family is strong because of a woman, if a woman is strong, a family is strong as well”).

Georgians characterize Armenians more positively than Azerbaijanians students do. Georgian students think that Armenians are “devoted”, “patriots” and “open”. However, they also mention that Armenians are “arrogant” and “selfish”. As for Azerbaijanian students, they perceive Armenians to be “deceivers” and “traitors.” Georgian and Azerbaijanian students agree that Armenians are hardworking and they consider themselves to be superior to other nations (“They think the world is theirs”, “They think they are the cleverest”).

Georgian students consider themselves to be hospitable, emotional and lazy. They also mention that Georgians try to avoid responsibility, they depend on others’ opinions and it is often difficult for them to make

decisions without their parents. There were two different opinions about the tolerance of Georgians. Part of the participants think that Georgians can respect other groups’ traditions and religions. The other part of the students think that it is very difficult for Georgians to accept and respect the opinions of other people (They also characterised themselves as “prejudiced”, “conservative” and “stubborn”).

As for the Armenian and Azerbaijanian students, they have a similar opinion that Georgians are hospitable and friendly. Armenians noted that Georgians are lazy. Azerbaijanian students also share this opinion. They consider Georgian men to be lazier compared to Georgian women. Georgians were also characterised as “emotional” and “ambitious”. Armenians noted that Georgians can support each other, for instance during competitions and contests, which cannot be said about Armenians. Azerbaijanian students also noted that Georgians especially love to have fun and compared to Azerbaijanian youth, they are more modern.

Azerbaijanian students consider themselves to be hard working, hospitable, patriots and modest in private relations. The only negative tradition, that Azerbaijanian students discussed, was that they make girls to get married at a young age, without considering their opinion. Similarly to Georgian students, Azerbaijanian students also think that the rights

of Azerbaijanian women are suppressed in Azerbaijanian culture.

According to some Armenian students, Azerbaijanians are very hospitable, attentive and warm. However, based on their common historical past, Armenian students think that Azerbaijanians are envious and unmerciful.

Opinions of Georgians about different traits of Azerbaijanians are more diverse. Georgians think that Azerbaijanians are hardworking, generous and communicative. Furthermore, some Georgian participants noted that Azeri people are materialistic and “a car or a house” are the most important things for them. Therefore, they work hard and pay less attention to education, especially for girls. Azerbaijanians were also characterised as “traditional” and “overly obedient to the rules.”

Attitudes between ethnic groups

Armenians and Georgians

All Armenian students who participate in the study note that people are suppressed because of their ethnicity in Georgia. Based on their personal experience, Armenian students note that Georgian employees prefer to hire someone with “a Georgian surname and not some Armenians” despite their intellect and abilities. This idea is shared by Georgian students and they also note that Armenians are often suppressed because of their ethnic background. Because of this, they sometimes change their surnames. Furthermore,

Armenians talk about the situations, when Georgian parents forbid their children to play with Armenians. They also often hear such phrases as “They are clever, but they are Armenians”, “They are good, but they are Armenians“. However, it is also noted that such attitude is mostly expressed by Georgians who come from regions. Armenians think that such attitudes are developed in families. Despite all above mentioned, Armenians still think that Georgians are nice and warm in relationships. Georgians and Armenians agree that being “an Armenian” is a negative thing for Georgians. Georgian participants admit that they only trust Armenians (for instance a co-workers) if they know them well, otherwise, they are cautious.

Armenians and Azerbaijanians

Armenians noted that “The Georgian Azerbaijanians” are different from the rest of Azerbaijanians. Armenian participants think that it is more possible to communicate with “Georgian Azerbaijanians.” However, they cannot even imagine to have any kind of personal relations with Azerbaijanian people from Baku because of the recent historical events. Armenians mention that they often feel hatred from Azerbaijanian students. As a whole, they are scared of Azerbaijanians and cannot trust them. Armenian students think that Azerbaijanians do not even want to change their attitudes towards Armenians. They also note that “if Azerbaijanians change their attitudes

towards Armenians, they will also consider changing their own". Armenian students think that it will take a lot of time to establish peaceful relationships between those two nations and only their grandchildren's generation might be able to establish normal relationships.

Azerbaijani students think that it is possible to have personal relations with Armenians, however the level of trust between those two nations is very low ("I have one Armenian acquaintance who seems to be hospitable and hardworking, but he is not devoted. You can read from his eyes what he thinks"). Some participants even think that Azerbaijanians should not be interested in communicating with Armenians at all.

Georgians and Azerbaijanians

Azerbaijani students note that Georgians often call them "Tatars" which is offensive and disrespectful. Similarly to Georgian focus-groups, there was some disagreement in Azerbaijani focus groups about whether Georgians respect Azerbaijani cultures and traditions or not. Some participants mentioned that Georgians respect their traditions and costumes (for example, when they are together, Georgians do not bring wine/pork to the table). However, some participants also reminded that on some occasions, Georgians do not consider these rules.

Georgian students mentioned, that they have more positive attitudes towards Azerbaijanians compared to other ethnic groups as they deserve more trust than Armenians. Despite this, Georgians think that they are not integrated to any ethnic minorities.

As a result, the tendency was revealed that Armenians and Azerbaijanians trust and support Georgians more than each other.

As for the marriage between the members of the different ethnic groups, the research participants expressed the following opinions: *Armenians* think that they should not marry the representative of other nation, however, they find it more acceptable to marry Georgians, rather than Azerbaijanians ("...If you ask girls, whether they marry the representative of other nation, they will say no, but they will marry Georgian, rather than other nation, because of religion, also we have more similarities with Georgians. As for the marriage with someone from other nations, 90% will say – no").

Georgians think that that Armenians marry someone from Georgians more often than someone from Azerbaijan. Georgian boys consider it to be acceptable to marry someone both from Armenia and Azerbaijan. Georgian girls would prefer to marry Armenians rather than Azerbaijanians.

*Azerbaijani*s are more radical towards this issue. Most of the girls find it unacceptable to marry someone from different culture other than their own. Majority of the boys agree with

this opinion, however some of them still find it acceptable to marry someone from Georgia.

Armenians, Azerbaijanians and Georgian students all have the same opinion about the knowledge of Georgian language and culture: they think that any ethnic group who lives in Georgia should know Georgian language and culture well. Azerbaijanian and Armenian students noted that often Georgians are irritated when ethnic minorities speaker in their native language and they demand to have a conversation in Georgian. Azerbaijanian students further emphasized that it would be good if Georgians learn their language and get acquainted with Azerbaijanian culture, as in such a way they would show some respect.

Based on the research results it can be concluded that attitudes of the representatives of different ethnic groups are diverse and they largely depend on the previous experience of interaction. This experience influences the social aims that those groups have in the given context. Georgian students think about their own comfort, while Azerbaijanian and Armenian students aim at security and self-establishment.

As a result of the presented analyses, the following conclusions can be made:

Georgian students are not interested in Azerbaijanian religion and culture, except such situations when they have to live or study in the same environment and when the initiatives come from Azerbaijanians. In general,

Georgians think that Azerbaijanians should be integrated in Georgian culture.

Georgian students do not try to establish deep relationships with Armenians. Despite their historical similarities, Georgians do not know Armenian culture well, however, they find it more acceptable to marry Armenians, rather than Azerbaijanians. Georgians are less demanding towards Armenians to be integrated in Georgian culture and to adjust to Georgian traditions. It can be said that Georgians admit the individualism of Armenians, but they are strongly separated from them (“he/she is clever, but he/she is Armenian”).

Azerbaijanian students see the both sides of Georgian character- positive and negative. They are somehow offended that Georgians do not communicate with them a lot. They have a strong desire to establish strong relationships with Georgians.

Azerbaijanian students do not want to communicate with Armenians at all as they have a lot of stereotypes about them, probably because of their hostile history.

Armenian students blame Georgians for not letting them to integrate with the Georgian environment. For instance, according to Armenians, it is impossible to find a good job if one does not change his/her surname. Armenians themselves do not let foreigners in their own space as well, especially in their family. They refuse marriage with any ethnic

groups rather their own, including with Georgians.

Armenian students refuse to communicate with Azerbaijanians at all and they express fear and distrust towards them. Armenians have more positive attitudes towards “Georgian Azerbaijanians” and emphasize their positive traits, however, they still prefer to keep distance from them.

The research results are discussed through the concept of intercultural competency which includes bipolar constructs of ethnocentrism and ethnorelativism. Ethnocentrism is defined according to Brewer and Campbell’s (1976) above discussed criteria. Based on this analyses, the following picture is revealed:

Armenian students

- ✓ They consider their own cultural elements such as norms, roles and values (despite their criticism) as superior to other cultural elements;
- ✓ They consider their own costumes and personal traits as almost universal;
- ✓ They tend to give priority to collaboration with the members of their own group, as well as to provide help to them and to be proud of them. Also, Armenians tend to demonstrate distrust and sometimes even hostility towards other ethnic groups.

Azerbaijani students

- ✓ They tend to perceive their own cultural elements as absolute truth, especially their own religion. However they are also loyal to other cultural and religious values.
- ✓ They perceive their own costumes as right, however they tend to avoid perceiving them as universal.
- ✓ They know that it is natural to collaborate with the members of one’s own ethnic group and to provide help to them. Their hostility towards Armenians is obvious, even if it is not strongly emphasized.

Georgian students

- ✓ Even though they are proud of their own cultural elements, they do not consider cultural elements of other groups as unnatural or wrong.
- ✓ They consider their own costumes and traditions as unique, but not as universal.
- ✓ Georgian students do not reveal hostility towards Azerbaijanian and Armenian ethnic groups, however they show no interest towards the integration with these groups.

Armenian students show ethnocentrism/ethnorelativism for all the three criteria/characteristic. Azerbaijanian students partially demonstrate ethnocentrism for only two criteria and they demonstrate ethnocentrism

only towards Armenians for only the third criteria. Georgian students do not reveal any tendencies of ethnocentrism, only for the second criteria slight tendency of ethnocentrism is revealed.

Based on the analyses of the qualitative research, the following conclusions can be made:

(1) Georgian students do not clearly reveal ethnocentrism, only minor tendencies can be observed. However, it should also be noted, that Georgian students do not reveal ethno relative tendencies either. In general, intercultural competencies in Georgians towards Azerbaijanian and Armenian people are not defined and developed. It can be concluded, that tolerance, which is often ascribed by Georgians to their own

group, is nothing but a permission to other ethnic groups to exist next to Georgians.

- (2) Ethnocentric tendencies are clearly revealed in Armenian youth by such mechanisms as self-defence, praise their own culture and regard other ethnic groups as enemies. However, it should be also noted that Armenian respondents tend to reveal ethnocentrism only towards Azerbaijanians and as for Georgians, they are more ethno relative.
- (3) Azerbaijanian students demonstrate some level of ethnocentrism which probably can be explained by the fact that they have different religion. They also express tendencies of ethnorelativism only towards Georgians. Azerbaijanian students are clearly ethnocentric towards Armenians.

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"Trialogue" System Efficiency in Second Language Teaching

Abstract

The article is the first attempt of an original method, studying a second language in a group – evidence of effectiveness and superiority of “the theory of trialogue”, in particular, compared with the method of teaching in the dialogue.

Keywords: *the theory of trialogue second language speech learning theory; Original, methodological innovation.*

In teaching Georgian as a second, foreign language methods many textbooks have been written in recent years, which, frequently, conform to modern standards of the contemporary Georgian language teaching and will move forward and made a solid basis for the methodology to further refinement and development of the base form. However, in our view, substantial changes are necessary for the improvement of teaching methods, in particular in terms of the practical application of studying language. The practical use of the language is the key to the maximum concentration. During the years I worked with TSU students and, in particular, the experience

of working with the Azeri students have been predetermined it.

It should be noted that a few decades ago published readers and textbooks didn't take into consideration depth and precision of language mastering for foreign students needs.

The main task of teaching a second language is to communicate, which actually sets the learning process (Hu, huakhin, 2008). This, in turn, means that the language actually needs to use oral and written communication with the order. Our approach and the daily lessons meant only real, living language teaching. Real life contexts - living materials and not artificial, fictional texts learning...

Students always need to be reminded of this objective, which means that if you make the grammatical mistakes, but your understanding is possible, and you can understand what your interlocutor tells you, consider that the objectives themselves have been overwhelmed. But, if you can translate the whole text and grammar tests easily, but you can't even pronounce a sentence, then your learning had serious flaws. Make use of this challenge, one of the main types of work, there must be a constant foreign language study - work with dialogues.

Dialogue group classes allow full use of the speech, which is the maximum involvement of students in an intense speech.

What does dialogue mean? Below we will try and explain exactly determine, what is it and what are the advantages of the dialogue speech in comparison with dialogue.

For modern Pedagogical Sciences one of the most acute problem is effective use of dialogue language method. Teaching of modern languages in the second stage of the study can not provide unfettered speech dialogue conversation. That is the reason for a more rational and efficient methods of analysis of the speech due, on the formation of skills (Tyler, Ralph, 2008). At the same time, a second language learning process more interesting and fun to be provided to its abettors.

The speech dialogue is not so long since established itself as an independent aspect of

the speech development. Therefore, the many issues that the theoretical and experimental research requires the use of assumptions, in particular, the relationship between speech dialogue and monologue transfer of the course, the selection of situations, which is the basis of teaching in different stages; During the lecture, speaking establishing the speaking situation, selecting material for dialogue.

Theoretical and methodological research of this article is to analyze the speech dialogue terms, speaking method of teaching to explain the idea; Psycho-linguistic characteristics of speech dialogue revealing; Methods and techniques of speech dialogue second language studies; Exercises and a methodical recommendation package of dialogue speech.

This requires dialogue speech learning process, evaluation and synthesis methods theoretical considerations.

The practical value is determined by use of the second language teaching.

Speech dialogue has many features. Here is concentrated the speech samples, expression, whole linguistic structures that are used for monologue speech.

The study is essentially alive dialogue relations simulator, which is the essence of real conversation, with conversational cliché and constructed phrases. Only dialogue training be able to successfully use in practice. Despite in the scientific literature traditional personal division has a serious alternative - since E. Benvenist from (Benvenist, 1974) till

nowadays and the subjects and objects are mentioned as a initiator, executor, agence, patience and benefactive (T. Uturgaidze, 2002), meanwhile in the learning process, they still remain traditional and resolutely subject and objects. We should not be ignored in traditional grammar personal division.

Until now, the dialogue was and is considered (particularly fair enough) one of the powerful means of communication through language, where the third person is involved in sporadic and depends on the teacher's mood when he speaks. However, the actual speech and motor speech reasoned with its rare use even turn into a serious obstacle. Followed by a speech deepening inferiority complex is even more difficult to reverse and lies as the physiological barrier on the student.

To fill this gap, we need to study the interactive method supersede dialogue speech (question-reply) method, where the third person in the same ratio to the second person, this is a solid basis convert the speech of the gap - the third person speech practice exclusion or the use of very low frequency. This is proved by the speech dialogue, where the other person is the frequency of use of the motor speech within the first and second person. **Accordingly, teaching dialogue speech is speech dialogue plus a third person, the other person equals the specific weight.**

This time a couple of practical examples would be enough that such examples are

legion, and the all around in our Guide to "speak in English" (M. Babukhadia, 2014):

I-II პირი) > მე მერაბი მქვია. შენ რა გქვია? – (პასუხი - I) მე მქვია ომარი > (შეკითხვა - II) > შენ რა გქვია? (პასუხი I პირი) მე მქვია გოუნელი. (I-II Person)> I Merab name. What is your name? (Answer - I) My name is Omar> (Answer II) My name is Gunnel> (Question - II) What is it? > (Answer - II) her name is (she is called) Gunnel> (Answer - II) his name is (he is called) Omar ...

The above scheme is not complete, but very defective. The third person ignore is the main source of speech defectiveness, fragmented introduction and claudicating. If the information can not be fully accepted, it could be issued fully as well.

Alongside trialogue speech allows eliminated all the defect, which is characterized by foreign students and usually easily be pulled out, which is given as a theory from the practice and not on the contrary, and very briefly and in a transparent manner. Grammatical boredom is represented as an attractive simple formula (although we think that it is not necessary there to give some grammatical formulas):

For example:

My name is Omar - no, Omar-i (i-is a nominative case mark in Georgian, which is not find in Indo-European languages),

მე მ-ქვია, შენ გ-ქვია, მას ჰ-ქვია და არა ის ჰ-ქვია. - I m called, you c-called, and not he, she, it is called. That is where we have m, g, h or zero personal sign, there's going to have მას,him, her, in subjective system – he, she, it - ის . *სტუდენტი ვ-არ, შენ სტუდენტი ხ-არ, ის სტუდენტი არის* - I'm a student, you are a student, he, she, is a student.

m -
g - him/his
h - or 0

v -
0 - he, she
-s

In short, the schematic, we would write:

მ -
გ - him/his
ჰ - or 0

ვ -
0 - he, she
-ს

I repeat, this can only be made in case of students' interest. Well, it is best to refrain from formulas and schemes and increase the intensification of material supply, we get much better results...

Finally, the triologue speech is the original theory and the innovation in speech group studying. It establishment in correct speaking and its motorizing would be promote a big progress. It fills the gap and speech dialogue gives you the chance to study the language fully mastering.

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Independent study as a way of developing multilingual competence of the students who major in Philology

Abstract

The article deals with the theoretical basis for the implementation of the methodology of organizing independent study of the students of higher educational establishments (universities). It offers the action research examining the evidence of the peculiarities of the introduction of independent study in bachelor programmes of teacher education (the the teacher of the English language and literature, the specialist in multilingual education) the Faculty of the Foreign Philology and Fine Arts, Oles Honchar Dnipropetrovsk National University. The crucial role of independent study is justified by the didactic factors. The article shares experience of using independent study (self-study) to develop multilingual competence of the 1st-year students' of the English Philology Department. The results of research are practical, relevant, contain theoretical information and can be used for the further study of the problem.

Key words: *multilingual education, independent work, competence, teaching method? action research*

Introduction

At present the independent study of the students of higher educational establishments is an important didactic problem. Its solution will give us an opportunity to modernize the system of the modern specialist's preparation.

It is known that the level of professional competence of the specialist is measured by his ability to acquire new knowledge independently and to use it

in education and practical activity. Independent study (self-study), organized in an appropriate way, plays an important role in the development of the student's autonomy.

A lot of Ukrainian and foreign scholars (Yu. K. Babanskii, A. N. Leontiev, I. Ya. Lerner, N. F. Talyzina) devoted their works to the investigation of the student's independent study.

The topicality of our article is determined by the fact that the level of

the independent work completed is important in the process of multilingual education.

The Object of the research is the student's independent study.

The subject of the research is the methodology of the organization of the student's independent work in higher educational establishments in the context of multilingual education.

The aim of the article is to justify theoretically, to develop and to investigate experimentally the introduction of independent work of students in higher educational institutions.

The aim of the article determines its main objectives:

- to analyze the scientific research of independent study of the students of higher educational institutions in the context of multilingual education;

- to analyze the nature of the concept of "independent-study (independent work, self-study)" and to define its role in the organization of the educational process;

- to justify forms, types, and methods of the student's independent work;

- to develop a system of exercises and tasks that can be effectively used during independent work;

- to examine the positive and negative aspects of self-study using questionnaires, as well as an experimental independent work.

The main research methodology is general provisions for independent work of students; formation of speech competence, as well as psychological and pedagogical foundations of students' foreign language competence.

To reach these objectives, we used the following methods: the theoretical analysis of the literature on psychology, education and methodology and regulations on the problems of the study; modeling and design of the methodology system of the student's independent study in the English language. Besides, we used the empirical methods: observation, questioning, testing, the study of the university documentation, pedagogical experiment; methods of qualitative and quantitative analysis of the experimental data, the component analysis, the statistical analysis of the experimental results and the methodology of their interpretation.

Theory

The student' independent study as a form of teaching in higher school.

The changes taking place in modern society have led to a paradigm shift in education. This fact requires modernization of higher education, development of new models of Ukrainian higher school, new state educational standards. Thus, a modern model of training the student of higher school is

being formed. This model contains entirely new requirements for future specialist and answer the needs of the modern post-industrial society.

At present the basis and the specific optimization of learning process and educational activities is to change the content of the training and education of the student. The main points characteristic for the change in our education are not knowledge, but the ability to receive it; not memory, but thinking as a leading mental mechanism involved in the learning process; not passive diligence, but an active attitude to the educational process; not understanding, but critical self-directed participation in achieving learning outcomes; not individual, but group participation in solving problems and issues in educational activities, collective self-responsibility; not learning in the usual sense, but learning for personal, professional, and social growth (Chornenkii, 2006, p. 8).

Formation of modern specialist in the modernization of higher school is impossible without purposeful independent work. Today teaching process at the university should be aimed at training professionals who are able to apply this knowledge in practice and receive their own knowledge. Therefore, if we aim to improve the quality of education, the student's self-identity, the quality of training/teaching, we

have to be manage the process of students' during their independent study. Only self-study and monitoring its implementation promotes students' independent thinking, creative approach to solving educational and professional goals.

For these reasons, we believe that proper organization of the student's independent work is essential in solving the problems of education. The level of independent study determines whether the students will be able to improve their learning activities, or continue their self-education in the future, or feel the need to engage in lifelong learning (Chornenkii, 2006, p. 8).

A great number of research papers have been devoted to the students' independent study (V. Biskup, Y. K. Babanskii, A. N. Leontiev, I. Ya. Lerner, A. M. Matyushkin, N. F. Talyzina, P. I. Pidkasystii, T. I. Shamova, G. I. Shchukin etc.).

Regulations on the organization of educational process in higher educational institution provide that the student's independent work should occupy no more than 1/3 and not less than 2/3 of the total amount of time spent on studying a particular discipline. This number of hours facilitates the development of cognitive activity, forms independence as a personality trait, the ability

to solve modern production problems creatively, the ability to make decisions. It is necessary at the present stage of radical change in economic relations in the country, the dynamics of modern science and technology, the growing role of the individual in public life and work. Today students' independent study have turned from a methodological problem into a public one (Chornenka, 2006, p. 10).

A significant increase in the number of hours for students' independent study requires a new approach and its management, including its organization, security, control, role and activities of the members of the learning process.

The problem of organization of the student's independent study is in the focus in higher school. To select the ways of its development conferences and seminars are held in almost every higher educational institution (Kazakov, 1990, p. 5).

Before studying the problem, it is necessary to give the definition of the term "independent study". V. A. Kazakov defines "independent study (self-study) as follows: The student's independent study is an active cognitive creative activity of the student that is inherent (at least, should be inherent) to any kind of training sessions. In a narrower sense, but the most common sense, the student's independent study is regarded as one of the

types of classes, specific feature of which is the teacher's absence during the time of the student's learning/training (as opposed to lectures, seminars and other activities with the teacher's presence) (Kazakov 1990, p. 5-6).

V.S. Yelagina notes that the university self-study is multifunctional. Working independently, students learn meaningful learning material deeply and profoundly, develop research skills and professional activities, the ability to work with educational and scientific literature, the ability to make responsible and constructive solutions in various critical situations (Yelagina, 2010, p. 116).

The organization of the student's independent study is carried out with reference to the didactic principles that reflect the direction of educational activities at the university. Considering the principle as the leading idea, recommendations, directing the activities of the teacher and the student to achieve these goals, we offer the following system of principles that contribute to the formation of students' skills of independent work. V. S. Yelagina classifies the principles as follows

1. The principle of unity of students' instructional (classroom) and independent (off-the-classroom) activities. The teaching in the classroom must enforce the obligatory

mandatory minimum of the independent work of all students and it has to be conducted under the teacher's supervision who can give advice in an appropriate time. For successful implementation of the independent study the teacher develops methodological guidelines and algorithms that ensure the successful completion of tasks and aims to develop students' independent study skills.

2. *The principle of individualization and differentiation*, which allows to take into account the cognitive capabilities, abilities and interests of students. The implementation of this principle involves the development of multi-level tasks, the need for which is explained by the fact that students have different intellectual abilities. Multilevel task should include a mandatory part that reflects the requirements of the standard of higher education. Students who master a subject successfully and cope with the tasks quickly should be offered individual tasks of high complexity. Such students should be invited to participate in research activities, working on different projects and consulting weaker students.

3. *The principle of professional orientation* that facilitates transferring of students' learning activities into professional teaching. The professional teaching orientation is characterized by personal qualities of the teacher. It is formed and

developed on the basis of interest in academic work and theoretical knowledge. It is reinforced by their own teaching experience, acquired by future teachers in the teaching practice at schools.

One of the ways and means of improving the professional interest of students is to solve educational problems at a high level of skill, fulfilling creative tasks, preparing reports, essays; setting and doing problem solving and situational tasks; students' work on social and educational projects of practical orientation.

4. *The principle of consciousness and creative activity of students*. The implementation of this principle in the organization of the student's independent work requires the student's conscious learning and techniques of mental activity, methods of self-study in the process of active cognitive activity.

5. The principle feasible complexity of tasks for independent work and timing their performance. This principle requires compliance with the degree of difficulty of tasks, content and scope of independently investigated material, the level of intellectual development of students, the results of their previous study (Yelagina, 2010, p. 117).

The organization of independent study requires availability of teaching methodological documents, consultations of

other teachers, teachers' monitoring the results of learning, skills acquisition, in the possess of the student's independent study.

Following the didactic aim we can differentiate four types of the independent study.

1st type. Formation of students' abilities to determine the external terms of what is required of them, on the basis of their algorithm and references to this activity contained in the statement of the problem. The cognitive activity of students is the recognition of objects in the field of knowledge by repeated perceptions of the information about them or their action.

Homework, work with the textbook, lecture notes are most often used as independent work of this type. Common feature of the independent study of the first type is that all of the desired data, and the way of the task presentation must be done directly in the task or in the relevant instructions.

2nd type. Formation of knowledge that allows to solve typical tasks. The cognitive activity of students is pure and partial reconstruction of reproduction, transformation of the structure and content of educational information assimilated earlier, involving the need for analysis of the description of the object, different ways to complete the task, choosing the most correct one or consistent

definition logically consecutive methods of solution.

The examples of the independent work of this type include certain stages labs and workshops, the typical course projects, as well as specially prepared homework with the requirements of algorithmic nature. The peculiar feature of the works of this group is that it is necessary to inform the idea, the principle of solution and to nominate students to the requirement to develop this idea in principle or method (methods) with respect to these conditions.

3rd type. Formation of students' knowledge that is the basis of solving non-typical tasks. Students' cognitive activity in solving such problems lies in the accumulation and display of the external terms of new experience for them on the basis of previously learned formalized practices (actions for known algorithm) by transferring the knowledge, skills and abilities. The tasks of this type suggest searching the formulation and implementation of ideas of solution that always goes beyond previous formal experience and requires the student variation of the problem and educational information acquired earlier, review them from a different angle. The independent study of the third type should require the analysis of unfamiliar learning situations and generate new information subjectively. Course papers and

projects are typical of this type of the independent study.

4rd type. Providing conditions for creative work. Cognitive activity of the students in doing this work is in deep penetration into the essence of the object, establishing new connections and relationships that are necessary to find new, previously unknown principles, ideas, generate new information. This type of independent study is done with the help of the task of scientific research character, including course papers and projects.

Development of students' multilingual speech competence.

The problem of training of a future teaching, a specialist in multilingual education includes the concept of speech competence. It is now one of the leading basic characteristics of personality, one of the most important manifestations of his/her integrity and self-sufficiency.

It is well known that learning foreign languages is an essential part of modern life. Today there is a great demand for specialists with good knowledge of English.

One of the most difficult and important problems in teaching methodology is the development of students' speech and language competence. The main aim of

learning a foreign language is the ability to use it as a means of communication.

The problem of linguistic competence is relevant and it is discussed by scientific community. The theoretical discussions on psychological content and a clear differentiation of terms "linguistic competence", "linguistic skills", "speech competence", "speech skills" demonstrate the relevance of this problem and emphasize the importance of the complex knowledge about the language and principles of the statements structure in the structure of speech organization of the subject. In many studies, these concepts are not differentiated, and even taken as identical and interchangeable. As L. O. Kalmykova states, the issues of language competence were not the subject of special analysis in many of the authors. In fact, they merged with issues of speech and language learning (Kalmykova, 2008, p. 183). These factors demonstrate the need to identify the psychological content of speech and language competence.

In our opinion, the main problem in the study of language/speech competence is the fact that the concepts studied in psychology, linguistics, psycholinguistics, philosophy of language, linguistic didactics. Depending on the scientific paradigm and specific problems of partial studies, the content of the concept differs to a great

extend. Thus, the philosophy of language explains the notion of linguistic competence – “the man’s before-understanding of the world” (J. Habermas, 1995), in terms of psychology it refers to the content of cognitive competence - as the ability to program statements. Yu. D. Apresian (1995) defines the ability to produce and perceive speech statements as he elements of language mastering. And M. O. Orap refers the ability to the language competence (Orap, 2009, p. 83).

In our understanding “linguistic competence” is achieving a certain level of the language orthographic, phonetic, lexical and grammatical aspects of the language and the ability to use language tools for building properly formulated statements. Speech competence is formed in various types of speech activities which are carried out both in oral and written form.

Language competence involves not only learning but also cognitive conditions for learning. A precondition for mastering language skills is the presence of certain common knowledge. The concept of internal representational structure is central to modern cognitive psychology (L M. Vekker, W. Naysser, R. Solso, I. Hoffman). It suggests the need to develop cognitive processes as a precondition for the development of the language ability. Only knowledge of the

language does not specify the level of language competence. The scholars note that a necessary condition of the language skills “appropriation” is their level of cognitive processing, which depends on cognitive competence (R. P. Milbrud, T. O. Pirozhenko), the logical literacy (K. L. Krutii). A child during his/her speech development takes possession of something larger than a specific set of phrases and rules. It takes possession of knowledge that allows it to go beyond the specific set of sentences known to her. The content of this knowledge is the ability of the child to analyse phrases and sentences, their synthesis, separation and synthesis of the essential features of each new phrases and sentences with a new set of words (Orap, 2009, p. 87).

At foreign language lessons we should strive for the students’ formation of all kinds of speech, lexical and grammatical, listening, speaking, reading and writing. To achieve this, the teacher and his/her students need to listen to authentic texts in different formats (with a common understanding of extracting specific information with full knowledge); to read authentic texts professionally orientated, to translate texts of different styles, abstracts, advertisements, articles resumes writing, application dialogs based on professional situations, fill out forms, write essays; prepare for an interview to talk about

themselves and their preferences, summarize and retell the text, create lexical database, meet new vocabulary, translate articles perform grammar exercises etc.

Besides, we should offer students a variety of exercises that allow us to express our thoughts coherently and appropriately, to make appropriate communicative expression in speech and writing, using necessary language means in accordance with the purpose and content of speech communication conditions. We must strive to make sense of language, develop analytical and creative skills both at the level of content and the level of linguistic resources that are very closely related. The student has a speech competence if he has an idea about the system that is studied and can use this system in practice.

The main goal of foreign language teaching in higher educational institutions is to form the students' communicative competence, which is the basis for communication skills, formed on the basis of language skills. The development of communicative competence depends on socio-cultural and sociolinguistic knowledge and skills that ensure individual entry in another society and contribute to its socialization in his/her new community. Historically, virtually all inhabitants of our country are bilinguals, they know both

Ukrainian and Russian. The only difference is in the level of knowledge of these languages. At schools, students have the opportunity to learn two or more foreign languages. Thus, one could argue that the language of education in Ukraine is a typical phenomenon of plurilingualism or multilingualism. As it is defined in the Common European Framework of Reference for Languages, multilingualism is knowledge of a number of languages and the coexistence of different languages within a single community.

The independent study occupies the most important place in the study of foreign languages. Independent study/work is the work done without the direct interference of the teacher. But the tasks are selected by the teacher. Students do the tasks at a specially provided time, and they consciously seek to achieve the goals, using their efforts and expressing in some form mental or physical result (or both together). It should be noted that independent work can be an effective way of students' attaining deep and strong knowledge and means of forming their activity.

An important task of the teacher of higher educational institution is the right organization of independent study, providing conditions of its successful course that provides not only basic, scientific, but also

appropriate pedagogical training, pedagogical skills to activate the cognitive power of students in the learning process.

Methodology and Findings

The action research to explore and pilot the principles of independent study has been carried out at the Department of English Philology, the Faculty of Ukrainian and Foreign Philology and the Fine Arts, Oles Honchar Dnipropetrovsk National University among the first-year students who major in “Philology (English)”. 22 students were selected. The action research was aimed at getting an effective strategy to improve the involvement of independent work in the training of English teachers, specialists in multilingual education.

We conducted an experiment in the form of a questionnaire. The aim of our study is to determine the advantages and disadvantages of independent work of philological direction according to the questionnaire results of the students of philology. Besides, the aim of our experiment is to identify efficient authentic textbooks used in the learning process, their role in motivating students for further education and changing attitudes to work independently as uninteresting, but obligatory routine activities. In addition, our objectives are to develop skills of writing and speaking, recognition, activation and to enlarge students’

vocabulary, to provide students with cross-cultural information, to obtain skills to work off-the-classroom, to develop cognitive interest during the independent work.

To solve this aim, we conducted a survey of the first-year students of language and literature who study the course “Philology (English)”.

The questionnaire included the following questions:

1. What textbooks are used for foreign language teaching?
2. What kinds of tasks are you offered for self-study?
3. Do you perform exercises for learning grammar material?
4. Do you like doing exercises for learning lexical material?
5. Do you have any difficulties dealing with authentic learning sources (books, texts, audio recordings)?
6. What are the difficulties encountered during the execution of independent work?
7. What, in your opinion, are the disadvantages of self-study?
8. Where do you see the benefits of organizing the independent work?
9. How did teachers test your independent work?
10. Are you satisfied with the assessment of self-study?

The main types of tasks were the following: tests, different grammar exercises, essays and reports writing, rendering of articles, writing of essays, compositions, summaries, analysis of the texts read, making projects, preparation of answers to questions (oral and written), learning vocabulary, oral themes and rules.

The question “Do you like doing exercises for learning grammar material?” was answered “No” by 8 students, “Yes” – by 9 and “Do not know” – by 5.

The next question was “Do you like doing exercises for learning lexical material?” The results were as follows: “No” – 12, “Yes” – 7, “Do not know” - 3.

Students explained that sometimes exercises and tasks for learning vocabulary require memorizing a large amounts of new vocabulary. Sometimes students are not able to learn the required number of lexical items in a set time.

The question “Do you have any difficulties dealing with authentic teaching materials (books, texts, audio recordings)?” was responded “No” - by 11 students, “Yes” - by 5 and “Sometimes” - by 6.

The sixth question “What difficulties did you have during the execution of independent work?” was answered by students’ as follows: the lack of time to fulfill the task due to the intensity of the learning

process; the amount of exercises and tasks is always too large and independent study is not always possible; difficulty to find information; thorny subjects, a small number of the right books and literature. The following comments are important for teachers: “I do not understand the task to work independently”, “I do not understand the requirements to the independent work” and a lot of comments of this kind. Therefore, developing and preparing tasks for independent study for the first-year students teachers need to outline the requirements and tasks more clearly.

The seventh question about the limitations of independent work was answered by half the respondents that there were no limitations. But they outlined some problems in the organization of the independent study. These are a large amount of tasks; absence of explanation how to perform the task; little time for independent work. As you can see, most of the problems are not in the organization of the independent work, but in students’ self organization who cannot plan time for studying and independent work. We consider that the problems are connected with the adaptation of first-year students.

The students answered the next question “Where do you see the benefits of organizing the independent work?”

differently. Students identified some positive aspects in such a form of learning as independent study. According to students, its main advantage is the possibility to get extra points. Also, the students indicated that performing independent work, they get accustomed to self-organization; develop their creative thinking and memory. Independent study provides an opportunity to gain new skills or improve the acquired ones.

Teachers control the independent study in written and oral forms and with the help of tests.

Recently, tests have become the primary method of testing students' knowledge. On the one hand, the pedagogical effectiveness of the test is that it allows you to make control within a short time and quickly process the results. The test can cover all sections of the curriculum, provide full testing of students. On the other hand, we are losing the culture of language (written or oral) that is not checked by using tests. The problem becomes especially urgent when we deal with studying foreign languages. Most students do not think logically any longer, they cannot express their thoughts etc. There is a lack of validity because traditional testing allows to "dig" the student's knowledge much deeper. Students often indicate that the tests sometimes confuse them. After all, when we present several answers, the student should be

very attentive to grasp their meanings. Sometimes it happens that even one single word has a deep meaning that changes the whole meaning of the sentence, and students do not notice it.

The last question "Are you satisfied with the evaluation of independent work?" was answered positively by most respondents. Explaining their assessment, students reported that they were satisfied with their scores as their work was evaluated adequately.

Thus, the results of the questionnaire of the students who study language and literature show the following advantages in the organization of the independent work of philological direction:

- additional points;
- the possibility to acquire new knowledge, develop habits and skills;
- the fixation of the knowledge received;
- opening of their own creative capabilities;
- enriching professionally-oriented knowledge, abilities and skills.

Students see the following disadvantages in the independent study:

- too large amount of independent work and a small amount of time allotted to perform it;
- tasks for independent study are formulated unclearly;

- the tasks for independent work are very complex;

- the lack of literature available.

The results of the action research are worthy of attention of foreign languages teachers. The teachers require a complex approach, because the problems are connected not only with the organization of independent work of the language teachers, but also on the students' ability to work with scientific literature, to distribute time for learning etc.

After the questionnaire we conducted independent work, which included different types of exercises to check the level of students' knowledge of the topic "Introducing yourself". Most tasks were to be completed in a written form. Students had only one week to fulfill the tasks. Independent study included the tasks on grammar, vocabulary and home reading.

After checking the works completed, we can note the following results: "excellent" - 8 students (34.4 %), "good" - 12 students (54.5 %), "satisfactory" - 2 students (9.1 %), "unsatisfactory" (0%).

Conclusions and Discussion

The organization of the students' independent work determines the results of the acquisition of knowledge, students' habits and skills and the level of the students' independence. The teacher's actions direct

students to the organization and management of the effective implementation of an active, self-conscious and effective cognitive activity that promotes the right kind of selected supervision. During the organization of the students' independent work on the basis of the subject "the major foreign language (English)" we must change the student's role in the learning process, turning him/her into an active subject, and the transition to a democratic style of educational management, where the personality of the teacher acts as a stimulus to the formation of the student's interest in knowledge.

Numerous works devoted to the problems of multilingualism and multilingual education indicate that the issue of multilingual education is very important in today's world.

The analysis of the theoretical literature on the issue of multilingual education, suggests that the importance of multilingual education as a means of obtaining specific professional knowledge and as a component of deep language education is primarily determined by general global trend towards European integration in economic, cultural, and political developments. In the field of education, this trend makes the desire for integration of subject knowledge, orientation of knowledge to the holistic world view. Multilingual

education provides students with the access to information in various subject areas, obtaining of new information according to individual needs, access to lifelong learning, which in its turn gives them more chances to compete in the global and European markets.

In training a specialist in multilingual education the independent study of students plays an important role, so in this paper we investigate the effectiveness of independent work towards preparing first-year students who major in “Philology (English)” in Oles Honchar Dnipropetrovsk National University.

The action research was to conduct a questionnaire to identify the main features of the organization of the independent work. With the help of the questionnaire we learned that not all aspects of self-study are positive. In general, students do well in independent work, but there are often difficulties caused by improper organization of both the teachers and the students themselves. The main disadvantages are the misallocation of time for doing the tasks, excessive number of tasks, as well as unclear formulation of the objectives.

A future teacher of several foreign languages has to master multilingual communicative competence, which involves his/her ability to use foreign and native languages alternatively in their everyday lives and careers. This means that students do not

perceive these languages as clearly defined mental blocks, but they form communicative competence, within which all language skills and experience are part of the language in which they intertwine and interact. Thus, the formation of multilingual competence should take place in conjunction with their mother tongue and other foreign languages.

Multilingual competence allows us to consider it not only as an alternative way of learning, but also as a way to master specialized knowledge, introduction to the world culture and values of social and communicative abilities of the individual. Involvement of authentic sources will positively influence the better mastering of a foreign language, and provide students with valuable information about the history and traditions of the country, which we study. It will help to understand the modern lifestyle of people, and therefore develop not only multilingual but also intercultural competence.

The activation of students' independent will help them develop creativity, observation, the logical thinking of students; instill a culture of mental and physical labor, learn to work independently, seek to achieve this goal; form professional future professionals while studying at the university. It will help improve in their chosen profession continuously.

The results of our action research can be used during the educational process while studying the discipline “The major foreign language (English)” in higher school. These results will be effective under the following pedagogical conditions: constant increase in students’ autonomy by including tasks of high complexity into the process of teaching; the teacher’s control in appropriate time, the gradual training of the needs and skills of

self-control; the variety of forms and methods of work.

The value of multilingualism as a social and cultural phenomenon of modern society is really remarkable. That is why, it is vital to continue to investigate the issue of implementation of techniques of independent study, containing multilingual component, in frame curriculum of in higher educational institutions.

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One Approach to the Assessment of Bilingual Education

Abstract.

It is formulated and tested a new approach to the estimation of bilingual education for students, which is based on the fuzzy inferences method. For alternative estimation of bilingual classes it is selected block of assessment criterions by which on the basis of appropriate marks of observations it is made an assessment of an audience as a whole, the individual student and the teacher.

Keywords: *bilingual education, assessment criterion, fuzzy set, fuzzy conclusion*

1. Introduction

Bilingual education integrating a substantial part of learning and natural language is, in a sense, a very “sensitive” and “delicate” process. During its implementation and follow-up realization it is very important do not impair the current knowledge and the advancing progress of the student, his intellectual potential and innate abilities. Therefore, from a methodological point of view there are two obvious and fundamental

problems: how to provide the necessary academic level of student's knowledge when he (she) studies on a second (non-native) language and how to assess adequately the level of acquirement in a particular subject and its progress in mastering a second language?

Under exist evaluation methods it is almost impossible separately certify the student on language and substantive components of learning. Herewith it is

possible a misunderstanding, when the lack of lexical dictionary of student is interpreted for the benefit of his failure to fully understand of the essence of the subject. Obviously, when bilingual education would be wise to evaluate the student by two specialists: for informal theory by teacher of a subject, and for language by the second language teacher. However, this approach is still artificial, illogical and ultimately does not attract the interest of the student.

Moreover, the parallel evaluation of a bilingual education is unacceptable and other very important (from methodological point of view) position. In subjects where language training is not important (for example, in mathematics) student easily solving the problem, because of the lack of knowledge of the language can not correctly interpret the problem formulation, especially if it is not clearly formulated or presence of “new words”. For example, improperly imprinted comma can radically change the essence of the sentence.

Testing, which is currently used to evaluate the bilingual education in pilot educational institutions, uses simplified statements in tests involving a unambiguous choice of answer on principle "YES – NO". Unfortunately this method provides only an approximate proposition of the true of knowledge level of students, especially as in the process of testing it is an element of chance, and thus do not provide full objectivity. Therefore, only the system of alternative estimation is able objectively to assess the level of acquired language skills in the context of learning the basic didactic material for a course.

As one of the alternative methods of assessment of students in bilingual education it is proposed using a fuzzy inferences mechanism, which is by far one of the best methods of multi-criteria evaluation of alternatives under uncertainty. Due to this approach along with the usual numbers it is possible to involve nonmetrizable (or semi-structured) data in computational process, that

is very important for estimation the quality of bilingual education (Zadeh, 1976).

2. Problem formulation

Suppose that at a certain discipline it is bilingual class characterized by linguistic heterogeneity of the audience. For an alternative assessment of this class let's choose a block of assessment criterions consisting following four parts (Aliev & Kazhe, 2005):

- assessment of the audience as a whole;
- assessment of the student during the integrated study;
- assessment of the teacher;

- options for self-conducted studies by teacher,
- each of which detected the appropriate note of observation (see Tables 1, 2 and 3). Then on the basis of these criteria it is necessary to create a method of alternate assessment based on the application of fuzzy logic inference mechanism under inaccuracies and vagueness of available information, and, thus, to obtain the aggregated assessment of bilingual class.

Table 1. Assessment of the audience as a whole

I part						
Teacher's name _____				Date of observation _____		
The number of students in the classroom _____				Time of observation _____		
Name of the observer _____				Aggregated assessment _____		
II part (activity at work in subgroups estimated by the 10-point scale)						
Symbolic notation of group	Speak working	Work with the material	Read, write	Watch, listen	Do nothing	Wait for assistance
a_1						
a_2						
...						
a_n						
III part (working besides subgroups according to the special task)						

Criterion	Listen to the teacher	Be engaged	Wait for help from the teacher	Dream, act the goat, idle
The number of students				

Table 2. Score of student working in the subgroups

Verbal action								
Symbolic notation	Expresses sentences (offers to cooperate) in both languages		Requests that work together – in both languages or only native language	Says as a "facilitating" actions, explain to others without their request – in both languages or only native language		Speaks during a joint operation (talking about cooperation) – in both languages or only native language	Speaks during a joint operation (speaking extraneous subject) in native language	
<i>u</i> ₁								
<i>u</i> ₂								
<i>u</i> ₃								
<i>u</i> ₄								
Actions or behavior								
Symbolic notation	Works alone	Works with others	Acts as facilitating the work (performs most of it)	Learns (listens)	Waits for help from the outside	Oscillates between the desire to do and search for help	Reads something, perhaps is not related with a theme of classes (usually in the native language)	Idles, don't want to work
<i>u</i> ₁								
<i>u</i> ₂								
<i>u</i> ₃								
<i>u</i> ₄								

Table 3. Evaluation of the teacher

##	Activities	Cases	Total
1.	Facilitates the task of the student		
2.	Makes a comment about the discipline (the student or the audience in whole)		
3.	Informs, instructs, defines		
4.	Asks questions on the subject		
5.	Promotes higher-order thinking		
6.	Identifies and insonifies the interdisciplinary connections		
7.	Provides additional information (materials) to a group or an student		
8.	Justifies the need for joint action		
9.	Improves the degree of competence		
10.	Indicates the need of variety of roles in the group		
11.	Explains why one person is unable to perform the entire task the proposed group		

3. Multi-criteria Choice of Alternatives

with Using the Rule of Fuzzy

Conclusion

Let U is a set of alternatives (universal set), and \tilde{A} is its fuzzy subset the accessory to which elements from U is defined by corresponding values from $[0, 1]$ of membership function. Assume that fuzzy sets \tilde{A}_j describe possible values (terms) of a linguistic variable x . Then, the set of decisions (alternatives) can be characterized by set of criteria – values of linguistic variables x_1, x_2, \dots, x_p . For example, the value of linguistic variable x_1 = “control quality” by the term “LOW”.

Set of the linguistic variables (criteria) accepting similar values can characterize representations about sufficiency of considered alternatives. Then, believing that S = SUFFICIENCY also as a linguistic variable the typical fuzzy implicative rule can look like

“If x_1 = LOW and x_2 = GOOD, then S = HIGH”.

Generally it is possible to present implicative reasoning in the following type [4]:

e_i : if $x_1 = \tilde{A}_{1i}$ and $x_2 = \tilde{A}_{2i}$ and ... $x_p = \tilde{A}_{pi}$, then

$$S = \tilde{B}_i. \quad (1)$$

In particular, assuming that x is a linguistic variable named as “control quality”, and S is a linguistic variable named as «sufficiency of services», then in the notation of fuzzy implicative rules equality (Eq. 1.2) can look, for example, as:

$$\begin{cases} \text{If } x = \text{LOW, then } S = \text{SATISFACTORY;} \\ \text{If } x = \text{MORE THAN LOW, then } S = \text{LESS THAN SATISFACTORY;} \\ \text{If } x = \text{HIGH, then } S = \text{UNSATISFACTORY.} \end{cases}$$

Let's indicate the intersection of sets $x_1 = \tilde{A}_{1i} \cap x_2 = \tilde{A}_{2i} \cap \dots \cap x_p = \tilde{A}_{pi}$ as $x = \tilde{A}_i$. In a discrete case operation of intersection of fuzzy sets is defined by a finding of a minimum of corresponding values of their membership functions [6, 8], i.e.

$$\mu_{\tilde{A}_i}(v) = \min_{v \in V} (\mu_{\tilde{A}_{1i}}(u_1), \mu_{\tilde{A}_{2i}}(u_2), \dots, \mu_{\tilde{A}_{pi}}(u_p)), \quad (2)$$

where $V = U_1 \times U_2 \times \dots \times U_p$; $v = (u_1, u_2, \dots, u_p)$; $\mu_{\tilde{A}_{ji}}(u_j)$ is the degree of accessory of element u_j to fuzzy set \tilde{A}_{ji} . Then it is possible to

present statements (Eq. 1.2) in more compact type:

$$e_i: \text{ if } x=\tilde{A}_i, \text{ then } S=\tilde{N}_i. \quad (3)$$

For the purpose of generalization of the given statements we will denote base sets U and V in the form of set W . Then,

accordingly \tilde{A}_i will be an fuzzy subset of base set W , and \tilde{N}_i will be a fuzzy subset of an unit segment $I=[0;1]$.

For realization of fuzzy logic rules it is used various fuzzy implication operations (see Table 1.1) [2, 9].

Table 4: Fuzzy implication operations

No	Fuzzy implication name	Fuzzy implication operations
1.	L. Zadeh	$I_m(x, y) = \max(1 - x, \min(x, y))$
2.	Lukasiewicz	$I_a(x, y) = \min(1, 1 - x + y)$
3.	Minimum (Mamdani)	$I_c(x, y) = \min(x, y)$
4.	Standard Star (Godel)	$I_g(x, y) = \begin{cases} 1, & x \leq y \\ y, & x > y \end{cases}$
5.	Kleene – Dienes	$I_b(x, y) = \max(1 - x, y)$
6.	Gaines	$I_\Delta(x, y) = \begin{cases} 1, & x \leq y \\ \frac{y}{x}, & x > y \end{cases}$

In the accepted designations let us choose Lukasevich’s implication:

$$\mu_{\tilde{H}}(w, i) = \min_{w \in W}(1, 1 - \mu_{\tilde{A}}(w) + \mu_{\tilde{N}}(i)), \quad (4)$$

where \tilde{H} is a subset on $W \times I$; $w \in W$ and $i \in I$.

Similarly reasonings (rules) e_1, e_2, \dots, e_q are transposed in corresponding fuzzy sets

$\tilde{H}_1, \tilde{H}_2, \dots, \tilde{H}_q$. Thus, denoting their product as

$$\tilde{D} = \tilde{H}_1 \cap \tilde{H}_2 \cap \dots \cap \tilde{H}_q \quad \text{for each pair}$$

$(w, i) \in W \times I$ we have:

$$\mu_{\tilde{D}}(w, i) = \min_{w \in W}(\mu_{\tilde{H}_j}(w, i)), \quad j = \overline{1, q}. \quad (5)$$

In this case conclusion about sufficiency of the alternative described by fuzzy set $\tilde{A} \subset W$ it is possible to define by composite rule [9]:

$$\tilde{G} = \tilde{A} \circ \tilde{D}, \quad (6)$$

where \tilde{G} is a fuzzy subset of the unit segment

I. Then as a result:

$$\mu_{\tilde{G}}(i) = \max_{w \in W} (\min \mu_{\tilde{A}}(w), \mu_{\tilde{D}}(w, i)). \quad (7)$$

Comparison of alternatives is carried out on the basis of their point estimates. For this purpose at first for fuzzy subset $\hat{C} \subset I$ these are defined α -level sets ($\alpha \in [0; 1]$) in the form of $C_\alpha = \{i | \mu_C(i) \geq \alpha, i \in I\}$. Then, for each of them average values of corresponding elements $M(C_\alpha)$ are defined.

Generally for the set composed of n elements we have:

$$M(C_\alpha) = \sum_{j=1}^n \frac{i_j}{n}, i \in C_\alpha. \quad (8)$$

In particular, for $C_\alpha = \{a \leq i \leq b\}$
 $M(C_\alpha) = (a+b)/2$. In case of
 $0 \leq a_1 \leq b_1 \leq a_2 \leq b_2 \leq \dots \leq a_n \leq b_n \leq 1$ and

$$C_\alpha = \bigcup_{j=1}^n \{a_j \leq i \leq b_j\}$$

$$M(C_\alpha) = \frac{\sum_{j=1}^n \frac{a_j + b_j}{2} (b_j - a_j)}{\sum_{j=1}^n (b_j - a_j)}. \quad (9)$$

As a result the point estimate of fuzzy set (alternative) \hat{C} can be obtained from equality:

$$F(\tilde{C}) = \frac{1}{\alpha_{\max}} \int_0^{\alpha_{\max}} M(C_\alpha) d\alpha, \quad (10)$$

where α_{\max} is a maximal value on \hat{C} .

4. Estimation the group of students at bilingual education by fuzzy inferences method

As is known, today one of effective methods of managerial technologies is elements of artificial intelligence including fuzzy logic and fuzzy processors, which well proved in decision-making (Zadeh, 2001). In particular, application of methods of fuzzy logic in the cognitive networks management allows to consider easily a set of parameters for decision-making and doesn't demand difficult mathematical calculations (Zadeh, 1974). Moreover, the mathematical apparatus of the fuzzy sets theory allows to operate equally easily both metrizable and nonmetrizable data (Zadeh, 1976).

Rzayev (2013) presented in some detail the problem of point estimation of alternatives under fuzziness of available information. On the basis of the application of this methodology let us obtain the estimation of bilingual lesson from the point of view evaluation of the sub-groups in whole and students engaged in outside groups on special assignment.

So, suppose that in some academic group of bilingual education during the classes in a particular general discipline a Methodist from the monitoring team conducted their observations of the behavior (activity) of students in subgroups and ordered its estimates on a ten-point scale in the type of Table 4. In this case the subgroups of students are alternatives that are denoted by a_1, a_2, a_3 and a_4 .

Table 4. Estimation the student activities in subgroups

Groups	Speak working (ESSENTIALLY)	Work with the material (INTENSIVELY)	Read, write (PRODUCTIVELY)	Watch, listen (CAREFULLY)	Do nothing (FREQUENTLY)	Wait for assistance (PERMANENTLY)
a_1	2	10	7	8	0	0
a_2	5	8	6	10	0	2
a_3	8	5	5	7	4	5
a_4	10	3	2	5	7	8

Then for numerical (point) estimation the activity of subgroups in bilingual education let's choose as basis the following consistent reasoning:

e_1 : "If students working in the subgroups talk in essence and at the same time work with the didactic materials, and, if necessary, look at teacher and listen to him, then

their activity during classes is satisfactory";

e_2 : "If in addition to the above observations students all over the classes rarely idle and do not expect any help from the outside, then their activity during the classes is more than satisfactory";

e_3 : "If in addition to the conditions specified in e_2 students within the subgroups

alternately read and write, then their academic activity is perfect”;

e_4 : “If students working in the subgroups talk in essence and at the same time work with the didactic materials, alternately read and write and, if necessary, look at teacher and listen to him, during the classes rarely idle, but resort to the help of outside, then their academic activity is very satisfactory”;

e_5 : “If students working in the subgroups talk in essence and at the same time work with the didactic materials, read and write productively and do not always look at teacher and listen to him, and during the classes rarely idle, but often resort to the help of outside, then their activity during classes is satisfactory”;

e_6 : “If students within the subgroups do not work with the didactic materials, do not look at teacher and listen to him and do not idle, then their academic activity is unsatisfactory”.

In formulating these arguments were used six criteria, which used as the values of

the corresponding input linguistic variables x_k ($k=1\div 6$) for multi-criteria evaluation of the students activities in the academic subgroups. The result of this estimation is one of the values of the output linguistic variable “academic activity” (Y).

So, based on the terms of designated linguistic variables let’s reformulate the above reasoning in the form of following implication rules:

e_1 : “If X_1 =ESSENTIALLY and X_2 =INTENSIVELY and X_4 =CAREFULLY, then Y =SATISFACTORY”;

e_2 : “If X_1 =ESSENTIALLY and X_2 =INTENSIVELY and X_4 =CAREFULLY and X_5 =RARELY and X_6 =NOT PERMANENTLY, then Y =MORE THAN SATISFACTORY”;

e_3 : “If X_1 =ESSENTIALLY and X_2 =INTENSIVELY and X_3 =PRODUCTIVELY and X_4 =CAREFULLY и X_5 =RARELY and X_6 =NOT PERMANENTLY, then Y =PERFECT”;

e_4 : “If X_1 =ESSENTIALLY and X_2 =INTENSIVELY and X_3 =PRODUCTIVELY and X_4 =CAREFULLY и X_5 =RARELY and

X_6 =PERMANENTLY, then Y =VERY

SATISFACTORY”;

e_5 : “If X_1 =ESSENTIALLY and X_2 =INTENSIVELY

and X_3 =PRODUCTIVELY and X_4 =NOT

CAREFULLY and X_5 =RARELY and

X_6 =PERMANENTLY, then

Y =SATISFACTORY”;

e_6 : “If X_2 =NOT INTENSIVELY and X_4 =NOT

CAREFULLY O and X_5 =OFTEN, then

Y =UNSATISFACTORY”.

As the universe for fuzzy subsets which describe the values of the output linguistic variable Y let’s choose a discrete set $J=\{0, 0.1, 0.2, \dots, 1\}$, and as membership functions which reduce these fuzzy sets let’s choose the following functions (Rzayev, 2013):

- \tilde{S} =SATISFACTORY as: $\mu_{\tilde{S}}(x) = x, x \in J$;

- $M\tilde{S}$ =MORE THAN SATISFACTORY as:

$$\mu_{M\tilde{S}}(x) = \sqrt{x}, x \in J;$$

- \tilde{P} =PERFECT as: $\mu_{\tilde{P}}(x) = \begin{cases} 1, & x = 1, \\ 0, & x < 1, \end{cases} x \in J$;

- $V\tilde{S}$ =VERY SATISFACTORY as:

$$\mu_{V\tilde{S}}(x) = x^2, x \in J;$$

- $U\tilde{S}$ =UNSATISFACTORY as: $\mu_{U\tilde{S}}(x) = 1 - x, x \in J$.

Fuzzification of terms from the left parts of the rules adopted by using Gaussian membership functions $\mu(u) = \exp\left(-\frac{(u-10)^2}{\sigma_k^2}\right)$ ($k=1 \div 6$) (see Fig. 1), which reduce the fuzzy sets on the support vector (a_1, a_2, a_3, a_4) , and values for the σ_k are selected on the basis of the importance degree of the criterion of bilingual education quality.

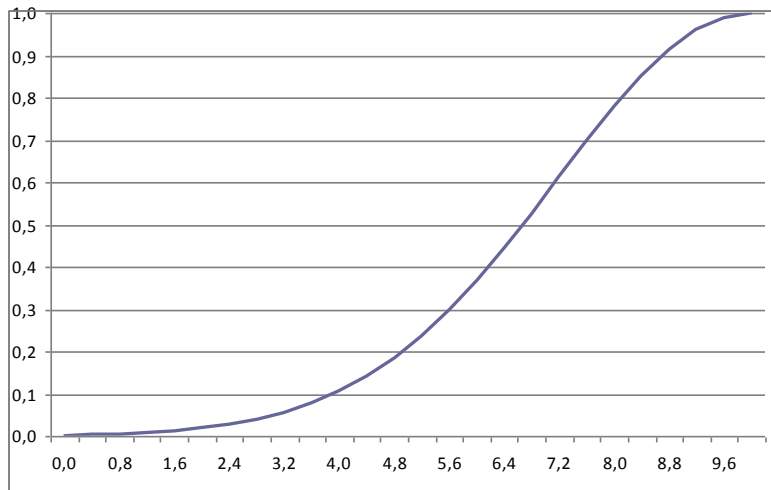


Figure 1. Gaussian membership function

Thus, the estimation criteria of bilingual education in the academic subgroups

let's define by the following fuzzy sets:

ESSENTIALLY (speak working)

$$\tilde{A} = \frac{0.0183}{a_1} + \frac{0.2096}{a_2} + \frac{0.7788}{a_3} + \frac{1}{a_4};$$

INTENSIVELY (work with the material)

$$\tilde{B} = \frac{1}{a_1} + \frac{0.6412}{a_2} + \frac{0.0622}{a_3} + \frac{0.0043}{a_4};$$

PRODUCTIVELY (read, write)

$$\tilde{C} = \frac{0.3679}{a_1} + \frac{0.1690}{a_2} + \frac{0.0622}{a_3} + \frac{0.0008}{a_4};$$

CAREFULLY (watch, listen)

$$\tilde{D} = \frac{0.8521}{a_1} + \frac{1}{a_2} + \frac{0.6977}{a_3} + \frac{0.3679}{a_4};$$

FREQUENTLY (do nothing)

$$\tilde{E} = \frac{0.0622}{a_1} + \frac{0.0622}{a_2} + \frac{0.3679}{a_3} + \frac{0.7788}{a_4};$$

PERMANENTLY (wait for assistance from outside)

$$\tilde{F} = \frac{0.1299}{a_1} + \frac{0.2709}{a_2} + \frac{0.6004}{a_3} + \frac{0.9216}{a_4}.$$

Then, using these formalisms let's formulate fuzzy rules as:

e_1 : «If $X_1 = \tilde{A}$ and $X_2 = \tilde{B}$ and $X_4 = \tilde{D}$, then

$$Y = \tilde{S};$$

e_2 : «If $X_1 = \tilde{A}$ and $X_2 = \tilde{B}$ and $X_4 = \tilde{D}$ and

$$X_5 = \tilde{E} \text{ and } X_6 = \tilde{F}, \text{ then } Y = M\tilde{S} \text{ »};$$

e_3 : «If $X_1 = \tilde{A}$ and $X_2 = \tilde{B}$ and $X_3 = \tilde{C}$ and

$$X_4 = \tilde{D} \text{ and } X_5 = \tilde{E} \text{ and } X_6 = \tilde{F}, \text{ then } Y = \tilde{P} \text{ »};$$

e_4 : «If $X_1 = \tilde{A}$ and $X_2 = \tilde{B}$ and $X_3 = \tilde{C}$ and

$$X_4 = \tilde{D} \text{ and } X_5 = \tilde{E} \text{ and } X_6 = \neg\tilde{F}, \text{ then}$$

$$Y = V\tilde{S} \text{ »};$$

e_5 : «If $X_1 = \tilde{A}$ and $X_2 = \tilde{B}$ and $X_3 = \tilde{C}$ and

$X_4 = \neg\tilde{D}$ and $X_5 = \tilde{E}$ and $X_6 = \neg\tilde{F}$, then

$Y = \tilde{S}$ »;

e_6 : «If $X_2 = \neg\tilde{B}$ and $X_4 = \neg\tilde{D}$ and $X_5 = \neg\tilde{E}$, then

$Y = U\tilde{S}$ ».

Further, for the left parts of these rules

let's compute the membership function

$\mu_{\tilde{M}_i}(u)$ ($i=1 \div 6$). In particular, we have:

$e_1 : \mu_{\tilde{M}_1}(a) = \min\{\mu_{\tilde{A}}(a), \mu_{\tilde{B}}(a), \mu_{\tilde{D}}(a)\}$,

$$\tilde{M}_1 = \frac{0.0183}{a_1} + \frac{0.2096}{a_2} + \frac{0.0622}{a_3} + \frac{0.0043}{a_4}$$

;

$e_2 : \mu_{\tilde{M}_2}(a) = \min\{\mu_{\tilde{A}}(a), \mu_{\tilde{B}}(a), \mu_{\tilde{D}}(a), \mu_{\tilde{E}}(a), \mu_{\tilde{F}}(a)\}$,

$$\tilde{M}_2 = \frac{0.0183}{a_1} + \frac{0.0622}{a_2} + \frac{0.0622}{a_3} + \frac{0.0043}{a_4}$$

;

$e_3 : \mu_{\tilde{M}_3}(a) = \min\{\mu_{\tilde{A}}(a), \mu_{\tilde{B}}(a), \mu_{\tilde{C}}(a), \mu_{\tilde{D}}(a), \mu_{\tilde{E}}(a), \mu_{\tilde{F}}(a)\}$, To convert these rules we use the

$$\tilde{M}_3 = \frac{0.018}{a_1} + \frac{0.062}{a_2} + \frac{0.062}{a_3} + \frac{0.0008}{a_4}$$

$e_4 : \mu_{\tilde{M}_4}(a) = \min\{\mu_{\tilde{A}}(a), \mu_{\tilde{B}}(a), \mu_{\tilde{C}}(a), \mu_{\tilde{D}}(a), \mu_{\tilde{E}}(a), 1 - \mu_{\tilde{F}}(a)\}$,

$$\tilde{M}_4 = \frac{0.0183}{a_1} + \frac{0.0622}{a_2} + \frac{0.0622}{a_3} + \frac{0.0008}{a_4}$$

;

:

$e_5 : \mu_{\tilde{M}_5}(a) = \min\{\mu_{\tilde{A}}(a), \mu_{\tilde{B}}(a), \mu_{\tilde{C}}(a), 1 - \mu_{\tilde{D}}(a), \mu_{\tilde{E}}(a), 1 - \mu_{\tilde{F}}(a)\}$,

$$\tilde{M}_5 = \frac{0.0183}{a_1} + \frac{0}{a_2} + \frac{0.0622}{a_3} + \frac{0.0008}{a_4}$$

$e_6 : \mu_{\tilde{M}_6}(a) = \min\{1 - \mu_{\tilde{B}}(a), 1 - \mu_{\tilde{D}}(a), 1 - \mu_{\tilde{E}}(a)\}$,

$$\tilde{M}_6 = \frac{0}{a_1} + \frac{0}{a_2} + \frac{0.3023}{a_3} + \frac{0.2212}{a_4}$$

As a result, the rules can be written in

a more compact form:

e_1 : «If $X = \tilde{M}_1$, then $Y = \tilde{S}$ »;

e_2 : «If $X = \tilde{M}_2$, then $Y = M\tilde{S}$ »;

e_3 : «If $X = \tilde{M}_3$, then $Y = \tilde{P}$ »;

e_4 : «If $X = \tilde{M}_4$, then $Y = V\tilde{S}$ »;

e_5 : «If $X = \tilde{M}_5$, then $Y = \tilde{S}$ »;

e_6 : «If $X = \tilde{M}_6$, then $Y = U\tilde{S}$ ».

Lukasiewicz's implication (Rzayev, 2013).

Then, for each pair $(u, j) \in U \times Y$ on $U \times Y$ one

can obtain the following fuzzy relations

$$R_1 = \begin{matrix} & 0 & 0,1 & 0,2 & 0,3 & 0,4 & 0,5 & 0,6 & 0,7 & 0,8 & 0,9 & 1 \\ \begin{matrix} a_1 \\ a_2 \\ a_3 \\ a_4 \end{matrix} & \left\| \begin{matrix} 0,9817 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 0,7904 & 0,8904 & 0,9904 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 0,9378 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 0,9957 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \end{matrix} \right. \end{matrix}$$

$$R_2 = \begin{matrix} & 0 & 0,3162 & 0,4472 & 0,5477 & 0,6325 & 0,7071 & 0,7746 & 0,8367 & 0,8944 & 0,9487 & 1 \\ \begin{matrix} a_1 \\ a_2 \\ a_3 \\ a_4 \end{matrix} & \left\| \begin{matrix} 0,9817 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 0,9378 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 0,9378 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 0,9957 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \end{matrix} \right. \end{matrix}$$

$$R_3 = \begin{matrix} & 0 & 0 & 0 & 0 & 0 & 0 & 0 & 0 & 0 & 0 & 1 \\ \begin{matrix} a_1 \\ a_2 \\ a_3 \\ a_4 \end{matrix} & \left\| \begin{matrix} 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 1,0000 \\ 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 1,0000 \\ 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 1,0000 \\ 0,9992 & 0,9992 & 0,9992 & 0,9992 & 0,9992 & 0,9992 & 0,9992 & 0,9992 & 0,9992 & 0,9992 & 0,9992 & 1,0000 \end{matrix} \right. \end{matrix}$$

$$R_4 = \begin{matrix} & 0 & 0,01 & 0,04 & 0,09 & 0,16 & 0,25 & 0,36 & 0,49 & 0,64 & 0,81 & 1 \\ \begin{matrix} a_1 \\ a_2 \\ a_3 \\ a_4 \end{matrix} & \left\| \begin{matrix} 0,9817 & 0,9917 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 0,9378 & 0,9478 & 0,9778 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 0,9378 & 0,9478 & 0,9778 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 0,9992 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \end{matrix} \right. \end{matrix}$$

$$R_5 = \begin{matrix} & 0 & 0,1 & 0,2 & 0,3 & 0,4 & 0,5 & 0,6 & 0,7 & 0,8 & 0,9 & 1 \\ \begin{matrix} a_1 \\ a_2 \\ a_3 \\ a_4 \end{matrix} & \left\| \begin{matrix} 0,9817 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 0,9378 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 0,9992 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \end{matrix} \right. \end{matrix}$$

$$R_6 = \begin{matrix} & 1 & 0,9 & 0,8 & 0,7 & 0,6 & 0,5 & 0,4 & 0,3 & 0,2 & 0,1 & 0 \\ \begin{matrix} a_1 \\ a_2 \\ a_3 \\ a_4 \end{matrix} & \left\| \begin{matrix} 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 \\ 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 0,9977 & 0,8977 & 0,7977 & 0,6977 \\ 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 1,0000 & 0,9788 & 0,8788 & 0,7788 \end{matrix} \right. \end{matrix}$$

As a result of the intersection of relations R_1, R_2, \dots, R_6 one can obtain overall functional solution:

$$R = \begin{matrix} & 0 & 0,1 & 0,2 & 0,3 & 0,4 & 0,5 & 0,6 & 0,7 & 0,8 & 0,9 & 1 \\ \begin{matrix} a_1 \\ a_2 \\ a_3 \\ a_4 \end{matrix} & \left\| \begin{matrix} 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 0,9817 & 1,0000 \\ 0,7904 & 0,8904 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 1,0000 \\ 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,9378 & 0,8977 & 0,7977 & 0,6977 \\ 0,9957 & 0,9992 & 0,9992 & 0,9992 & 0,9992 & 0,9992 & 0,9992 & 0,9992 & 0,9992 & 0,9788 & 0,8788 & 0,7788 \end{matrix} \right. \end{matrix}$$

To find the point estimates of $a_k (k=1 \div 4)$ let's apply the rule of composite bilingual education in the academic subgroups reference in the fuzzy environment:

$\tilde{E}_k = \tilde{G}_k \circ R$, where \tilde{E}_k is the fuzzy interpretation of the assessment, \tilde{G}_k is the mapping of k -th estimation in the form of a fuzzy subset on U . Then, according to Rzayev (2013), we have:

$$\mu_{\tilde{E}_k}(j) = \max_u \left(\min(\mu_{\tilde{G}_k}(a), \mu_R(a)) \right),$$

where $\mu_{\tilde{G}_k}(a) = \begin{cases} 0, & a \neq a_k; \\ 1, & a = a_k. \end{cases}$ It follows that

$\mu_{\tilde{E}_k}(j) = \mu_R(a_k, j)$, i.e. \tilde{E}_k is a k -th row of the matrix R .

Now one can apply the above procedure to obtain the point estimation of bilingual education in subgroups. So, for the first subgroup a_1 we have estimation in the form of following fuzzy set:

$$\tilde{E}_1 = \frac{0.9817}{0} + \frac{0.9817}{0.1} + \frac{0.9817}{0.2} + \frac{0.9817}{0.3} + \frac{0.9817}{0.4} + \frac{0.9817}{0.5} + \frac{0.9817}{0.6} + \frac{0.9817}{0.7} + \frac{0.9817}{0.8} + \frac{0.9817}{0.9} + \frac{1}{1.0}.$$

Calculating its level sets $E_{j\alpha}$ and corresponding cardinal number $M(E_{j\alpha})$

according to the formula: $M(C_\alpha) = \sum_{j=1}^n \frac{i_j}{n}$,

$i \in C_\alpha$, we have:

- for $0 < \alpha < 0.9817$: $\Delta\alpha = 0.9817$, $E_{1\alpha} = \{0; 0.1; 0.2; 0.3; 0.4; 0.5; 0.6; 0.7; 0.8; 0.9; 1\}$, $M(E_{1\alpha}) = 0.50$;
- for $0.9817 < \alpha < 1$: $\Delta\alpha = 0.0183$, $E_{1\alpha} = \{1\}$, $M(E_{1\alpha}) = 1$.

Further, using the formula

$$F(\tilde{C}) = \frac{1}{\alpha_{\max}} \int_0^{\alpha_{\max}} M(C_\alpha) d\alpha \quad (\text{Rzayev, 2013})$$

one can find a point estimation of sufficiency of bilingual education in the first subgroup: $F(\tilde{E}_1) = 0.5092$.

By similar computations one can find the point estimates of bilingual classes for other subgroups: for a_2 – $F(\tilde{E}_2) = 0.5408$; for a_3 – $F(\tilde{E}_3) = 0.4776$; for a_4 – $F(\tilde{E}_4) = 0.4821$. The best in the bilingual classes is a_2 , which corresponds to the highest point estimate of 0.5408. Next: $a_1 \rightarrow 0.5092$; $a_4 \rightarrow 0.4821$; $a_3 \rightarrow 0.4776$.

Now let us consider and evaluate observations another Methodist, who during the bilingual classes fixes: how did work students which have a special assignment? His observations are summarized in the following table.

Table 5. Estimation the work of students having a special assignment

Criterion	Listen to teacher	Busy	Wait for help of the teacher	Dream, act the goat, idle
The number of student	6 of 10	8 of 10	7 of 10	2 of 10

To assess the designated category of students in bilingual classes let's use the following trivial, but the consistent and objective statements:

e_1 : "If during the bilingual classes the number of students listens to teacher is a small, the total number of busies is low, many wait and resort to the help of teacher permanently, and the number of inactive is significant, then the quality of bilingual lessons is unsatisfactory";

e_2 : "If the number of students listens to teacher is a half, the total number of busies is more than half, not many wait and resort to the help of teacher, and the number of inactive is a small, then the quality of bilingual lessons is satisfactory";

e_3 : "If the number of students listens to teacher is majority, the total number of busies is majority, only some wait and

resort to the help of teacher permanently, and the number of inactive is a small, then the quality of bilingual lessons is more than satisfactory";

e_4 : "If all students listens to teacher, the total number of busies is maximal, the students wait and resort to the help of teacher only in exceptional case, and inactive students is absent, then the quality of bilingual lessons is perfect";

e_5 : "If the number of students listens to teacher is majority, the total number of busies is more than half, some wait and resort to the help of teacher sufficiently frequently, and inactive students is absent, then the quality of bilingual lessons is very satisfactory";

e_6 : "If the number of students listens to teacher is majority, the total number of busies is a half, some of students wait and resort to the help of teacher sufficiently frequently, and the number of inactive is a

small, then the quality of bilingual lessons is satisfactory”.

Taking these statements as a verbal estimation model of students learning in the individual program, as input characteristics we assume the terms of appropriate linguistic variables. For example,

- SMALL, HALF, MAJORITY, ALL are terms of linguistic variable “*the number of students listens to teacher*” (X_1);
- LOW, HALF, MAJORITY, MAXIMAL are terms of linguistic variable “*the number of busies*” (X_2);
- MANY, NOT MANY, SOME, IN EXCEPTIONAL CASE are terms of linguistic variable “*waiting and resorting to the help of teacher*” (X_3);
- SIGNIFICANT, SMALL, ABSENT are terms of linguistic variable “*the number of inactive*” (X_4).

Considering the linguistic variable “*quality of bilingual lessons*” (Y) as output characteristics of model, possessing the value (terms):

- SATISFACTORY,

- MORE THAN SATISFACTORY,
- UNSATISFACTORY,
- PERFECT,
- VERY SATISFACTORY,

one can rewrite the above mentioned statements (verbal model) as following implicative rules:

e_1 : “If X_1 =SMALL and X_2 =LOW and X_3 =MANY and X_4 =SIGNIFICANT, then Y =UNSATISFACTORY”;

e_2 : “If X_1 =HALF and X_2 =MAJORITY and X_3 =NOT MANY and X_4 =SMALL, then Y =SATISFACTORY”;

e_3 : “If X_1 =MAJORITY and X_2 =MAXIMAL and X_3 =SOME and X_4 =SMALL, then Y =MORE THAN SATISFACTORY”;

e_4 : “If X_1 =ALL and X_2 =MAXIMAL and X_3 =IN EXCEPTIONAL CASE and X_4 =ABSENT, then Y =PERFECT”;

e_5 : “If X_1 =MAJORITY and X_2 =MAJORITY and X_3 =SOME and X_4 =ABSENT, then Y =VERY SATISFACTORY”;

e_6 : “If X_1 =MAJORITY and X_2 =HALF and X_3 =SOME and X_4 =SMALL, then Y =SATISFACTORY”.

These rules have been realized in the notation of MATLAB\Fuzzy Inferences Systems (Fig. 2). For the fixed observation (Table 5) on the scale of the interval [0,1] it

was obtained the numerical estimation (0.483) of bilingual lesson from the point of view of busies outside the subgroups in accordance with a special program.

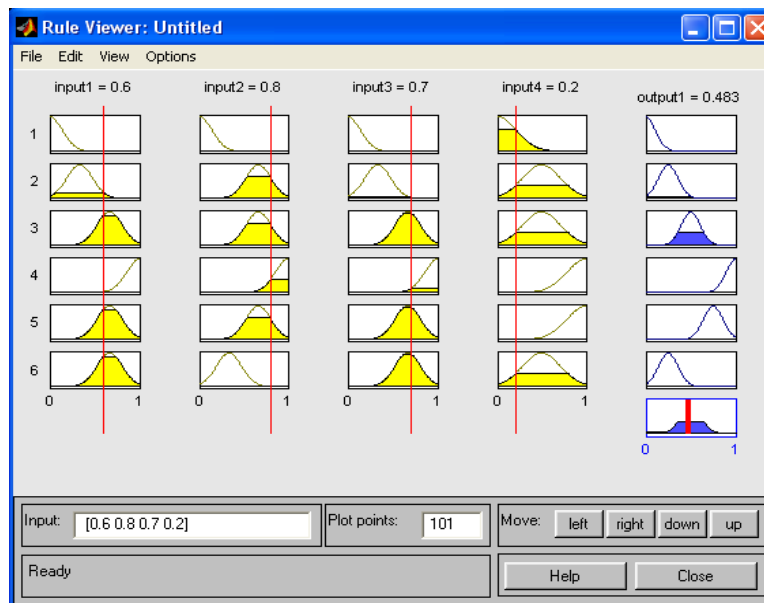


Figure 2. Estimation of bilingual lesson in the notation of MATLAB\Fuzzy Inferences Systems

Result

Currently bilingual education is very actual problem in the countries, where a large number of migrants, for example, in USA and EU. Proposed paper formulates and tests a new approach to the assessment of bilingual education, which is based on the fuzzy inferences method. For an alternative assessment of bilingual classes it is selected block of evaluation criteria by which on the

basis of correspondent marks of observations made assessment of audience as a whole. According to the results of bilingual classes it is possible to obtain estimates of students (individually) and teacher by alternative computations.

It is quite obvious that the system of bilingual education should be flexible, i.e. it must develop continuously by introduction the control system of the quality of student

learning. This paper proposes a new approach for estimating the bilingual classes based on the application of fuzzy inference mechanism to estimate the audience as a whole, concrete student during the integral classes and a

teacher. This approach allows to adapt the verbal model to different conditions and, most importantly, to use of the existing instructional lines in the field of bilingual education.

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